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Wm E L Mitchell  
from his affectionate Brother  
Wm Mitchell  
Feb 1866 -

This is the first Edition of  
this work ~~now~~ published in the  
English Language. Wm Mitchell  
Feb 1866 -



1043

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Parvenue par une fois  
révéralle

2912



A  
HARMONIE  
V P O N T H E T H R E E

Euangelists, Matthew, Mark  
and Luke, with the Com-  
mentarie of *M. Iohn*

*Caluine:*

Faithfullie translated out of  
Latine into English,  
by *E. P.*

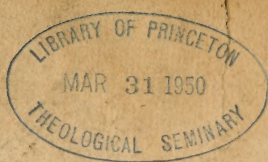
Whereunto is also added a  
Commentarie vpon the Euange-  
list *S. Iohn*, by the same au-  
thour.

LONDINI  
impensis Geor. Bishop.

1584.

1043





# TO THE RENOWNED

Pierces and noble Lordes, the Consuls, and the  
whole senate of the famous Citie of Frankeford.

I. Caluine.



F euer it seemed expedient that the pageants of  
vertues should be shewed openly to the imitation  
of others (which might bee a spurre as well to the  
lasie lingerers, as to the restie runners): surely the  
slouthfull dealing and sluggish behauiour whiche  
is vsed in these our corrupt dayes maketh it seeme  
necessarie: that the greater part of men which ra-  
ther start back, then willingly step forward, shold  
bee constrained at the least with shame of negli-  
gence to doe their dutie. For we see euery man buslie bent to a certaine  
contention who shall excell in wicked practises, and that both in pri-  
uate and publike affaires: that no Monarche doth seeme to be inferiour  
to the nations that border vpon him either in policie, or vigilancie, or  
power, or bolde attempt, whereby he may enlarge the boundes of his  
empire: that no citie or common weale doth giue place to any in crafti-  
nesse and all captious dealing: that no man is the second in subtiltie a-  
mong the proud and ambitious: finally there is no man which hath not  
conspired with his companie, and that in the way of contention, flie to  
incite the rest as it were with a becke to all vicious vanitie, and he that is  
ringleader in all naughtinesse sonest stirreth vp other to his lewdnesse,  
whereas in the rankest route of ribalds is scarce one found out that fa-  
uoureth honestie: which maketh me thinke it very profitable that such  
rare vertues as sometime raigne in noble personages, should bee aduaun-  
ced to the lofty theater or stage of due commendation, to the intent that  
they being spied a farre of might allure the greater number to like them  
and liue accordingly. And this I confesse (right honorable) was the chie-  
fest cause that moued me to publish this my labour abroad, vnder the ti-  
tle of your names. For although I shall persuaide my selfe to haue pro-  
fited very wel, if any that beginne of their owne accorde to creepe for-  
ward, shalbe encouraged by me to runne faster: yet did not I so muche  
respect this, as that I might persuaide other to ioyn hands with you, or at  
the least to tread the same path that you do. Notwithstanding I haue not  
purpose d to recite as out of a rolle all the godly qualities wherewith  
you are thoroughly furnished: only it shall suffice at this time to set forth  
that one vertue wherewith you haue bound to your honours as with a  
more holy bond, as well mee, as diuers other faithfull seruants of Iesu  
Christ. This one thing is worthe highly to be prayed that fise yeeres  
since when as an horrible feare had affrighted the mindes of all men in  
euery place: whenas the ouerthrowe that our enemies had giuen vs did  
threaten a miserable ruine to the churches throughout Germany, & al-  
most an vtter extinguishing of the Gospel, you euen at that time beeing  
placed in the fore front of the battaile stood stoutly to the free confessi-  
on of your faith, which was hated to death, and retained with all con-

stancie

## THE EPISTLE.

stancie that sincere doctrine of pietie which before you receiued: which  
 is a manifest argument that when you were tossed with greuous cares  
 and dangerous turmoyles, you desired nothing more then to fight man-  
 fully vnder Christes banner. But that which followeth will surely make  
 your names immortal: that you doe not only set out amongst your  
 selues the true worship of God, and imploy your faithfull labour, to  
 cōteine your citizens within the sheepfold of Christ: but also gather to-  
 gether the dispersed reliques of his church, thrust out of other nations,  
 which are as it were, members of the same, all rent and pulled in peeces.  
 Doubles, it did greatly reioice my hart (cōsidering the troublesome time)  
 to heare that the true worshippers of God, which fled in exile from Eng-  
 land and other countries, were gently receiued and entertained among  
 you: and that you did not only releue and ease their heauie banishment  
 but that you had also a due consideration of the glory of the sonne of  
 God, insomuch that you made his Gospel to be founded in your citie e-  
 uen by the tongues of aliants, and that in a straunge language. The like  
 curtesie was shewed of late by the Magistrates of Tigurine to the af-  
 flicted citizens of Lo. whom they did not only receiue & foster within  
 the walles of their Citie, when at home they coule not worship God  
 as they would: but also erected a Temple for them wherein they  
 might celebrate Gods holy seruice: neither were they diswaded by the  
 diuersitie of tongues from suffering Christ to speake Italian, euen in the  
 midst of Tigurine: but let them passe and come againe to that I  
 was about to say of you. As soone as I vnderstoode that your curtesie  
 stretched so farre, as to suffer my countrimen to haue a holy congrega-  
 tion in your citie: perceiving my selfe bound vnto you by a priuate be-  
 nefit: I thought good to testifie my thakful hart by this gift which now  
 I present vnto you. For as the condition of our countrie men is rightly  
 to be lamented, who dwelling in their natie foyle, seeme by the tyran-  
 nous sacredge of the Pope to be cleane banished from Christs king-  
 dome: so on the contrary part, it is not a little to bee reioiced at, that  
 they haue a resting place graunted them in a straunge countrie, where  
 they may render due honour vnto the liuing God. And surely this ho-  
 ly hospitalitie which you haue vsed, not so much towards men as to-  
 Christ himselfe, shall bee a meane as I trust, to moue God to powre  
 his rare benefites vpon you, and still to continue his liberalitie towards  
 you, which do alredie flourish in all prosperitie. Doubtlesse it constrained  
 mee (as I signified before) to dedicate this my booke vnto you, which is  
 a Commentarie vpon the Harmonie made of the three Euangelists: in  
 making wherof, I haue takē some paines with no lesse fidelitie the in-  
 dustry. But as it is to smal purpose to declare how seriously I haue traue-  
 led herein: so do I submit my self to other mens iudgmēt: for y<sup>e</sup> learned,  
 wise, and discrete Readers, who as they take great delight in the com-  
 mon vtilitie, so they be nor ashamed like rude & barbarous caytifes, to  
 learne & augment their knowledge by reading and studie. But as for  
 peruers and ouerthwart wranglers, I little esteeme, I meane not cowed  
 Monkes, who for the maintenance of the Popes tyrannie fight in open  
 place against vs: but also those vnnaturall drones which being mingled  
 amōg vs, desire nothing more, then cleane to extinguish al sight of lear-  
 ning, to this intent that they may cloke and couer their own ignorance:



## DEDICATORIE.

For although like dogges they despitefully bark at me, yet wil I vse this exception alwaies, that I neede not submitte my selfe to their censure or iudgement, either by the law of God or of men, which are not onely to be kept vnder like children for their blamefull and infamous vnskilfulness: but also most seuerely to be punished for their malicious obstinacie, & to stubbern impudencie. But whatsoeuer they say, I trust the better sort wil graunt, that it is lawfull for me to acknowledge without arrogancie, that faithfull labour, which I haue imploied to the profit of Gods Church. There came forth two yeeres since the gospel of Iohn, with my interpretation, which I trust hath not beene fruitelesse. And thus like an apparitor, I haue endeououred to my power, to set forth Christe, ryding princelike in his foure wheeled chariot, very gloriously: By reading of which worke, when the gentle readers haue profited them selues, they wil not be loath to confesse, that they haue not studied it in vaine: which Euangelicall history being described and sette forth by foure witnesses, appointed by God himselfe, I do not without cause compare vnto a chariot: for of this sweete and pleasaunt consent God seemeth purposely to haue made as it were, a triumphant chariot for his son, out of which he might plainly appeare to be scene of al his faithfull people, and by the swiftnes whereof he might lightly passe, and as it were, raunge ouer the whole world. Neither dorth Augustine vnfitly compare the foure Euangelistes to trumpets, the noyse whereof doth sound in al coastes, that the Church of Christe beeing summoned out of the foure quarters of the world, might flock and gather together from the East and the VVeste, from the South and the North, vnto an holy consent of faith. VVherefore their absurd curiositie is the lesse to be borne withal, who being not content with these Gospels (which be as it were proclamations proceeding from heauen) thrust out their own toyes, and corrupt imaginatiōs, which do nothing but defile the puritie of faith, & cause Christes name to be scorned and had in derision of the vngodly. As for you, which doe farre excel the common sort, since you detest in minde al that corrupt leuen, wherewith the true sinceritie of the Gospel is infected, and shewe your selues to delight in nothing more then in maintaining and allowing the plaine and simple doctrine, as it is set forth by Christ himselfe: I am not only perswaded that you wil very wel like of this my watchful worke, which expoundeth the treasure of glad tidings: but also I haue a good hope, that this signe or token of my good will and loue to you ward, will be aswel acceptable, in that I haue dedicated the same vnto you. Thus I bid you farewell, right honourable Lordes, and wishe that Christ may direct you with his holy spirit, strengthen you with his power, preserve you vnder his protection, and enrich your Citie and common weale with his plenteous benediction. At Geneva, the first of August. The yeere of our Lordes natiuitie, 1555.

**A Table shewing the Chapter , Verse and Fol. of all the  
 principall matters contained in this Harmonie . The first number  
 sheweth the Chapter, the second, the Verse, the third  
 the fol.**

Mathew.	Ca.	Ver.	Fol.	Ca.	Ver.	Fol.	Ca.	Ver.	Fol.
Ca.	Ver.	Fol.	4.	1	125	34	178	28	225
1.		57	3		128	37			
2	ibidem.	4			129	38	180	8.	
3		58	5		131	39	ibid.	1	226
6	ibid.	6			ibi.	40	181	3	ibid.
12		59	7		132	42	182	4	227
16	ib.	8			ib.	43	184	5	229
18		60	10		133	44	ibid.	8	230
19	ibid.	11			134	45	185	3	264
21		61	12		135	46	186	11	232
22		63	13		143	48	ib.	12	233
23		66	18		145	6.1	186	13	ib.
24		67	22		148	2	187	17	152
25		68	23		ibid.	3	ib.	19	235
			33		150	4	ibid.	20	236
2.		79				5	188	21	ibid.
2		80	5.1		156	7	189	22	237
3		81	2		157	8	ib.		
4	ib.	3			158	9	190	9.	1
6		82	4		ib.	10	193	2	ib.
7		83	5		ib.	11	194	3	240
9		84	6		159	12	196	4	ib.
11.	ibi.	7			ib.	13	197	5	241
13		95	8		160	19	200	6	ib.
15		96	9		ib.	2	201	8	ibid.
16		97	10		ib.	23	202	9	242
18		98	11		161	24	203	11	244
19		99	12		ib.	25	205	12	ib.
23	ibid.	13			163	26	ib.	13	245
		14			165	27	206	14	247
3.		107	15		ib.	33	208	15	ibid.
2		108	17		166			16	248
3		110	18		168	7.1	209	18	249
6		111	19		ib.	3	211	20	250
7		113	20		169	6	ib.	22	251
8 & L.8.	114	21			170	7	113	27	254
9		116	22		171	9	114	29	255
10		117	23		172	11	ib.	30	ibid.
11		119	25		173	13	216	32	ib.
12		121	27		175	15	220	34	259
13		122	28		ib.	16	ibid.	35	ib.
14	ibid.	29			ib.	21	222	36	ib.
16		123	31		176	22	223	37	257
17		124	32		177	23	ibid.		
			33		ib.	24	224		



Ca.	Verse.	Fol.	Ca.	Verse.	Fol.	Ca.	Verse.	Fol.
10.	1	267			22	354	23	ibid.
2	268	1	315	23	355	24	444	
5	ib.	3	316	36	357	25	445	
6	ib.	5	Ibid.	39	358	26	ibid.	
7	269	7	317	41	359	27	446	
8	ib.	8	Ibid.	43	360	28	ibid.	
9	270	9	318	34	362	29	448	
10	271	10	319	35	ibid.	32	449	
11	ibid.	11	ibid.	46	365	33	450	
12	ib.	14	321	47	ibid.			
14	272	16	ibid.	51	ibid.	16.	1	450
15	ib.	17	322	53	414	2	451	
16	274	18	ibid.	54	ibid.	5	453	
17	275	19	323	55	415	6	454	
19	276	20	324	57	ibid.	8	455	
21	277	22	325	58	ibid.	13	458	
22	278	23	ibid.			14	ibid.	
23	ibid.	24	326	14.	2	15	459	
24	279	25	327	5	419	16	ibid.	
25	ib.	27	ibid.	13	424	17	ibid.	
26	281	28	328	14	425	18	460	
28	ibid.	29	329	15	ibid.	19	461	
29	282	30	330	16	426	23	465	
32	284	31	ibid.	19	ibid.	23	466	
35	285	32	332	20	427	24	467	
37	287	33	333	22	428	25	468	
38	ib.	34	ibid.	23	ibid.	26	ibid.	
39	ib.	36	334	24	429	27	ibid.	
40	289	37	335	27	430	28	469	
41	ibid.	43	336	28	ibid.			
		44	337	31	430	17.	2	471
11.	1	45	ibid.	33	ibid.	3	ibid.	
2	ib.	48	340	34	432	4	472	
3	292	38	341	36	ibid.	5	473	
6	293	38	ibid.			6	474	
7	294	41	342	15.	1	10	476	
8	ibid.	42	343	2	435	11	ibid.	
11	295			3	436	17	479	
12	ibid.	13.	2	5	437	99	481	
14	296	9	ibid.	7	ibid.	21	482	
15	297	10	ibid.	9	438	22	483	
20	303	11	ibid.	10	439	24	507	
21	304	12	348	12	ibid.	27	508	
23	305	13	349	13	ibid.			
25	309	14	ibid.	14	440	18.	1	484
26	311	16	351	15	441	2	486	
27	ibid.	19	353	19	ibid.	5	486	
28	313	20	ibid.	22	443	6	487	
29	314							

Ca.	Ver.	Fol.	Ca.	Ver.	Fol.	Ca.	Ver.	Fol.	Ca.	Ver.	Fol.
	10	488		8	559		16	613		5	ib.
	12	490		9	ib.		18	614		8	ibid.
	15	496		10	564		23	617		9	ibid.
	16	498		12	565		24	ibid.		32	671
	17	497		13	566		25	ibid.		34	ib.
	18	500		14	567		27	618		37	673
	19	502		15	568		29	619		44	675
	20	ib.		16	569		30	620			
	21	504		18	ibid.		33	622	26.	3	677
	23	506		19	570		34	ibid.		3	ibid.
	25	ib.		21	ib.		35	623		8	678
	31	ib.		23	572		37	625		10	ib.
19.	4	513		25	ibid.		38	628		11	679
	5	514		30	574		39	629		12	680
	6	ibid.		32	ib.	24.	1	632		13	ib.
	7	515		33	576		2	ibid.		17	682
	9	516		35	578		3	633		18	683
	12	518		37	ib.		4	634		20	684
	13	520		42	ib.		5	635		21	685
	14	521		43	581		6	636		22	ib.
	16	522		44	582		9	837		24	686
	17	523		45	583		10	639		25	687
	18	524	22.	1	383		11	ib.		26	688
	19	524		2	ib.		12	640		29	692
	22	526		4	388		14	ib.		27	694
	23	527		7	389		15	642		28	ib.
	25	528		9	ib.		16	644		31	696
	26	ib.		11	390		21	ib.		31	697
	28	530		16	584		22	645		32	698
	29	531		18	585		23	646		33	ibid.
	30	ib.		21	ib.		24	647		36	702
20	1	533		22	587		25	648		37	ibid.
	8	534		23	588		28	649		38	704
	16	535		24	589		30	651		39	ibid.
	17	536		29	590		31	652		40	707
	18	ib.		30	ib.		34	654		41	708
	21	538		38	595		35	655		42	ibid.
	22	539		39	596		36	ibid.		43	709
	23	540		40	598		37	657		45	710
	24	541		42	600		39	658		46	ibid.
	25	542		43	601		40	659		47	ibid.
	26	543	23.	44	602		42	660		48	711
	28	ibid.		1	604		43	662		49	ibid.
	26	545		2	605		45	663		50	ibid.
	30	546		4	607		48	664		51	712
	31	ibid.		6	608					52	713
	32	ibid.		9	609	25.	15	554		53	714
	34	547		11	ib.		20	ibid.		54	715
21.	2	557		13	611		24	555		55	716
	5	558		14	612		1	667		56	ibid.
	6	ib.		15	ibid.		2	668		57	718

Ca. Vers.	Fol.	Ca. Vers.	Fol.	Ca. Vers.	Fol.	Ca. Vers.	Fol.
59	ibi.	61	ibi.	7. 32	441	3	3
62	720	62	769	36	449	5	4
63	ibi.	63	ib.	37	ibi.	6	6
64	ibid.	65	770			7	7
65	721		8.	24	457	9	8
67	722	28. 2	773	26	ibid.	12	ibi.
69	723	4	774			13	9
71	724	7	ibid.	9. 14	478	14	10
74	725	8	775	17	479	15	ibi.
75	ibi.	9	776	20	480	16	12
27. 1	727	10	777	21	ibid.	17	13
3	ibid.	11	778	22	ibi.	18	15
4	728	15	779	46	164	20	17
5	729	16	797	50	165	21	18
6	ibid.	18	ibid.	23	481	23	ibid.
9	ibid.	19	799	24	ibi.	24	19
10	730	20	803	38	509	25	ibi.
11	731			39	510	26	21
12	733	Marke.				28	22
15	735		10. 21	526	29	23	
19	736	3	153	52	547	30	ibid.
20	737	14	135			31	ibi.
22	ibi.	22	150	11. 2	557	32	24
24	739	26	ibi.	9	559	33	25
25	ibi.	29	151	12. 32	599	34	27
26	740	44	228	34	ibid.	36	29
27	741	45	ibi.	43	630	37	ibid.
32	ibi.					38	30
33	744	2. 24	315	13. 11	638	39	31
34	745	27	317			41	32
35	746	3. 13	154	14. 26	995	43	ibid.
37	748	13	ibi.	51	717	45	33
38	ibi.	4. 12	350			46	34
39	749	26	362	15. 25	746	48	35
40	ibid.	5. 36	253	36	760	49	36
42	750	37	ibid.	43	767	51	37
43	751	39	ibi.			54	39
44	ibi.	41	ibid.	16. 1	772	55	40
45	757	43	254	3	773	58	41
46	758	3	262	11	777	59	ibid.
47	759	6	263	14	791	60	42
48	760	9	264	16	805	64	ibi.
50	ibi.	10	ibi.	19	806	65	ibid.
51	761	15	265	8c	805	67	43
52	762	6. 12	290	20	ibid	68	44
54	763	24	421			69	ibid.
55	764	26	422	Luke.		70	45
57	766	28	ibid.	1. 1	2	71	ibid.
59	768	29	423	2	ibid.	72	46
						73	ibid.

Pris  
athaniel  
oak



¶ TO THE RIGHT HO.  
*norable, Fraunces Earle of Bedford, of*  
the noble order of the Garter Knight, one of the  
*Lords of her Maiesties most honorable priuie Counsell, grace*  
and peace from God, with the encrease of that true honour  
which is from God and lasteth for euer.



He choice (right honorable) whiche Luke the Euangelist made, in dedicating this historie of the gospel, which he wrote to that noble mā Theophilus, & which that man of worthie memory. M. Iohn Caluine tooke in dedicating these his labours to the lords of *Frankesford*, driueth mee to dedicate this my small labour of translating this booke into the English tongue, and though it is but little that I haue done, in comparison of the labors of the other two, and not woorth the offering to men of great estate: yet least that I should seeme singuler in dissenting from these two singuler instruments in the Church of God, & that in one and the self same booke, I haue presumed to make bolde of your Lordships name, hoping that your H. will not mislike to haue it witten in the forehead of this boke with noble Theophilus & the Lords of *Frankesford*, specially sith that I doe it, in testimonie of my dutifull loue to you, for the manifold graces of God in you, and benefites which I haue receiued from you. Men doe commonly in their Epistles write, either in the commendati-  
on



## *The translators*

on of the worke, or in the prayſe of their patrone, or in diſcharging of themſelues of the diſcredite which their enemies would lay vpon them : but I craue pardon of your honour, if in ſtudyng to bee ſhort, I omit theſe thinges. For firſt the verye name of the goſpell of Ieſu Chriſte, and then the names of Matthew, Marke, and Luke the Euangelists, and of M. Caluine the gatherer of the Harmonie, & the writer of the Commentarie, do yeeld more credite and commendation to the matter, then all that I can ſay of it all the dayes of my life. Only this I ſay of M. Caluines labours here, that in my ſimple iudgement it is one of the profitableſt workes for the church that euer he did write. Next for your praiſes, as you like not to heare them, ſo I will not offend you in ſetting the down, nor giue others occaſion to cõdemne me of flatterie. They which haue beſt knowen you, ſay, that you began a good courſe in your youth, that you witneſſed a good confeſſion in the laſt time of perſecution, that your conſtancie hath beene teſtified by your troubles at home, and trauels in forraine countries : you haue continued your profeſſion in the miſt of your dignitie, Lordſhips, and liuing left by your parents, and in the ſeat of gouernment, wherein our Soueraigne & moſt gracious Queene hath placed you, not falling a ſleepe in ſecuritie in this ſo peaceable a time. My good L. continue to the end, ſo ſhall you bee ſafe. I ſpeake not this as if it were your owne ſtrength that hath holden you vp all this while. But meditate ſometimes, I pray you, vpon the 71. Pſalme, and pray that Lorde as Dauid did, who kept you in your youth, that he will keepe you in your old age, now that your head is hoare and hayres gray. And I beſeech the mighty Lord to thruſt them forward which are drawn back by their youthly affections, and to raiſe vp them that fell away for feare of troubles, & to waken thoſe which in this quiet and calme time do ſleepe in ſecuritie, or waxe wanton with the wealth of the worlde,  
that

## *Epistle Dedicatorie.*

that we may meete the Lord with true humilitie and earnest repentaunce, to see if hee will bee intreated to continue his mercies towards vs, least he turn his correcting rod, which he hath so ofte shaken ouer vs, into a deuouring swoord to consume vs. Of my selfe I will say nothing, the mouthes of the wicked cānot be stopt, their false tongues I hope shall teach me to Walke warilie, & I haue learned, I thanke my God, to passe through good report and through euill, and to commit my selfe and my cause to him that iudgeth right. The Lord of Lords pre-serue your honour in safetie, and multiply all spirituall blessings vpon you and yours: From Kiltchampton in Cornewall, this 28. of Ianuarie. 1584.

*The Lords most vnworthie*  
minister, lame *Eusebius Paget.*





# A TABLE OF THOSE THINGS

which are expounded in the Harmonie. The first num-

ber sheweth the page, the other, the verse of the Chapters.

But if the number be one alone, it signifieth that which

thou doest seeke for, to be had in the Commentary,

which next of all followeth the woordes

of the Euangelists, before which

no number of verses is set.

**A** *Bia* the sonne of Eleazar the priest,  
5.5.

*Abhormination* of desolation what it is

643.15.

*Abrahams* sonnes be of two sortes, 36.

49. and 40.55. and 223.12. & 341.

39.400.23. & 550.9.

*Abrahams* bosome, 398.22.

*Abrahams* laughter differeth from the  
laughter of Sara, 15.18.

*Admonitions* are necessary, 498.15.

*Adoption*, the keye of the kingdome of  
heauen, 339.27.

A token of *adoption*, to deserue wel of al,  
185.45.

*Adulterie* before god, 175.28.

Humane *affections* are not to be layed a-  
way, 287.37.

*Afflictions*, common to the godlye and  
godlesse, 637.9.

*Afflictions*, very profitable to the godlye,  
322.17.

the faithfull at subiect to *afflictions*, 287.38

*Almes*, the sacrifice of a sweete sauoure,  
173.23.

*Ambition*, howe daungerous it is, 162.  
24. and 434.1.

*Ambition* immoderate, 37.51.

*Ambition* in the glorie and solemnities  
of a funeral, 398.22.

*Ambition* alwaies in vertues to bee fea-  
red, 186.1.

*Ambition* is condemned. 126.24. & 186  
1. & 384.7. & 398.22. & 433.1. and

404.1. and 486.5. and 539.22. and  
541.24.

The true way or maner of correctinge  
*ambition*, 539.22.

The *Anabaptistes* doe wickedly keepe li-  
tle children from baptisme, 521.14.

they do condemne othes vnlearned-  
ly, 178.34. They do wickedly banish

kinges & magistrates fro the church.  
542.25. They keepe wrongfully the

vse of the sworde from the Church,  
714.52. they ouerthrow politike or-

der and estate, 508.24.

The *Anabaptistes* denye that it is lawfull  
for a Christian manne to deuide his  
goodes, 373.13.

The error of the *Anabaptists*, concerning  
community of goods, 118.11. & 373.  
13.

The vaine boasting of the *Anabaptistes*,  
161.12.

The particle *and* put for *because*, 32.42. &  
493.16.

The *Angels* know not the last day, 655.  
36.

The *Angels* are the keepers or watchmen  
of the faithfull, 131.6. & 488.10. &  
714.53.

One *Angell*, captaine or leader of the  
whole people, 264.9.

The *Angels* are ministers of the elect or  
chosen, 398.22

The papists foolishlye imitate the *Angel*,  
22.28.

How *Angels* are the sons of god, 24.32

Of *Angels*, Christe is the head, 474.5.

*Anger*, for the iudgement of god. 115.7.

Holy and iust *Anger*, 320.8.

*Anna* the propheteesse, 89.36.

The scripture hath foretold the destru-  
ction of *Anti iſ*, 633.2.

*Antichrists* furnished with myracles, 647  
23.

The *Apostles* were sollicitd or mooued  
of the Scribes vnto falling away, 244  
11. their calling, 266.

## A Table of the Harmonie.

*Apostles*, whye twelue in number chosen of Christ, 267.1.& 530.28.  
the libertie of the *Apostles*, in citing the places of the olde testament, 82.6.& 324.20.& 730.9.  
VVherein *Aristotle* placeth the chiefeft good, 371.38.  
*Arrogancie* is to be auoided, 78.21.  
Holy *Assemblies* are not to be neglected, 502.20.  
the place of *Augustine*, 162.24.& 180.39.& 262.28. & 278.23. and 390.23.& 400.25.& 415.58.  
*Answerares* put for any word or speache, 103.46.

### B

**B***aalim*, were in times past called lesser gods, 280.25.  
*Baptisme* is not to bee denied to infants, 521.14.& 801.19.  
*Baptisme* followeth doctrine, 801.19.  
the ende of *Baptisme*, 540.22.  
the veritie of *Baptisme*, is in Christ alone, 139.  
the *Anabaptists*, as much as in them lyeth, doe blot out *Baptisme*, 436.2.  
the *Baptisme* of Iohn, for his whole ministratione, 572.25.  
the *Baptisme* of Iohn and of Christe, is the same, 110.3.& 120.  
*Barabbas* is preferred before Christe, 736.15.  
*Barennesse* counted as a reproche, 20.25.  
*Barennesse* excludeth none out of the kingdome of heauen, *ibidem*.  
*Beelzebub*, what it is, 276.25. and 320.24.  
to *Beleeue*, what it is, 33.45. looke faith.  
Two *Bethlems*, 83.6.  
why a *Bil* of diuorcement in times past was permitted, 176.31.  
the *Bishops* of poperie, are not pastours, 138.18.& 800.19.  
the *Bishops* of poperie glorye in vaine in the succession of the *Apostles*, 164.13. and 581.42. and 606.2. and 803.20.  
the *Bishops* of poperie are dumme Dogs, 256.36.

*Blasphemie* against the spirite, what it is, 331.31.  
*Blesing* is diuersly taken, 805.19.  
*Blesing* put for happinesse, 22.28.  
*Blesing*, for giuing of thankes, 426.19.  
the *Blesing* of the papistes god, is magi-call, 692.26.  
*Blesed*, putte for chosen or beloued of God, 671.34.  
*Blesednesse* towardes vs, is from the free loue of god, 22.28.  
two *Blinde* menne receiue theyr sighte of Christ, 254.27.  
*Boanerges* for *Bena reges*, *uel Ragas*, 156.16.  
the *Body* must be reuerued for the woorthship of God, 133.10.  
*Booke* for Catalogue, 57.1.  
The carelesnesse of wryters of *Bookes*, 58.6.  
*Bountifulnesse* is commended, 117.11. & 183.35. and 200.19. & 382.41. and 385.12. & 679.11.  
*Bread* put for all kinde of nourishment, 195.11.  
daily *Bread*, how it is ours, 196.11.  
how the *Bread* of the holy supper, is called the body of Christ, 124.16.  
*Burial*, a signe of the last Resurrection, 237.22. & 423.29.  
the *Burial* of Iohn Baptiste, 423.29.  
the *Burial* of Christ, 768.59.

### C

**C***aiaphas*, who also was called *Iosephus*, 718.59.  
to be *Called*, put for, to be accounted and openly knowen, 48.76.  
*Calling* is free, 341.11.  
*Calling* is effectually in the electe, 13.16.  
*Calling* sufficeth not, vnlesse there bee faithfulness also, 222.16. and 580.42.  
the *Calling* of the Gentiles, loke the Gentiles calling.  
the signe of Christes *Calling*, 103.46.  
the ende of our *Calling*, 48.75. and 185.45. and 246.13. and 322.18. and 373.13.  
the worde *Camel*, for a great roape pertaining to a ship, 528.23.



## A Table of the Harmonie.

Capernaum, what maner of citie, 230.5.  
the Care of this world choketh the seed  
of the woord, 354.22.  
Care for foode and raiment, is to be taken  
away, 204.  
Naughtie Care is reprooued, 130.4.  
all Care is not to be condemned, 204.  
Excessiue Care is from infidelitie, 205.  
26. and 130.4.  
the humilitie of the Centurion, 231.8. hys  
faith, ibidem.  
VVhye the Centurons faith is preferred  
before the faith of the Iewes, 232.10  
the signification of Ceremonies, is eternal.  
169.19.  
the external vse of Ceremonies, ibidem.  
VVee must not attribute too much to  
Ceremonies, 445.25.  
Two Cesareaces, 458.13.  
Charitie is distinguished from common  
frendship, 182.42. & 390.12.  
Charitie Actiue and Passiue, 216.12.  
Charitie towards our neighbour, floweth  
from the loue of God, 596.39.  
Charitie is commended, 382.41. and  
497.35. and 598.40. and 616. and  
640.2. and 672.34.  
VVhether our sinnes bee redeemed by  
Charitie, 370.50.  
the Chaunging of persons, 107.  
the name of Childs is diuersly taken, 39.  
54.  
Children were receiued of Christe, 521.  
14.

### CHRISTE.

Christe is God, 13.17. and 66.23. and  
240.4. and 327.25. and 368.40. and  
507.23. and 557.2. and 585.18. and  
601.42. and 625.37. and 660.42. &  
795.45.  
Christ is Lord, 32.43.  
Christ by nature the sonne of God, 24.  
32. and 124.17. and 431.33. hee is  
true God and man, 106.  
Christe in bothe natures is the sonne of  
God, 28.35.  
Christ the sonne of Dauid, 571. & 254.

27. and 443.22. and 600.42.  
VVhy Christe is called the first begotten  
of euery creature, 124.17.  
Christ, the first begotten amongst many  
brethren, 100.23.  
Christ, the first begotten of Mary, 68.25  
Christ the holy seede, 29.35.  
VVhy Christ is named Iesus, 23.31.  
VVhy Christ is called Emanuel. 64.22.  
Christe must not be esteemed accordinge  
to the sence of the flesh, 520.13. and  
552.11.  
Christ is the mediatour, 29.35. and 67.  
33. and 101.40. and 124.17. and  
191.9. and 428.23. and 490.18. and  
473.5. and 520.13. and 568.5. and  
761.51.  
Christ is the ladder by which men climbe  
vp vnto God the father, 265.38.  
Christ is not to be ioyned with the com-  
mon Sainctes, 475.6.  
Christe is the heade and Prince of pa-  
stours, 71.8.  
Christ is the true priest, 67.23.  
Christe onely is the foundation of hys  
church, 461.19.  
Christe is the head of the church, 131.  
6. and 150.33. and 279.25. and  
320.24. and 609.9. and 649.28.  
Christe is the onely teacher of his church,  
291.2. and 473.5.  
Christe is the sauour of the church, 62.  
21. and 73.11. and 256.36.  
Christe is the onely signe of concorde and  
peace, 458.10.  
Christ by excellencie is called a seruaunt,  
322.18.  
Christe is the minister of Circumcision,  
26.33. and 53. and 89.32. and 268.  
5.  
Christe is the Sonne of righteousnesse,  
49.79. and 89.32. and 107.7. and  
135.12. and 143.13. and 398.22.  
and 473.5. and 634.4. and 663.  
36.  
VVhy Christe is called the corner stone,  
579.42.  
Christe the rocke of offence, 293.6. and  
639.10.

# A Table of the Harmonie.

*Christe* onelye endued with the fulnesse  
of the spirite, 138. 17.  
*Christ* free from all sinne, 28. 35. & 86. 23  
and 101. 40. and 126. 1.  
*Christ* is the authour of our saluation,  
44. 69.  
*Christe* the authour of perfecte blessed-  
nesse, 50. 79.  
*Christ* is the onelye preseruer of our lyfe,  
158. 5.  
*Christ* an example of the faithfull, 314.  
29. and 543. 28.  
*Christ* an example of temperance, 243.  
29. and 299. 34.  
*Christ* is iudge of the whole world, 263.  
29. and 500. 18. and 671. 32. and  
799. 18.  
*Christ* is a seuerer iudge against vnbeliee-  
uers. 121. 12. and 121. 13. and 121. 14.  
*Christ* from his infancie was subiecte to  
the crosse, 97. 16. and 99. 19.  
To what ende *Christ* was sent of the Fa-  
ther, 269. 8. Looke the office of *Christ*.  
Why *Christ* was circumcised, 78. 21.  
*Christ* by the secreat counsel of god, was  
appoynted vnto the deathe of the  
crosse, 571. 47. and 710. 47. and  
1714. 53.  
VVhy *Christ* was not baptised before the  
thirtieth yeare of hys age, 123. 16.  
VVhy *Christ* would be baptised, 122. 13  
*Christe*, as touchinge his soule for oure  
sake, would profite, 101. 40.  
Why *Christe* went into the wildernesse,  
125. 1.  
why *christ* was tempted of, sathā, 127. 1  
*Christe* was tempted 3. maner of vvaies,  
131. 5.  
VVhy *Christ* fasted in the VVilderneesse,  
125. 1.  
VVhy *Christ* vntill the thirtieth yeare of  
his age, kept himselfe in a priuate life,  
415. 55.  
*Christ* hadde no quiet abidinge in any  
one place, 507. 24.  
*Christ* was more in Galile, than other  
where, 380. 31.  
*Christ* without sinne, was subiecte to the  
infirmities of the flesh, 95. 13. and 128  
11. & 569. 18.

*Christe* was subiect to humane passions,  
569. 18. and 703. 37.  
*Christe* willingly submitted hymselfe to  
death, 470. & 472. 3. & 536. 18.  
*Christe* of his owne accord became pore,  
568. 5.  
VVhy *Christ* chiefly chose grosse idiots  
for his Apostles, 147. 10. and 242. 9.  
and 297.  
Why *Christ* escapeth by flight, 321. 14.  
Why *Christ* would not make an ende of  
the strife betweene two brethren,  
373. 13.  
*Christ* was wont to pay tribute, 507. 24.  
To what purpose *Christ* sent Peter vnto  
the sea for paying of tribute, 508. 27.  
VVhye *Christ* reiected the confession of  
diuels, 153. 34.  
*Christ* sought a secreat place for to praye  
in, 189. 5.  
*Christe* for diuers endes spake vnto the  
people, 383. 35.  
*Christe* discloseth the hypocrisie of men  
by the gospel. 92. 35.  
*Christ* not idle, while the apostles labor,  
291. 1.  
*Christe* accordinge to the maner of the  
time, vsed outwarde signes, 152. 29.  
and 448. 32.  
Why *Christ* for a time would haue hys  
myracles concealed, 321. 16. & 449.  
36. and 457. 26.  
How *Christ* is made manifest vnto vs by  
the gospel, 784. 27.  
*Christ* is to be sought for in heauē, 787. 31  
*christ* did twise cast out of the temple, the  
sellers and biers, 565. 12.  
*Christ* was contemptuouslye receiued of  
the Nazarites, 140. 23.  
VVhen *Christ* keppe the passouer with  
his disciples, 683. 17.  
*christe* verie reprochiefullye handled of  
the reprobate, 280. 25.  
why *christ* accused of false witness, held  
his peace, 720. 63.  
why *Christ* trembled at death, 510. 51.  
what *Christe* feared in death, 707. 39.  
*Christ* therefore suffered, that he myght  
reconcile the worlde vnto god, 536.  
17.

## A Table of the Harmonie.

- Christ* moued with true sorow, 702.37.  
*V* Why *Christe* after a solemne rite, was  
 condemned of an earthly iudge, 717.  
 1.& 740.26.  
*christ* raised from the dead, 771.  
*Christ* honourably buried, 768.59.  
*Christe*, howe ignoraunt of the daye of  
 iudgement, 655.36.  
 when *christ* is layd to come, 279.  
*Christes* body verily humane, 23.31.  
*Christ* is subiect to ignorance, 102.40.  
 of *Christe* two natures, 33.43.  
 the knowledge of *christe* is from God  
 312.12.  
*Christes* office, 59.16. and 83.6. and 92.  
 34. and 104.49. & 244.12. & 322.  
 18. and 340.48. and 371.38. and  
 373.13. and 432.34. & 550.9. and  
 635.5.21.  
*Christes* humblinge, 58.3. and 70.7. and  
 73.12. and 101.40. & 105.51. and  
 237.3. & 321.14. and 531.29. and  
 543.28.  
*Christes* modestie, 103.46.  
*Christes* mekenesse, 124.16. and 323.19.  
 the condition of *Christes* life, 236.20.  
*Christes* grace and vertue eternall, 46.72.  
 and 34.29.  
*Christes* Fastinge, a seale of the Gospell,  
 126.1.  
*christes* temptations: what, 530.28.  
*Christes* pouertie, 564.5.  
 the difference of *Christ* & the Ministers.  
 120.  
 the beholding of *Christ*, double, 88.30.  
 and 340.48. and 351.16.  
*Christes* kingdome spirituall, 75.71. and  
 79.1. and 84.11. and 143.13. and  
 506.24. and 539.22. and 559.9. and  
 579.42. and 582.43. and 732.  
*Christes* kingdom eternall, 26.33. & 459.  
 16. and 579.42. 603.44.  
 The perfection of *Christes* kingdome, in  
 the ende of the worlde, 670.  
*Christes* Priesthoode euerlastinge, 459.  
 16.  
*Christes* Lordshippe ouer the dumbe ele-  
 ments, 260.26.  
 the cofession of *Christ*, an especial wor-  
 ship of God, 284.32.
- Christes* first sermon vnto his Disciples,  
 158.3.  
*christes* people: who, 63.21. and 221.16.  
 and 236.20.  
*christes* woordes are not sophistically to  
 bee vrged, 182.30. and 221.16. and  
 236.20.  
*christes* voyce to the reprobate, deadlie,  
 430.  
 The force of *christes* voyce, 148.22.  
 242.9. and 253.41. & 260.26. and  
 264.9.  
 The afflictions of *christi* and the faithfull  
 common, 540.22.  
*christes* obedience, 702.30.  
*christes* desire to profite all, 371.38.  
 The contempt of *christe*, from whence,  
 322.17. and 415.55.  
 the contempt of *christes* grace, 313.28.  
*christes* sorrowe for the vnthankfulnesse  
 of menne, 452.2.  
*christes* anger, 320.8.  
*V* Who is to bee accounted a Martyr of  
*christe*, 161.12.  
*christes* zeale, 452.2. and 565.12.  
*christes* will, whether one and the same,  
 706.39.  
 The ende of *christes* myracles, 152.17.  
*christes* sittinge at the right hande of the  
 father, 603.44. & 721.64.  
*christes* care for the church, 154.13.  
*christes* Transfiguringe, of what maner,  
 471.2.  
*christes* death, the reuening of the world,  
 666.50.  
*christes* death, why called a taking away  
 510.51.  
*christes* death, why copared to baptisme,  
 666.50.  
*christes* ascension into heauen, the fulfil-  
 ling of the new life, 787.31.  
*christes* imitation and example, 126.1.  
 and 203.6. and 467.24. & 568.14.  
*christes* second comming, 555.27.  
*christe* onely must be obeyed, 608.6.  
 to deny *christ*, how hurtful, 284.31.
- Church.
- what maner of Church found of *Christ*,  
 386.1. & 345.

## A Table of the Harmonie.

the church consistinge of the simple com-  
 mon people, 570.47.  
 the church not grounded vppon Peter,  
 156.16.  
 the church the spirituall house of Iacob,  
 26.33.  
 the church, the field of the Lord, 357.  
 the church, why compared to a floote,  
 121.12.  
 the church, subiecte to painfull temptati-  
 ons, 641.14. and 651.  
 the church layd open vnto diuers deceits,  
 220.15.  
 the church bounde to the worde of God,  
 581.42.  
 the church, as yet troubled with manye  
 faulces, 356.  
 the church, for Elders of the church, 499.  
 17.  
 the state of the olde church, 12.16. and  
 13.17. and 39.54. and 111.3. and  
 565.12.  
 the churches plentifull encrease, 267.1.  
 the churches condition, of what sort. 45.  
 71. and 154.13. and 369.47.  
 the churches warfare with sathan, 457.1.  
 and 460.18.  
 papists abuse the churches title, 116.9.  
 the churches perfection, of what maner,  
 121.12.  
 the churches iudgement not in vayne,  
 500.18.  
 God wonderfully preserueth his church  
 from the wicked, 84.7.  
 Cicero his place, 73.11.  
 circumcision sometimes was done at  
 home, 41.58.  
 the popishe cleargies arrogancie, 116.9.  
 the popishe cleargies immunitie, 508.24.  
 to come in the name of the Lord; what,  
 559.9.  
 commandements differ from iustifications,  
 6.6.  
 V Which is the least commandement, 168.  
 19.  
 common for prophane, 442.19.  
 compassion is commended. 397.21.  
 Mutual concord is commended, 173.23.  
 Looke charitie.

concupiscence a sinne, 175.28.  
 confession of Christ, an especiall woorschip  
 of God, 284.32.  
 confession of sinnes profitable and neces-  
 sary, 112.6. and 494.21.  
 From whence the papistes ferche auri-  
 cular confession, 113.6. and 228.4. and  
 413.14. and 494.21.  
 vprightnesse of conscience necessarye; 6.6.  
 and 187.3.  
 quietnes of conscience, necessary in the ser-  
 uice of God, 47.73.  
 quietnesse of conscience, the frute of faith,  
 370.50.  
 an euill conscience neuer quiet, 83.7. and  
 417.2. and 421.24.  
 The force of an euill conscience, 263.29.  
 and 417.2. and 687.25.  
 The blockishnesse, of an euill conscience,  
 687.25.  
 consciences are not to be caught in a snare,  
 435.2. & 319.12. & 586.21.  
 contempt of the Gospell, from whence.  
 305.16. and 309.25.  
 contentions are to be auoided, 131.5. and  
 173.25.  
 continencie, the speciall gifte of GOD;  
 518.  
 continuance in faith and prayer necessary,  
 99.19. and 278.22. and 526.22. and  
 666.49.  
 conuersion of fathers vnto the sonnes,  
 13.17.  
 God is the authour of conuersion, 12.16.  
 looke repentaunce.  
 Corbana, what. 729.6.  
 the contempte of corrections in the world  
 very great, 135.19. and 160.10.  
 Of brotherlye correction, three degrees,  
 497.15.  
 to refuse corrections, an extreeme euill,  
 135.19.  
 Couetousnesse.  
 Couetousnesse, is greatlye to be taken heede  
 of, 208.19. and 203.24. and 354.  
 22. and 374.15.16. and 395.14.  
 and 524.20.  
 the hurte of Couetousnesse, 526.22. and  
 527.23. and 681.



## A Table of the Harmonie.

the best waye of correcting *Cauertousnesse*,  
203.24.

### Counsels.

whether *Counsels* may erre. 804.20.

*Courtiers* are entrapped in many sinnes,  
423.28.

*Crates* the *Thebane*, folishly cast his goods  
into the sea, 525.19.

the *Crosse* without *Christ* accursed, 287.  
38.

*Crueltie* detested of *God*, 397.21.

by the woorde *Cuppes*, *Gods* prouidence  
is noted, 705.39.

*Curiositie* is to be auoided, 3.1. and 124.  
16. and 139.19. 205.26. and 207.

29. and 209.1. and 217.23. & 344.

41. and 399.23. & 401.27. & 485.

1. and 553.12. and 540.23. & 648.

26. and 751.43. and 793.41.

Of *Curses*, which the *Scripture* containeth,  
a two folde vse, 162.24.

*Custome* not rightly counted for a law,  
42.59.

*Custome* not more to bee esteemed then  
trueth, 171.22.

to a *Custome* receiued, not too muche is  
to be giuen, 248.39.

*Cyrus* his place, 493.16.

### D

**H**OW the *Day* in times past was deu-  
ided, 534.1. and 746.25.

the *Day* of iudgement euerye mo-  
ment to be looked for, 655.36. 657.37.

the yearely solemnising of a birth *Day*,  
not of it selfe euill, 421.6.

wherof vtter *Darknesse* is so called, 233.  
12. and 555.24.

*Dauid* a figure of *Christe*, 58.6. & 579.  
42. and 746.35.

*Dauids* name translated vnto the *Mef-  
sias*, 25.32.

*Dauids* purpose in appoyntinge the or-  
ders of the priests, 5.5. and 8.9.

the *Dead* haue no care of the liuing, 401.  
27.

*Death* not to bee feared, 281.28. and  
287.39.

*Demoisthenes* his place. 3.3.

*Denial* of *Christ*, howe hurtful, 284.32.  
and 723.70.

*Denial* of oure selues is commaunded,  
136.14. and 193.10. and 216.13.

and 225.24. and 269.33. and 467.

24. and 524.20. and 540.22. & 575.

32. and 631.43.

*Desart*, for a rough and hillie countrie,  
109.2.

*Destinie* of the *Stoikes* confuted, 283.29.

the *Disciples* called of *Christ*, 145.18.

why *Christ* sent the seuentie *Disciples* by  
two & two, 302.1.

the *Disciples* striue for superioritie, 484.  
1. and 541.24.

the *disciples* ignorāce, 441.15. & 455.8.

the blockishnesse and slouthfulnesse of  
the *Disciples*, 429.24. and 450.33. and

552.12.

the slouthfulnesse of *Iohns Disciples*,  
292.3.

the *diuels* confesse *christ* to be the sonne  
of *God*, 321.16.

why the *Diuels* wished to enter into the  
swine, and whye *Christe* suffered it,

264.31.

*Diuels*, essentiall spirites, 265.31.

*Diuinitie* of the *Papists* speculative, vaine  
and colde, 150.22.

*Diuorcement*, why in times past permit-  
ted, 177.31. and 5.13.

the cause of lawfull *diuorcement*, 516.9.

what it is to Doe the will of the father:  
223.21. and 340.48.

the *Doctrine* of the *Prophets*, comprehē-  
ded vnder the name of the law, 106.

the *Doctrine* of saluation published vnto  
men, for diuers endes, 346.11.

Howe the *Doctrine* of the *Gospel*, is the  
cause of blindenesse, 350.12.

generall *Doctrine* necessary, 142.25.

Generall *Doctrine* from the particular,  
104.49. and 142.25. and 164.13.

and 186.1. and 234.13. & 245.13.

the true vse of generall *Doctrine*, 30.37.

particular *Doctrine* necessarye, 114.7.

*Doctrine* to bee applied to the persons,  
114.7. and 118.12.

diuersitie of *Doctrine*, breedeth hatred,  
511.52.

## A Table of the Harmonie.

contempt of Doctrine extinguisheth the  
light of the spirite, 43. 67.  
contempt of Doctrine in the worlde very  
great, 402. 30.  
All Doctrines are to bee examined by the  
woorde of God, 221. 76.  
Dogges and swine: who, 211. 6.  
the Donatists vaine glorying, 161. 2.  
Dreames diuine, whereby discerned from  
humane, 62. 20.  
Drunkennesse is to bee taken heede of,  
421. 6.  
The friuolous distinction of *Dulia* and  
*Latria*, 133. 19.

### E.

**A** Simple Eye for not faultie, 202. 22.  
Election free, 347. 11.  
Election from the will of G O D;  
311. 26.  
Election onely the headspring and cause  
of our saluation, 440. 13.  
Election the fountain of al good things,  
308. 20.  
the force of Election, 310. 25.  
Few Elected or chosen, 391. 11.  
the Elect, why compared to wheat, 121.  
12.  
the Elect out of daunger, 45. 71. & 440.  
13. & 647. 23. 24.  
the Elect onely lightened, 349. 14.  
the elect onely vnderstand the mysteries  
of God, 347. 11.  
the Election onely are leade by the spirit of  
God, 350. 14.  
the Elect onely perseuer, 354. 20.  
the Electes perseuerance, 300. 35.  
The difference of the Elect & reprobate,  
9. 12. 13. & 17. 20. & 40. 38. & 44.  
68. & 72. 19. & 121. 12. and 158. 5.  
& 197. 12. and 205. & 235. 26. and  
287. 39. & 297. 15. and 310. 25. and  
337. 44. and 399. 23. & 436. 27. and  
467. 24. and 501. 18. & 528. 25. &  
531. 29.  
*Elias*, whether verilye appeared in the  
transfiguration of Christ, 471. 3.  
*Elias* and *Enoch*, looked for of the Pa-  
pistes before the coming of Christ,

476. 10.  
VVhy Iohn was called *Elias*, 296. 14. &  
417. 2.  
Why Luke rehearseth *Elizabeths* stocke;  
6. 5.  
*Elizabeth*, howe iust and without re-  
prooffe, 7. 6.  
why *Elizabeth*, after Iohn was conceiued,  
hid her selfe, 19. 24.  
*Elizabeth*, howe the cousin of Marye, 5. 5.  
and 29. 36.  
Enemies are to be loued, 184. 44.  
Enuie is to be auoided, 32. 43. 162. 24.  
and 496. 28.  
*Epicures* contemnners of gods glory, 162.  
24.  
*Eremites* superstition, 112. 4.  
*Ereours* howe to be corrected, 614. 18.  
VVhye the *Euangelists* would passe from  
Christes infancie vnto the thirtie the  
yeare of his age, 106.  
the *Euangelists* not curious in obseruinge  
the course of times, 131. 5. and 145.  
18. & 339. 19. & 378. & 383. 41. &  
541. 24. & 545. 29. and 552. 12. and  
564. & 630. 53.  
the certainty of the *Euangelistes* doctrine,  
79. 1.  
Of *Eunuches*, or chaste personnes, three  
kindes, 518. 12.  
the *Exemples* of the fathers, how farre to  
be followed, 11. 15. and 511. 54. and  
512. 55.  
*Excommunication* in Christes church very  
profitable, 499. 17.  
*Excommunication* of the Pope, no whit as  
all to be feared, 161. 11.  
*Exhortations* necessary, 76. 15.  
the vse of *Exhortations* in the Church,  
390. 23.  
*Exorcistes* common amongst the Iewes,  
328. 27.  
VVhat maner of *Exorcistes* be created or  
made in Poperie, *ibidem*.

### B.

**F**aithe is by hearing, 13. 16. and 338.  
27. 443. 22.  
Faith is voluntarie, 390. 23.

Faith



## A Table of the Harmonie.

- Faith* the gifte of God, 147. 10. & 310.  
25. & 325. & 402. 30. & 490. 17. &  
481. 22.
- Fayth* general and perticular, 16. 18.
- Faith* perticular necessary, 73. 11. & 147  
10. & 445. 25. & 463. 19.
- Temporall *faith*, 353. 20. & 411. 13.
- Faith* aloane iustifieth, 335. 37. & 547.  
52.
- Faith* obtaineth any thing of GOD, 255  
29. & 446. 28. & 481. 23. & 570.  
21.
- Faith* cannot bee separated from good  
workes, 390. 11.
- Faith* ynperfect, euen of God is not reie-  
cted, 250. 18. 20. & 355. 23. & 481.  
24.
- Faith* is not alwaies repugnant to feare,  
259. 25.
- Faith*, the cause of our saluation, 353.  
19.
- Our *faith* grounded in heauen, 24. 31.
- Faith* ioyned with Gods eternall prede-  
stination, 312. 27.
- Faith* alone sanctifieth in vs the giftes of  
God, 413. 19.
- Another mans *faith*, howe far profiteth  
other, 239. 2.
- The *faith* of the fathers and ours al one,  
11.
- The *Faith* of the godly exercised by tēp-  
tations, 128. 1.
- The *faith* of the righteous is their wis-  
dome, 14. 17.
- The *faith* of the Papists is implicate, 484.
- The *faith* of the Centurion, 231. 8.
- The *faith* of the woman of Chanaan is  
commended of Christ, 446. 28.
- The nature of *faith*, 15. 18. & 292. 3.  
& 296. 12. & 570. 21. of *fayth* the  
chiefest foundation, 480. 22.
- The exami-ation of *faith* contained in  
our prayers, 570. 21. the analogie of  
*faith* ought to beare rule in iudging  
false Prophets, 221. 16.
- Faithes* obedience, 30. 38.
- Faithes* degrees, 298. 29. & 355. 23. &  
548.
- Faithes* infirmitie in the Saintes, 16. 18.
- Faithes* confirmation necessary, 90. 33.
- The difference of *faith* and opiniō, 231.  
20.
- The relation of *Faith* and the word, 33.  
45.
- The fruit of *fayth* is tranquillitie of cō-  
science, 370. 50.
- No man obtineith *faith* by his own wis-  
dome, 311. 25.
- The Papistes mixe *faith* with doubting,  
570. 21.
- The *faith* of God, what, ibid.
- By *faith* we obtaine remission of sinnes,  
252. 23.
- the *faithful* are the temples of God, 490  
18.
- the *faithful* planted by the hand of God,  
440. 13.
- The *faithful*, how the sonnes of God, 25  
32.
- The *faithful*, the brethren of Christ, 340  
48.
- The *faithful*, the sonnes of light, 265. 14.  
& 393. 8.
- The *faithful* ought to bee salt to others,  
165. 50.
- The *faithful*, how heires of the worlde,  
159. 5.
- VWhy the *faithful* are called litle ones,  
290. 41. & 292. 3.
- The *faithful*, why laide open to the false  
accusations of the reprobate, 167. 17.
- The *faithful*, how righteous before God  
49. 77.
- The *faithfuls* condition in the worlde,  
contemptible and miserable, 134. 11  
& 61. 10. & 236. 19. & 467. 23. &  
637. 9. & 467. 32. 34. & 734.  
12.
- The ioy of the *faithful*, 35. 46. & 72. 10.  
& 652. 28.
- The glory of the *faithful* after this lyfe,  
399. 22.
- The *faithfuls* good and godly glorying,  
679. 10.
- The *faithfuls* felicitie, 161. 10. & 201.  
21.
- The warfare of the *faithfull*, 160. 10.  
& 336. 43. & 696. 31.
- The obedience of the *faithful* ynperfect,  
204. 24.

## A Table of the Harmonie.

- The small number of the saythful**, 216.  
13. & 257. 13. & 313. 28. & 391.  
11.
- The small number of the saythful, whye compared to a plentiful harueste**, 257.  
37.
- the saythfuls perfectiō in this life, of what sort**, 186. 48. & 333. 33.
- The saythfuls cōbat with Sathan**, 160. 10 & 696. 31.
- The saythfuls certein victory**, 378. 22. & 287. 38.
- The faithfuls life lik gaining by occupyeinge**, 554. 20.
- The faithfuls scope or end of life**, 372. 42
- The zeal of the faithful**, 452. 2.
- Beetwixt faithful and vnfaithfull what difference, looke the difference of the elect and reprobate:**
- Fasting, when approued of God.** 93. 37 & 199.
- Fasting of three daies how to bee vnderstanded**, 450.
- The difference of Christes fasting and the Papistes**, 126. 1.
- The ende of fasting** 482. 21.
- Concerning fasting, Iohns disciples quarrel with Christ**, 247. 14.
- The Fasting of Lent**, 126. 1.
- the fathers called not vppon God, but by trusting in Christ the mediatur**, 25. 32. freed from the yoke of sinne by Christes onely grace, 44. 68.
- How the fathers differ from vs**, 351. 24. & 399. 22.
- the faith of the fathers and ours alone**, 233. 11. & 351. 24.
- The foolishne immitation of the fathers**, 11. 15. & 511. 54.
- Faultes vnder defence of lawes are not to be couered**, 290.
- Faining, howe it may agree with Christ**, 786. 28.
- the feare of the godly differeth from the feare of the wicked**, 235. 16.
- Feare not alwaies repugnant to faith**. 96  
13. & 259. 25. & 431. 31.
- the feare of the Lord comprehendeth all**
- godlynes and religion**, 37. 49.
- Fearesfulness commeth of an euill conscience**, 64. 7.
- Felicities proceedeth from the loue of God**, 22. 28.
- True felicitie commeth of sayth**. 33. 45.
- True felicitie dependeth of Christe**, 148. 23.
- the chiefest felicitie doth consist in Christ alone**, 50. 79.
- the greatest felicitie is in heauen**, 201. 21.
- The difference beetwixte the felicitie of the faithful & the Stoiks**, 201. 21.
- Fygtree, whye cursed of Christe**, 569. 18.
- To finde fauour, what it is**, 23. 30.
- Fynger of GOD, for his spirite**, 328. 28.
- why the spirit is called Fyre**, 121. 11.
- Fyre eternall, of what maner**, 122. 12. & 359. 41. & 675. 41. to bee seasoned with fire, what, 164. 49.
- Fleshe for menne, without the note of sin** 112. 6.
- Flesh prone to slouth**, 709. 43.
- All the affections of the flesh ought to be suspected**, 104. 48.
- The bolde confidence of our flesh**, 540. 22.
- the flock of Christ, a litle one**, 208. 32.
- Whither it bee lawful to resist force with force**, 184. 44.
- Fortune ruleth not the woorld**, 283. 29.
- Freewyll ouerthrowne**, 333. 33.
- Freewilles defenders and patrons**, 202. 22. & 333. 33. & 598. 30. & 627. 37.
- Frowardnes condemned**, 505. 21.
- Fruitfulness of the wombe commeth fro the blessing of God.**

G

**GAbryel, what it signifieth**, 16. 19.

**Gadarenes couetous and vthankefull**, 265. 15.

Galyle

## A Table of the Harmonie.

*Galyle of the Gentiles, which,* 144. 13.

*Gates of hell.* 461. 18.

*Gehenna, from whence deryued,* 172.

22.

*The woorde Gehenna translated to the  
hels.* 280. 25.

*the Genealogie of Christ is described,* 52.

53.

*The fourefold difference of the narra-  
tion of Christes genealogie,* 54.

*the Gentiles calling,* 40. 55. & 73. 10. &

79. 1. & 89. 31. 32. & 219. 19. & 232

10. & 323. 18. & 324. 20. & 442. &

566. 13. & 688. 13. & 796. 47. &

800. 19.

*Geitlenesse is commended,* 173. 25. &

497. 15.

*Glimb properly what,* 66. 22.

*Glorye of G O D, looke Gods glo-  
rie.*

*The Glorye of the faithfull,* 400. 25.

*God hath care ouer his,* 61. 20. & 84. 7

95. 13. & 134. 11. & 142. 28. & 189

8. 195. 11. & 205. 26. & 276. 19

282. 29. 406. 7. & 645. 22. & 648.

24. & 672. 34.

*One God,* 591. 37.

*God onelye good,* 523. 17.

*God, whye called an heauely father,* 191.

9.

*God our father wil be knowne,* 124. 17.

& 292. 9.

*How God is in heauen,* 191. 9.

*God onely to be worshipped and serued,*

133. 10. & 594. 26.

*VWhye God swore,* 46. 37.

*to whom God is mercifull and fauoura-  
ble,* 159. 7.

*G O D alwayes true,* 33. 45. & 64.

22.

*G O D, the authour of marriage,* 515.

7.

*God after two manner of waies appear-  
red to the fathers,* 62. 20.

*God alwayes lyke him selfe.* 36. 49.

*God alone is the law maker for the souls*

586. 21.

*God especiallye beholdeth the mind,* 6. 6

& 15. 18. & 48. 75. & 172. 22. &

245. 13. & 395. 15. & 569. 38. &

630. 43.

*VWhy God is called the god of Israel,* 44

68.

*VWhye God sometimes deferreth his help*

62. 20. & 379. 15. & 405. & 406. 7.

& 430. 27.

*whye God forthwith punisheth not the  
wicked,* 377. 6.

*How God is said to loue al,* 526. 21

*how Gods is said to tempt,* 128. 2. & 259

13.

*How God leadeth into temptation,* 198

13.

*God, not the authour of euill,* ibid.

*God vseth the trauaile of wicked men,*

69.

*God onelye forgiueth sinnes,* 240. 3.

*God onelye the iudge of the whole  
world,* 185. 45.

*God inuirteth men vnto repetaunce,* 493.

17.

*God is said to reigne two maner of waies*

193. 10.

*God may bee called vppon in all places,*

567. 13.

*God not bounde to the lawes of nature,*

15. 18. & 27. 34.

*God by diuerse meanes saueth his,* 95.

13.

*God sometimes giueth ouer his honorto*

men, 498. 15.

*God a sharpe reuenger and defender of*

the trueth, 334. 34.

*The loue of God the beginning of god-*

lines, 595. 38.

*Gods goodnesse to bee imitated of vs,*

505. 21.

*Gods arme for his strength or power,*

37. 51.

*Gods right hande, what,* 721. 64.

*The knowledge of G O D is onely from*

Christ, 312. 27.

*Gods counsell secrete,* 349. 13. & 540. 23

& 580. 42.

*Gods counsell for the doctrine of the*

gospel, 298. 30.

*Two sortes of the contemners of Gods*

212. 6.

*Gods worshippe to be framed according*

to his word, 86. 23. & 437.

*Gods*

## A Table of the Harmonie.

- Gods* worship spirituall, 85. 11. & 245.  
 13. & 437. 7. & 566. 13. & 599. 32.  
*Gods* giftes not to bee neglected, 338.  
 27.  
 The communication of the gifts of *God*,  
 260. 8.  
*Gods* giftes not to be abused, 394. 10. &  
 553. 13. & 664. 48.  
 Faith alone sanctifieth *Gods* giftes in vs,  
 413. 19.  
*Gods* example, how farre to be folowed,  
 185. 45.  
 what it is to haue the faith of *GOD*, 570  
 21.  
*GODS* couenaut with the fathers of  
 hys free grace, 40. & 46. 72. & 65.  
 22.  
*Gods* glorye, how much to be esteemed,  
 104. 48. & 191.  
*Gods* glorye, the fruite of miracles, 260.  
 27.  
*Gods* grace free, 534. 8.  
*Gods* grace striueth with the malyce of  
 men, 416. 58.  
*Gods* grace in Aungelles and men to bee  
 praised, 39. 48.  
*Gods* grace preuenteth vs, 37. 49. & 211  
 6. & 390. 11. & 493. 29. & 506. 25.  
 & 548. 5.  
*Gods* fauour towarde his, 17. 20. & 29.  
 36. & 47. 73. & 194. 11. 250. 18. &  
 333. 33. & 376. 2. & 377. 6. & 494  
 20. 22. & 506. 25.  
*Gods* iudgement secrete. 480. 21.  
*Gods* prayes are to be sette forth, 74. 13.  
 14. & 94. 38.  
*Gods* mercy eternal, 36. 49.  
*Gods* mercy the foundation of repentance,  
 109. 2.  
 The knowledge of *Gods* mercy, the bee-  
 ginning of repentaunce. 493. 17.  
*Gods* mysteries with reuerence to be re-  
 ceiued, 104. 49. & 304. 21. & 305.  
 33.  
 The reprobate vnderstand not *Gods* mi-  
 steries, 347. 11.  
*Gods* name, why called holy, 39. 49.  
 The hallowing of *Gods* name, what it is,  
 392. 9.  
*Gods* workes not sleightly to bee consi-  
 dered, 23. 29. & 42. 65. & 77. 19. &  
 254. 43. & 256. 34. & 450. 33.  
*Gods* power not tyrannical, 38. 52.  
*Gods* power not bounde to meanes and  
 helpes, 448. 32.  
*Gods* power, howe to be considered, 39.  
 37. & 116. 9. & 304. 21.  
*Gods* foreknowledge howe to be consi-  
 dered, 686. 24.  
 with *Gods* presence the godly are moued  
 after one sort, the vngodly after ano-  
 ther sort, 9. 12. & 23. 30. & 72. 10. &  
 147. 8. & 135. 16.  
*Gods* promises somtimes admit an excep-  
 tion, 210. 11.  
 that which is proper to *God*, is somtimes  
 attributed to men, 498. 15.  
*Gods* providence toward euery particu-  
 lar creature, 205. 26. & 282. 29.  
*Gods* providence, how to be weighed, 38  
 52. & 69. & 191. 9. & 205. 26. &  
 259. 23. & 277. 19. & 282. 29. &  
 374. 15. & 406. 7. & 686. 4. & 700.  
 36. & 719. 5. & 730. 10.  
*Gods* kingdom, what it is, 193. 10.  
*Gods* kingdom, the ouerthrow of Satan  
 329. 29.  
*Gods* woord annexed to the sacramente,  
 110. 3.  
*Gods* word subiect to taunts and scornes  
 395. 14.  
*Gods* word cannot be contemned with-  
 out punishment, 141. 24.  
 VVherefore *GOD* woulde haue hys  
 word preached to the reprobate, 621. 34.  
 The efficacy of *Gods* word, 422. 24. look  
 the force of Christ his voice,  
*Gods* trueth hath the vpper hande of the  
 vnfaithfulness of men, 64. 22.  
*Gods* will, the chiefest rule of righteouf-  
 nes, 311. 26. & 548. 25.  
*Gods* will one and simple in respect of it  
 selfe, 193. 10. & 628. 37.  
*Gods* will two manner of wayes propo-  
 sed vnto vs in the scripture, *ibid*.  
 To do the will of *God*, what it is, 223.  
 21. & 340. 48.  
 To liue to *God*, what it is, 591. 38.



## A Table of the Harmonie.

Sometimes affections bee attributed to  
*God*, 626. 37.  
 For *God* no lawe is to bee prescribed in  
 bestowing of his benefites, 142. 25.  
 VVho are said to iustifie *God*, 298. 29.  
 To tempt *God*, what it is, 132. 7. & 45. 1.  
 1. & 534. 1. & 746. 25.  
 the exercises of godlines, 93. 37 & 245. 13  
 The duties of godlines are not contra-  
 rie one to another, 316. 5.  
*Good* mingled with the bad, 365. 47. &  
 671. 32.  
 The *Gospel* is the scepter of Christs king-  
 dome, 272. 14.  
 The *gospel*, a full perfectiō of the law, 166  
 17.  
 The *Gospel* was not written of Math. in  
 the Hebrew tongue, 82. 6.  
 why the *gospel* is compared vnto fire, 666  
 49.  
 The *gospel* ouerthroweth not politick e-  
 state 119. 12.  
 How the *gospel* is cause of dissention, 285  
 51.  
 The *gospel* giueth not libertie to sin, 314  
 29.  
 Why the *Gospel* at this day bringeth not  
 forth fruit in many, 346. 2.  
 The *gospel*, according to the flesh contem-  
 ptable, 71. 8.  
 It is called the *Gospel* of the kingdom frō  
 the effect, 148. 23.  
 why the *Gospel* is preached in the world,  
 640. 14.  
 The *Gospel* of Nicodemus a fable, 2. 1.  
 Four sortes of hearers of the *Gospel*,  
 353.  
 the difference of the hearers of the *gospel*,  
 from whence, 346. 9.  
 The cōdemnation of the *Gospel*, 139. 18  
 From whence the contempt of the *Gospel*  
 crepeth into many, 82. 4. & 91. 34. &  
 265. 15. & 292. 3. & 313. 28. & 345  
 The contempt of the *gospel* not without  
 punishment, 272. & 343. 41.  
 The dignitie of the *gospel* very great, 212  
 6. & 272. 14. & 295. 11.  
 The doctrine of the *gospel* not new, 167.  
 17.  
 how the doctrin of the *gospel* is the cause

of blindnes, 350. 12.  
 VVhy the most parte with the doctrine  
 of the *gospel* buried, 265. 15.  
 The end of the *Gospel*. 269. 8. & 245.  
 51. 35.  
 The enemies of the *Gospel* like wolues.  
 274. 16.  
 The beginning of the *Gospel* is properly  
 sette in the preaching of Iohn, 106.  
 The light of the *Gospel* discloseth hypo-  
 crisie, 92. 35.  
 The maiestie of the *Gospel* is aboue the  
 law, 295. 11.  
 The hatred of the *Gospel*, from whence  
 91. 34.  
 Of the *Gospel* two partes, 135. 14.  
 The persecutors of the *Gospel* shall not  
 escape the iudgment of God, 273. 15.  
 why the preaching of the *Gospel* is com-  
 pared to a fanne, 121. 12.  
 The preaching of the *gospel* is like to se-  
 wing, 634. 4.  
 The scope or end of the preaching of  
 the *Gospel*, 138. 18, the summe of the  
*Gospel*, 135. 14.  
 The victorie of the *Gospel*, 221. 26.  
 Spiritual gouernment, whereby discerned  
 frō politick regiment, 373. 13. & 542.  
 25. & 586. 21.  
 Grace put for the fauour of God, 22. 28.

### H

To much hastinesse is to bee taken  
 heede of, 430. 28.  
*Heart* put for the mind or vnderstā-  
 ding, 430. 24. & 595. 38.  
 The cleannes of the *hart* is the mother of  
 al vertues. 160. 8.  
 VVhy *heauen* is called Gods throane or  
 seate, 179. 44.  
 The opening of the *heauens*, what it is,  
 123. 16.  
*Heluidius* his error confuted, 68. 25. &  
 415. 15.  
 The nature of the Heretiks, 589.  
 Herod builded the temple very sumptu-  
 ously, 632.  
 Herod, the sonne of Antipater, 4. 5.  
 Herod Antipas, 380. 32. & 733. 4.  
 Herod taken with the spirit of giddi-  
 nesse



# A Table of the Harmonie.

nesse, striketh God, 84. 7.  
*Herod*, a counterfeite professour of the  
 law, 454. 5.  
 The subtiltie of *Herod*, 83. 7. & 455. 6.  
*Herods* crueltie, 97. 16.  
*Herods* ambition, 422. 26.  
 What *Herods* leauen is, 455. 6.  
 Who are *Herodians*, 584.  
 why *Herodias* desired the death of *Iohn*,  
 421. 24.  
 The banishment of *Herodias*, 422. 28.  
*Hirelings* corrupt the holy office of teach-  
 ing, 269. 8.  
*Hieroms* saying, touching the impossibili-  
 tie of the law, 528. 26.  
 How *Hierusalem* is called holy, 179. 35.  
 & 763. 52.  
*Hierusalem*, a den of theeuers, 381. 32.  
 Honour due to parentes: look duetie to-  
 wardes parentes.  
 The place of *Horace*, 395. 14.  
*Hospitalitie* of *Martha*, in what poynte  
 faultie, 372. 42.  
 What humilitie is, 486. 2.  
 Humilitie is commended, 409. 13.  
*Humilitie* put for a vile and abiecte con-  
 dition, 35. 48.  
*Humilitie* of *Christ*: look *Christes* hum-  
 bling.  
*Hukim*, for ceremonies, 6. 6.  
*Hypocrisie* by the second table is reuealed.  
 596. 29.  
*Hypocrisie* is aid open by the light of the  
 Gospel, 92. 35.  
*Hypocrisie* alwaies ambitious, 188. 5.  
*Hypocrisie* of deceiuers darh not alwaies  
 lye hidden, 221. 16.  
*Hypocrisie* put for a feigned and counter-  
 feit shew of wisdom, 454. 6.  
*Hypocrisie* is condemned, 48. 75. & 114. 7.  
 & 121. 12. & 204. 24. & 211. 3. &  
 437. 7. & 522. 17. & 617. 24. 25. 27.  
 The vaine boasting of *hypocrites*, 36. 49.  
 & 569. 18.  
 The securitie of *hypocrites*, 114. 7. & 230.  
 5.  
 The punishment and destruction of hy-  
 pocrites, 336. 43. & 569. 18.  
*Hypocrites*, stage plaiers, 187. 2.  
*Hypocrites* are to be cited, before the iudg-

ment seate of *Christ*, 223. 22.  
 why *hypocrites* refuse *Christ*, 313. 28.  
*Hypocrites* are great obseruers of ceremo-  
 nies, 6. 6. & 117. 11. & 382. 39. &  
 437. 7.  
*Hypocrites* do extenuate or make lesse their  
 own finnes, 211. 3.  
*Hypocrites* doe glory in vaine, that God is  
 their father, 36. 49.  
*Hypocrites* are saucye and proud, 377. 36.  
 & 370. 49. & 415. 57. & 374.  
*Hypocrites* despise al others, 367. 36.  
*Hypocrites* are addicted to external things,  
 315. 1.  
*Hypocrites* are mixed with the good, 501.  
 18. 533.  
 How *hypocrites* are to be handled, 114. 7.  
 & 299. 31. & 334. 34. & 342. 39. &  
 395. 15. & 480. 17. & 567. 13. &  
 621. 33.  
*Hypocrites* are to be cast out of the church  
 223. 22. & 359. 41. & 365. 47. &  
 439. 13.  
 Diuerse kindes of *hypocrites*, 187. 2.  
 The disease of *hypocrites*, 211. 3. & 214.  
 12. & 615. & 617. 24.  
 The secure conscience of *hypocrites*, 452.  
 57.  
 The nature and disposition of *hypocrites*,  
 315. 1. & 318. 9. & 379. 14. & 459.  
 2. & 567. 13. & 729. 6.

**T**He prophesie of *Iacob* the Patriarche  
 is expounded, 5. 5.  
 An idle worde, put for vnprofitable,  
 334. 36.  
*Idleness* is to be shunned, 362. 26.  
 How outrageous *Ielousie* is, 61. 19.  
 Godly *ielousie*, 219. 29.  
*Iesus*, whye so named, 24. 31. & 62. 20.  
 & 70. 21.  
 The *Jewes*. the firste beegotten in the  
 Church, 268. 6.  
 why the *Jewes* vnderstand not the scrip-  
 ture, 45. 70.  
 why the *Jewes* maliciouslye depraue the  
 scripture, 64. 22.  
 The *Jewes* being vnbeleeuers, are caste  
 out of the Church, 219. 30.  
 The *Jewes* vnexcusable, 299. 33.

## A Table of the Harmonie.

- The equalitie of *Jewes & gentiles***, 89. 32  
**The difference of the *Jewes and Gentiles***, 58. 6.  
**The vaine glorying of the *Jewes***, 116. 9. & 219. 28. & 379. 15.  
**The arrogancie of the *Jewes* beatē down**, 622. 34.  
**The sluggishnesse of the *Jewes***, 84. 9.  
**The vnthankfulnesse of the *Jewes***, 81. 3. & 84. 9. & 96. 15. & 141. 25. & 342. 39. & 388. 2. 443. & 446. 26. & 478.  
**The obstinacie of the *Jewes***, 622. 34.  
**The obstinate stubbornnes of the *Jewes* is as it were by inheritance**, 341. 39.  
**The prerogatiue of the *Jewes***, 89. 32. & 268. 5. 6. & 388. & 445. 26.  
**The blockishnesse of the *Jewes***, 757. 45. & 769. 63.  
**The miserable bondage of the *Jewes***, 767. 24.  
**The pretence of ignorance excuseth not**, 665. 47.  
**What manner of ignorance is attributed to Christ**, 102. 40. & 569. 18. & 656. 36.  
**The immortalitie of the soule**, 588. 23.  
**The perfect glory of immortalitie is deferred vnto the daye of redemption**, 399. 22.  
**An other mannes faith profiteth *infantes***, 239. 2.  
**Infidelitie, the mother of excessiue care, care**, 205. 26.  
**The Anabaptistes deny that Inheritance is to be deuided among brethren**, 373. 13.  
**How *Ioas* was the sonne of *Ochozias***, 56. why *Iohn* was so named, 9. 12.  
*Iohn* was appointed to a great and vnaccustomed thing, 10. 15.  
**Why *Iohn* was commended of Christ**, 10. 15. & 294. 7.  
**why *Iohn* was abstinent**, 11. 15.  
*Iohn* was a forerunner of Christ, 48. 76.  
**what age *Iohn* was of, when he came abroad**, 107. 1.  
**To what end *Iohn* was sent**, 572. 25.  
*Iohn* counted a man possessed with a deuil, 299. 33.
- why *Iohn* was preferred before the olde Prophets, 295. 11.  
 Howe *Iohn* sawe the holie Ghoste, 124. 16.  
 How *Iohn* taught his disciples to praye, 190. 1.  
 How *Iohn* is inferiour to the leaste in the kingdome of God, 169. 19.  
 whye *Iohn* was called *Elias*, 297. 14. & 417.  
 why *Iohn* was cast into bandes, 4. 19.  
 For what purpose *Iohn* sente his disciples vnto Christ, 291. 2.  
*Iohn* did not long execute the office of a teacher, 107. 3.  
 The calling of *Iohn*, 106. & 108. 2.  
 The office of *Iohn*, 13. 17.  
 The baptisme of *Iohn* put for his whole ministerie, 573. 25.  
 The difference of *Iohn* & Christ, 24. 32. & 299. 33.  
 The discipline of *Iohn* more austere the Christes, 247. 14.  
 The disciples of *Iohn* froward, *ibid*.  
 The constancie of *Iohn*, 114. 7. & 135. 19.  
 The modestie of *Iohn*, 723. 14.  
 The death of *Iohn*, 422. 28.  
 The burial of *Iohn*, 423. 29.  
 why *Iohn* was commended of Christ to the people, 10. 15. & 294. 7.  
 The signe of *Iohas*, 342. 39.  
*Ioseph*, the son of *Iacob*, a figure of Christ, 100. 23.  
*Ioseph*, *Maries* husband, vnproperly called the father of Christ, 103. 41.  
*Ioseph* his pouertie, 70. 7. & 86. 24.  
 The place of *Iosephus*, 97. 15. 107. 1. 2. & 343. 42. & 418. & 422. 26. & 511. 52. & 632. 1.  
 The ioy of the faithfull, 35. 46. & 73. 16.  
 Perfecte ioy is from the fauour of God, 35. 46. & 72. 10.  
 The place of *Irenaus*, 102. 40.  
 why *Iudas* was chosen of Christ to be an Apostle, 155. 13.  
 The falling away of *Iudas* did rather confirme then shake the sayth of the Church, *ibid*.

## A Table of the Harmonie.

Of what sorte the repentaunce of *Iudas* was, 727.3.

*Iudea* in Christes time filled with many corruptions, 253.52.

To *indge*, for to enquire curiously into another mans deedes, 209.1.

It is lawefull to *indge* accordinge to the word of God, *ibid*.

The word, to *indge* is diuersly vsed, 343.42.

The rashnesse of *indgeing* condemned, 209.1. & 376.2. & 678.8.

*Iudgement* lawfull by looking vpon the skie, as touching the weather, 453.2

*Iulian* his craftie cauls against the gospel 180.39.

*Iurisdiction* twofolde, 701.38.

The woorde, to *iustifie*, is diuersly vsed, 335.37.

what it is to bee *iustified* properlye, 410.14.

*Iustificinges* differ from precepts, 6.6.

### K

**K** Eyes of the kingdome of heauen, 461.19. & 613.13.

*Kinges* and princes, wherfore called gratio., 543.25.

In what sense *kinges* are called the sons of God, 24.32.

VWhen the *kingdome* of *Iuda* did ende, 5.5.

What the *kingdome* of heauen is, 109.2.

*Kingdome* of heauen, for the new state of the Church, 169.19. & 295.11. & 596.23. & 767.43.

The key of the kingdome of heaue is the free adoption of God, 339.27.

what the *kingdome* of God is, 193.10. It reacheth farre, 296.12. It is first to be sought for, 208.33.

The *kingdome* of GOD consisteth of righteousnes, *ibid*.

The *knitting* together of the commandments of God, 617.23.

### L

**O** F *Latria* and *Dulia*, a friuolous distinction, 133.10.

The vse of laying on of hands, 448.31 & 520.

why the *Law* is deuided into two tables, 598.40.

The *Law* containeth perfect righteoussnes, 170.21. & 176.31.

The *Law* comprehendeth a rule to liue wel, 594.26.

The *Law* comprehendeth the doctrin of the Prophets, 106.

The *Law* to man is impossible, 528.26.

why the *Law* is called an heauy burden, 607.4.

The *Law* and Prophetes put for the old Testament, 402.27.

The *Law* and Prophetes put for the precepts of the second table, 2.16.12

The righteoussnes, of the *Law*, 523.17.

The abrogation of the *Law* is set in the preaching of Iohn, 106.

The summe of the *law*, 6.6.

The ende of the *Law* is the deniall of man, 524.19.

The consent of the *Law* and the Gospel 166.17.

The difference of the *Law* and the Gospel, 19.23. & 126.1. & 106. & 296.16.

The weakenesse of the *Law* is from our fleshe, 171.21.

Nothing in the world is more sure then the trueth of the *Law*, 168.18.

The *least* in the kingdome of heaue in what sense greater then Iohn. 169.19.

The worde *leauen* is diuersly taken. 362 & 454.6. & 456.12.

The fasting of *Lent*, 126.1.

Whether *Leprosie* bee a iust cause of diuorcement. 516.9.

*Libertie* to sinne is not to bee taken out of the Gospel. 298.29.

*Liberalitie* is commended, 1821.42. and 183.35. & 200.19. & 525.19.

What the Monks think of the actiue & contemplatiue *life*, 371.38.

The *life* of the godly is copared to gayning by occupying. 554.20.

*Life* eternal is of Gods free mercie. 208.32.

The vprightnes of *life* consisteth of godlines

## A Table of the Harmonie.

lynes and righteousnes, 87. 25.  
The vncertain shortnes of mans life, 374  
16, & 393. 9. & 659. 40.  
The perpetuities of a blessed life, 400.

26.  
what it is to finde life, 287. 39.  
the tyrannous law of the vnnarried lyfe  
28. 23.

Howe farre sole life is acceptable vnto  
God, 5 19. 12.

The Papistes imagine sole life to be an  
Angelicall estate, *ibid*.

Light put for reason, 202. 22.

Liturgia putte for the executinge of the  
Priestes office, 18. 23.

what it is, to looke backe, 327. 61.

Loue of our selues, looke selfe loue,  
Loue is not the cause of forgiuenes, 369.

47.  
why Luke beginneth the history of the  
Gospel with Iohn Baptist, 4.

why Luke fetcheth the peregree of christ  
from Nathan, 54.

Whoe are Lunatike, 148. 23. & 479.  
17.

### M

**T**He place of *Macrobius*, 97. 16.

The Anabaptistes doe banishe the  
*magistrate* from the Church, 542. 25.

The duetie of a godly *magistrate*, 390. 23  
Christ is the onely maister, 291. 2.

*Malachy*, the last of the lawfull prophets,  
106.

Man destitute of Gods protection, is a  
miserable creature, 264. 9.

The condition of man without Christ is  
miserable, 45. 71. & 63. 21. & 72. 10

& 89. 32. & 136. 14. & 138. 18. &  
144. 13. & 266. 38. & 313. 28. &  
376. 43. 345. 25. & 459. 17. & 521.

14.

The conuersion of man, is the worke of  
God, 12. 16.

The passions of man in respect of them  
selues not sinfull, 320. 8.

To man sometimes is giuen thar, which  
is proper to God, 12. 16. & 119. &  
438. 9. & 498. 15.

Man necessariely is either good or euill,  
333. 33.

Howe the infirmitie of man is to be re-  
medied, 528. 26.

The witlelle fancie of *Manicheus*, cōcer-  
ning the body of Christ, 23. 31.

The *Maniches* haue feigned two begin-  
nings, 34.

Many put for diuerse, 544. 28.

The witlelle fancie of *Marceau*, touching  
the body of Christ, 23. 31.

Marriage pure and holy, 86. 22.

Marriage lawfull for the ministers of the  
word, 18. 23.

The enemye of marriage is Sathan, 5 18.

The troubles of marriage, *ibid*.

The duetie of the married, *ibid*.

How *Mary* the Virgin is cosen to *Eliza-  
beth*, 29. 36.

why *Mary* came vnto *Elizabeth*, 31.  
39.

How *Mary* is the mother of the Lorde,  
33. 43.

why *Mary* is blessed, 33. 45.

*Mary* wel exercised in the doctrin of the  
scripture, 40. 54.

the stocke of *Mary* is from *Dauid*, 53.

the thankfulness of *Mary*, 34. 46.

The perpetuall virginitye of *Mary*, 68.  
25.

the pouertie of *Mary*, 86. 24.

the exceeding great felicitie of *Mary*, 333  
27.

the godlines and modestie of *Mary*, 339  
19.

the importunitie of *Mary*, 340. 48.

what praise the Papistes giue to *Mary*,  
339. 27.

why God would haue *Mary* to be mari-  
ed, 61. 19.

the hospitalitie of *Martha*, in what point  
faulcie, 371. 38.

the canstancie of Christes *martires*, 276  
19.

the difference of Christes *martires* and of  
wicked men, 160. 10.

how *merueiling* may agree to Christ, 232  
10.

The detestable abomination of the  
*masse*, 689. 26.



# A Table of the Harmonie.

*Mathew* did not write the Gospell in the Hebrew tongue, 82.6.  
*Mathew* didde write the Gospell in the Greeke tongue, ibid.  
*Mathew* was called from the receite of custome vnto the apostleshippe, 242.9.  
the purpose of *Mathew*, in describing the genealogie of Christ, 57.  
*Mercy* is promised to the faythfull, 159.7.  
*Mercy* is commended, 159.7. & 245.13. & 317.7. & 504.21.  
*Merit de congruo*, 526.21.  
*Merit de condigno*, is a deuillish deuise, 404.  
*Merite* of manne is taken away, 49.77. & 58.6. & 142.25. & 185.45. & 197.13. & 208.32. & 269.8. & 347.11. & 368.41. & 403. & 404.10. & 469.27.  
The defenders of *merit*, 335.37. & 393.9. & 554.15. & 672.34.  
The Rabbines imagine the comming of the *Messias* to be after two maners, 476.10.  
How the pastours must vse mildnes, 324.19.  
The Minister of the worde, looke pastour.  
The commendation of the ministerie of the worde, 12.16. & 26.19. & 34.45. & 76.15. & 77.17. & 306.16. & 309.25. & 339.27.  
*Miracles* are not to be separated frō the word, 268.1.  
The *myracles* of the Papistes, 647.23.  
The greedye desire of *Myracles*, 228.45.  
The ende of Christes' *myracles*, 152.17.  
The glory of God is the fruite of *miracles*, 260.27.  
The fruit of *miracles*, 325.23. & 379.12. & 449.37. & 647.23.  
the lawfull vse of *miracles*, 268.1. & 803.17. & 806.20.  
*modestie* is necessary for christiā, 535.16.  
The *Monks*, of the precepts of God haue

made counsailes, 185.44.  
What manner state of perfection the *Monkes* deuise to themselues, 525.19.  
the *Monkes* make of wicked men, deuils, 613.15.  
After what sorte the life of *Monkes* is, 371.38. & 613.15.  
The vaine boasting of *Monkes*, 529.  
The superstition of *Monkes*, 112.4.  
*Monothelites* are heretikes, 706.39.  
how *Moses* appeared in the trasfigurati-on of Christ, 471.3.  
whether it were lawfull for *Moses* to permit diuorcementes, 515.7.  
The multitude is not to be followed, 636.5.  
*Murther* is forbydden of GOD, 714.52.

N

**N** *Aim*, what manner citie, 234.1.  
the name of Iesu honorable, 24.31.  
why the name of God is holy, 36.49.  
What the hallowinge of Gods name is, 192.9.  
*Names* to be written in heauen, what it is 308.20.  
*Names* in the daye of circumcision, were giuen to infantes, 78.21.  
Howe names are to bee giuen to little children, 415.9.  
the corruption and wickednes of mans nature, 86.22.  
Two natures in Christ, 656.36.  
The vnthankfulnes of the *Nazarites*, 141.24. & 414.54.  
The malice of the *Nazarites*, 414.53.  
the Etymologie or true exposition of a *Nazarite*, 100.23.  
From whence. *Necromancie* sprange, 402.30.  
Who is our neighbour, 184.43 & 597.30.  
The loue of our neighbour proceedeth frō the loue of God, 596.39.  
The Gospell of *Nicodemus* is fabulous, 2.1.

The



## A Table of the Harmonie.

The note vniuersal is not alwaies vniuersally taken, 148.23.

The number of seauen is indefinitely taken, 337.45.

the plurall number for the singular, 375.20.

O

**O**bedience is the beeginning and chiefest point of Gods worship, 227.4. & 434.1.

Obedience is better then sacrifices, 524.17 & 438.9.

The obedience of the godly is vnperfecte 204.24.

The obedience of the Papistes is corrupte, 456.12.

Obedience is commended, 76.15. & 78.21. & 86.23. & 95.13. & 105.51. & 123.14. & 148.22. & 243.9. & 260.26. & 426.16. & 428.22. & 549.5. & 608.6. & 684.19.

Occasion is to be taken while it is offered, 218.25. 401.27. & 669.9.

Two kindes of offences, 440.14.

Offences are to be auoided, 155.13. & 263.6. & 507.24.

Men maliciously take vnto themselves offences, that they maye not receyue Christ, 140.22.

we must valiantly resist offences, 293.6. the desire of hauing offspring is godly and holy, 9.12.

to what purpose the Apostles ministred oyle to the sick, 290.12.

Oyle of the Papistes filthye and rotten, ibid.

VVherein opinion differeth from sayth, 251.20.

Opinion taken beefore, darkeneth, 483.22.

Order is not alwaies obserued in the scriptures, 14.17. & 34.46. & 145.18. & 194.11. & 196.12. & 524.18.

what order is to bee obserued in prayer, 240.2.

Politike order by the scripture is not ouerthrowne, 118.11. & 508.208.24 & 586.21.

the religion of an oath, 422.26.

Origens imagination touching the virginie of Mary, 212.6.

P

**T**He Papistes mixe faith with doubting, 570.21.

the Papistes do wickedly separate the word from miracles, 268.1.

the Papistes are corrupters of the scriptures, 174.25.

The apiste imitators of the papish apes, 328.27.

The Papists require signes, 451.1.

The Papistes deny concupiscence to be a sinne, 175.28.

The Papistes abuse this worde peace, 14.17.

the Papists, from when they gather their auricular confession, 228.4. & 512.

14

whereof the Papists haue deuised purgatorie, 174.25. & 332.32. & 506.31.

From whence the Papists gather the intercession of the dead, 393.9. & 401.27. & 444.23.

From whence the papists confirme their merites, 554.15.

From whence the Papists gather Peters supremacie, 508.24.

From whence the Papistes gather the Church to be founded on Peter, 156.16.

the Papists, are bold contēners of Christ, 629.39.

The Papists saine sole life to be the state of Angels, 519.12.

The Papistes abuse the birth day of Iohn, 10.14.

the Papistes denye that counsels can erre, 503.20.

The papists would bind God ynto them, 523.17.

Why the papists haue feigned that three wise men came vnto Christ, 80.1.

the papistes deny that the church can erre, 12.16.

the papists rob christ of his honor, 521.13

the papists abuse þ angels salutiō. 22.28

the papists giue power to the virgin Mary ouer christ, 35.48, they are reproachful against her, ibid.

## A Table of the Harmonie.

- W**hat honour the *papists* giue vnto the virgin Mary, 339.27.  
 the *papists* doe in vaine looke for Elias and Enoch before the commynge of Christ, 476.10.  
 the false accusations of *papists* against the true ministers of God, 221.16.  
 their shamefull follie, 508.24.  
 the ignorance of the *papists* in the sacrament of extreme vnction, 270.12.  
 the *papists* count much babbling, the cheffest vertue in their praier, 189.7.  
 the obedience of *papists* accursed, 456.12  
 the vaine satisfactions of *papists*, 382.41. and 444.28.  
 the cruel tyrannie of *papists*, 314.29.  
 Howefarre our duety toward our parents is to bee regarded, 237.21. and 277.37. and 340.48. & 436.2.  
 the particle *Vniuersal*, is not alwayes vniuerfally taken, 148.43.  
 how the *pastour* is sayd to conuert men, 13.16.  
*pastours* are the light of the worlde, 165.14.  
**W**ho is a sincere and faithfull *pastour*, 296.8. and 474.5. and 313.28.  
 how the *pastours* be fathers of the faithfull, 609.9.  
 the *pastours* are subiect to slaunders, 549.7.  
 how the *pastours* forgiue finnes, 241.6.  
 the *pastours* ought to send al vnto christ, 291.2.  
 how the *pastours* are the fellow workers with God, 803.20.  
 how the *pastours* of the gospel are greater then Iohn Baptist, 295.11.  
 the *pastours* that be wicked, are sharply to be reprooued, 604.1.  
 the popishe *pastours* are dumbe dogges, 256.36.  
 the ambition of the *pastours*, a verie great plague to the Church, 162.24. and 607.5.  
 the constancie of the *pastours*, 114.7. and 135.19. and 528.26.  
 the dignitie of the *pastours*, 306.16.  
 their warfare, 288.28.  
 The charge or office of the *pastour*, 114.7. & 135.19. & 148.22. & 153.18 & 163.13. & 165.14. & 168.19. & 211.6. & 285.35. & 291.2. & 324.19. & 350.14. & 358.39. & 362.26 & 395.15. & 419.8. & 474.5. & 490.12. & 528.26. & 577.33. & 611.8. & 664.45. & 665.47. & 666.49.  
 the vexation of the *pastor* is from the contempt of the word, 272.14.  
 the couetousnes of the *pastour* is condemned, 613.16.  
 the labour of the *pastour* is not in vaine, although manye remaine in their vnbeliefe, 276.17. & 307.18. & 350.14. & 440.13.  
 the wisdom of the *pastours*, 366.52.  
 the lawful calling of the *pastours*, 108.2. & 257.37.  
 the zeale of the *pastours*, 452.2. regard of them ought to be had, 269.8. & 289.40. & 302.2.  
 How far the *pastours* ought to be obeyed, 606.2.  
 what the *patience* of the faythfull is, 468.24.  
*Patience* commeth of faith and the feare of God, 400.25.  
*Patience* is necessary for the godlye, 158.3. & 181.40. & 182.30. & 188.4. & 539.22. & 639.19. & 643.15. & 667.8. & 671.34.  
*Peace*, for a prosperous state, 272.12.  
*Peace* with GOD is to be sought for, 9.12.  
*Peace* without GOD is accursed, 14.17.  
*Peace* is offred to the godly by the meere grace of God, 75.14.  
*Peace* is giuen to the faithfull by Christ, *ibid*.  
*Peace* is to be imbraced, 160.9.  
 The name of *Peace* vsed diuersly, 561.42.

## A Table of the Harmonie.

**W**e must not abuse the word *peace*, 14.

17.

*Peuney*, how much in value, 534.1.

**W**ho are the *people* of God, 73.10.

The importunitie of the *people*, in desiring miracles, 228.45.

The vnconstancie of the *people*, 737.20.

What manner perfection the godlye haue in this world, 333.33. & 348. & 356.30. & 404.10.

The state of the perfection of Monkes, 525.19.

The *perpatnisie* of a blessed lyfe, 400.26.

How farre *persecution* is to bee shunned, 278.23.

Acception of *persons* is faultie, 135.19.

Vnitie of *person* in the two natures of Christ, 33.43.

The distinction of *persons* in God, 474.5. & 802.19.

*Peter* is called a rock, and not contrarie, 462.19.

Whether *Peter* was the chiefest of the *Apostles*, 268.2.

*Peter* is not the foundation of the church, 462.19.

*Peter* adorned of Christ with a double honour, 490.18.

*Peter* sinned not against the holy ghost, 725.74.

*Peters* faith vnperfecte, 430.28. & 431.31.

*Peter* his rashnes, 430.28. & 723.

Whence the *Papists* gather *Peters* supremacye, 508.24.

*Peter* his fall, 723.

*Peters* true repentance, 726.75.

*Phariseis*, whence so tearmed, 170.20. & 434.1. & 605.2.

The *Phariseis* prophaners of the law, 170.20.

*Philo* his place, 302.1.

*Pilate*, the successor of *Valerius Gratus*, 70.1. & 107.1.

Howe much ought to be attributed to places, 625.37.

*Plato* his place, 48.75.

*Plerophoria* an assured perswasion, proceeding from faith, 2.1.

ceeding from faith, 2.1.

*Polygamie*, or hauinge of many wiues at one time condemned, 514.5.

**W**ho are poore in spirite, 158. & 293.3.

The *Pope* securely contemneth the commandementes of God, 437.3.

The *Pope* is not head of the church, 649.28.

The *Pope* with fire and sword withholdeth the reading of the scriptures from the Church, 137.16.

The *Pope* is not *Peters* successour, 800.19, & 803.20.

The *Pope* and his cleargie are sharply to be rebuked, 115.7.

The *Popes* seate, of what sorte, 626.37.

The *Popes* fictiōs cannot agree with the gospel, 455.6.

The *Popes* auricular confession, 494.21.

The *Popes* hyred flatterers, 626.37.

The theste of the *Pope* and his, 373.13.

The *Popes* tyrannie verie great, 18.23. & 161.11. & 373.13. & 434.1. & 462.19. & 501.18. & 612.13. & 694.27.

The *Popes* sacrificers are butchers, 19.23.

How the *Popes* cleargie is to be handled, 606.2. & 624.33.

Prayer.

**W**hye prayer is necessarye for vs, 189.8.

To pray is lawfull in euery place, 567.13.

The right and true way of praying, 188.5. & 190.9. & 214.11. & 326.2. & 546.32.

The praier of the Lorde comprehended in six petitions, 191.9.

Praier without fayth vnprofitable, 213.7.

Prayer requireth a sure confidence, 192.9. & 213.7.

The similitude and likenesse of the partes of the Lordes prayer, 192.9.

## A Table of the Harmonie.

The end of the *prayer* of the faithful, 189  
8.  
Publike *prayers* are acceptable to Christ,  
502.19.  
Long *prayers* are not simplye to bee con-  
demned, 612.14.  
The madnesse of the popish *preachers*, 22  
28.  
*Preceptes* differ from iustifyinges, 6.6.  
The aduersaries of the doctrine of pre-  
destination, 627.37.  
Faith is ioyned to *predestination*, 312.27.  
*Preiudice* beewitcheth a manne, 537.  
34.  
*Pride*, the mother of reproache, 488.  
10.  
*Pride* is to bee auoyded, 38.51.& 206.  
27.  
The ingratitude of the *Priestres*, 228  
44.  
The sluggishnesse of the *Priestres*, 256.  
36.  
*Priesthood* torne in sunder through am-  
bition and tyrannicall power, 108.  
2.  
The miserie and wante of the *prodigall*,  
493.16.  
*Promises* pertaining to this presente lyfe  
are not perpetuall, 210.1.  
why the *Prophets* are called holye, 145.  
70.  
All the *Prophets* beare witnessse of Christ,  
ibid.  
The doctrine of the *prophetes* sometimes  
comprehended vnder the name of the  
law, 106.  
Which is the lawefull receiuing of the  
*Prophets*, 371.38.  
The *prophecie* of Iacob is expounded, 5.5  
The name of *prophecie* is diuersly taken,  
104.12.  
We may not abuse *prosperitie*, 38.52. &  
162.24. & 248.15. & 397.  
*Proverbiall sentences* are not alwaies to be  
drawn to a generall rule, 222.16. &  
327.25. & 334.34. & 394.10. &  
510.39.  
The name of *Publican* odious, 500.17.  
& 548.5.  
why *Publicans* were conuersant with sin-

ners, 243.29.  
The *Publicans* were a couetous, cruell, &  
greedy kind of people, 118.12. & 186  
46. their office, 186.46.  
*Punishment* is remitted, the fault beeing  
pardoned, 196.12.  
*Purgatory* was deuised by the Papistes,  
174.25. & 332.32.  
*Purgatory* is ouerthrowne, 402.27.  
The end of the *purification* of the law, 86  
22.  
*Pythagoras* his fonde opinion concerning  
the migracion of the soules, 13.17.

### 2

**Q**uartern taken for a farthing or some  
other peece of money, 174.25.  
Curious *questions* are to bee o-  
mitted, 68.25.

### R

**VV**Hoe in time paste were called  
*Rabbines*, 608.6.  
The *Rabbines* imagine two co-  
minges of the Messias, 476.10.  
Their iudgement concerning Iesu the  
sonne of Marie, 24.31.  
How rashnesse is hurtfull, 740.25.  
*Redemption* could not be wrought, but  
onely by the sonne of God, 107.  
what the *redemption* of the faithful is, 653  
28.  
The force & effect of *redemption* pur-  
chased by Christ, was common to all  
ages of the world, 44.68.  
*Regeneration* greater then creation, 12.16  
wherein politike regiments are discerned  
from spiritual gouernment, 373.13.  
& 542.25. & 586.21.  
what is true religion, 103.41.  
Diuersitie of religion, is a cause of hatred,  
517.52.  
*Remission* of sinnes is obtained by fayth,  
252.22.  
It is proper to god alone to remit sins, 24.  
VVhat it is to *renounce* all, 289.33.  
365.  
what is *repentance*, 727.3.

Repen-



## A Table of the Harmonie.

*Repentance* the gifte of God, 109.2. and  
136.14. and 323.18. and 494.20. &  
505.21. and 752.40.

*Repentance* ioyned with remission of  
finnes, 109.2.

*Repentance* in the faithfull, continuall,  
304.21.

*Repentance* is not the cause of healinge,  
351.12.

*Repentance* described by the outward  
signes, 304.21. & 549.8.

the beginning of *Repentance* is the gift of  
the holy Ghost, 313.28.

the foundation of *Repentance*, is the ac-  
knowledging of Gods mercy, 109.2  
and 493.17.

the abuse of *Repentance* in Popery, 116.8  
there goeth a disliking before *Repentance*  
494.21.

Shame is a companion of *Repentance*,  
409.13.

*Reprehensions* are necessary, 498.15.

*Reprobation* is of Gods will, 311.26.

the signe of *Reprobation*, 332.31.

### Reprobates.

*Reprobates* before they bee borne, are or-  
dained to death, 675.41. & appoynt-  
ed to destruction, 687.24.

*Reprobates* are deprived of the lyght of  
life, 349.14.

*Reprobates* perceiue not the mysteries of  
God, 347.11.

why the *Reprobates* beleue not the Gos-  
pell, 310.25.

the *Reprobates* also cary their crosse, 287.  
38.

the *Reprobates* obstinately resist G O D,  
321.14.

the *Reprobates* doe neuer truely repent;  
350.12.

the *Reprobates* compared to chaffe, 221.  
2.

the *Reprobates* somtimes are called shepe,  
268.6. and 444.24.

the *Reprobates* are sometimes called the  
fornices of the kingdome, 269.9.

the *Reprobates* heape finnes vpon finnes,  
779.11.

the *reprobates* are willingly blinded, 350.

350.14. they are inexcusable, 362.34.  
the diuell is the heade of the *Reprobates*,  
675.41.

the punishments of the *Reprobate* horri-  
ble, 122.12. and 359.41. and 398.  
22. and 399.23. their blockishnesse,  
762.51.

V Why God would haue his word prea-  
ched to the *Reprobates*, 445.24. and  
795.46.

V Why the doctrine of saluation is dead-  
ly vnto them, 439.13.

the church is burthened with *Reprobates*,  
vntill the end of the world, 358.39.

*Resurrection* farre exceedeth mannes ca-  
pacitie, 590.29.

*Reuelations* are not to be looked for, 401.  
27.

*Reward* is not promised but of the meere  
good wil of God, 403.

Howe rewarde is promised vnto good  
works, 469.27. & 672.34.

in what sense *Rewarde* is promised to fa-  
stings, 199.

*Rewards* freely offered, 534.1.

How the woord *Reward* is to be vnder-  
stoode, 189.5.

why the scripture vseth the name of *Re-  
ward*, 403.469.27.

the papistes abuse the name of *Reward*.  
161.12. & 672.34.

what it is to receiue the rewarde of the  
iust, 290.41.

who are *Rich* in God, 375.21.

*Richmen* not shutte out of the kingdome  
of god, 162.24. and 203.24. & 490.  
25. and 526.21. and 550.8.

*Richesse* of themselves not euil, 394.9.

*Richesse* make not a man happy, 162.24.

*Righteousnesse* put for the obseruation of  
the lawe, 122.13.

*Righteousnesse* of faith, *ibidem*.

*Righteousnesse* of the lawe, 523.17.

*Righteousnesse* is taught in the lawe, 6.6.

*Righteousnesse* in the obseruation of the  
lawe, 523.17.

*Righteousnesse* putte in the forgiuenesse of  
finnes, 49.77.

*Righ-*



# A Table of the Harmonie.

*Righteousnes* not established in the world,  
but with great adoe, 324.20.  
*Righteousnes* for spirituall newnes of life,  
208.33.  
Who is to bee accounted righteous, 7.  
6.  
The wisdom of the *righteous* is their faith  
14.17.  
From whence the *Romanes* gather theyr  
supremacy, 268.2.  
The rule to liue godly and iustly, 6.6. &  
48.75. & 216.12.  
The rule of equitie, 216.12.  
A rule for prailing Angels and men, 36.  
48.

## S

*Sabbath* put for a weeke, 409.10.  
The lawfull manner of keeping the  
*Sabbath*, 137.16. & 318.27. & 319  
10. & 379.14.15. & 384.5.  
The *Sacraments* that are feigned, 573.  
25.  
The nature of the *Sacraments*, 689.26.  
How farre *Sacrifices* are acceptable vnto  
God, 599.32.  
the *Sacrificers* of the Pope are dumb dogs  
256.36.  
The *Saducees* sette vpon Christ craftilye,  
588.  
The error of the *Saducees*, 588.23.  
the imitation of the *saintes* is foolish, 126  
1. & 251.20.  
From whence the *Papists* gather the pa-  
tronage and help of *saintes*, which are  
dead, 393.9. & 401.27. & 444.23.  
*salte* taken for the wisdom of the spirit,  
165.50.  
the *Apostles* and al the faithfull are the  
*salte* of the earth, 163.13.  
what it is to haue *salte* in himselfe, 165.  
50.  
*saluation* proceedeth of the onely electiō  
of God, 440.13.  
*saluation* grounded vpon the meere good-  
nes of God, 304.21.  
Al the partes of our *saluatiō* are in christ,

88.30.  
the *Summe* of our saluation, 88.30.  
what it is to *salute* in the way, 302.2.  
the superstition of the *Samaritanes*, 511.  
52.  
*Sampson* a figure of Christ, 106.23.  
V Whye *Saraes* laughter was reprooued,  
15.18.  
Howe *Sathan* is the prince of this world,  
45.71. and 329.29.  
*sathan* is the head of the reprobate, 320.  
24. and 675.41.  
*sathan* is the deuiler of all euils, 198.13.  
*sathan* is a most fierce enimie of mannes  
saluation, 127.1. and 128.1. & 198.  
13. and 262.28. and 264.31. and  
353.19.  
*sathan* directlye assaulteth the Faiche of  
Christ, 128.3.  
*sathan* an aduersarye of righteousness,  
324.20.  
*sathan* an ennemie to mariage, 518.  
*sathan* most greedie to doe harme, 262.  
28. and 264.10. and 479.17. hee can  
doe nothing against Gods will, 329.  
29.  
*sathan* rageth not at his pleasure againste  
the sonnes of God, 725.71.  
*sathan* a corrupter of the holy scriptures,  
131.6.  
*sathan* trembleth at the sight of G O D.  
263.29.  
*sathan* endeuoureth to bring the Gospell  
in suspition, 149.  
*sathan* is layde to goe out of men when  
Christ commeth, 336.43.  
*sathan* is not vanquished, but with excee-  
ding great struiuing, 482.21.  
*sathan* can not be cast out but by the son  
of God only, 336.43.  
the subtiltie of *sathan*, 16.18. and 220.  
15. and 247.14. and 546.31. and  
601.42. and 647.23. and 696.31.  
the pollicie of *sathan*, 336.43.  
*sathans* purpose in remptynge Christe,  
128.3.  
the tyrannie of *sathan* sensed wyth sun-  
dry stronge defences on euerye side,  
329.29.

how

## A Table of the Harmonie.

Howe miserable it is to bee subiecte to  
the tyrannie of *Sathan*, 262.28.  
the desire of *sathan*, is to hurte menne,  
264.10.  
*sathans* desire to ouerthrow the glory of  
Christ, 379.15.  
*sathans* cunning in oppressing the truth,  
12.16. and 455.6. and 459.15.  
*sathans* cunninge in ouerthrowinge the  
ministry of the word. 12.16. his do-  
minion or rule ouer men, 307.18.  
and 336.43.  
*sathans* kingdome is vnder the Empire of  
Christ, 263.6.  
the destruction of *Sathans* kingdome,  
206.18.  
the satisfactions of the papistes are ouer-  
throwne, 544.28.  
How much the *Scribes* and high priests,  
hated Christ, 82.4.  
the vnthankfulnesse of the *Scribes*, 328.  
28.  
the pride of the *Scribes*, 244.12.  
the scripture is the spiritual armor, 129.4  
the scripture is reuerently to be handled,  
137.16.  
the diuision of the scripture, 794.44.  
the corruption of the scripture, is from  
ambition, 162.24.  
the reading of the scripture is grown out  
of vse vnder the Pope, 137.16.  
the ignorance of the scriptures, is the foun-  
taine of all errours, 590.29.  
*Scurritie* is condemned, 335.36.  
*Securitie* from the small number of the  
godly, 216.13.  
*selfeloue* bred in men by nature, 287.39.  
Howe hurtful *selfeloue* is, 173.25. and  
214.9. & 327.27. & 596.39.  
*Seruetus* denied the diuinitie of Christe,  
25.32.  
*Seruetus* his error touching confuse faith.  
44.3.  
Shed put for euery kinde of made wine.  
21.15.  
Shet a doubtfull woord, 271.9.  
the word *signe* vnproperly vsed, 342.39.  
the papists require *signes*, 451.1.  
VVhether it be yll to demaunde a *signe*,  
341.39. and 453.1.

VVhy Christe vsed an outwarde *signe*,  
379.12.  
*Simeon* knewe Christ from his infancie,  
87.25.  
How *Simeon* blessed Christ, 90.34.  
why similitudes are often obicure, 346.  
10. & 349.13. not exactly to be sis-  
ted, 485.2. and 554.20.  
Christian simplicitie, 274.16.  
*Sinners*, put for wicked men, 186.46. &  
243.29. & 368.37.  
what *sinne* is vnardonable, 331.31.  
the confession of *sinne* is profitable, 494.  
21.  
*Sinnes* are not to bee wayed by present  
punishments, 377.2.  
*sinnes* after death, are not forgiuen, 332,  
32.  
*sinnes* two wayes forgiuen. 505.21.  
Remission of *sinnes* is a part of the gos-  
pel. 109.2.  
remission of *sinnes* is first of all to be de-  
fired, 7.6. and 240.2.  
remission of *sinnes* contrary to satisfacti-  
on, 197.  
the libertie to *sinne*, not taken out of the  
gospel, 298.29.  
the condition of *Slauess*, 403.  
This worde to *Sleepe*, is diuersly taken,  
253.39.  
*Slouth* is to be auoided: looke sluggish-  
nesse, is to be shaken off.  
*Sluggishnesse* to man voluntarie, 452.2.  
*Sluggishnesse* is to be shaken off, 78.20. &  
81.2. and 121.12. & 132.6. & 164.  
49. & 202.22. & 216.13. and 220.  
15. & 264.9. and 297.14. and 330.  
30. & 337.43. & 350.14. and 393.  
8. & 427.20. and 452.2. & 458.14.  
and 531.30. & 553.13. & 660.42.  
& 783.25.  
*Sobrietie* of minde is commended, 473.  
5. and 482.19. & 540.23. looke cu-  
riositie.  
Solomon a type of Christ, 56.  
*sunnes* of the kingdome. taken for the  
Iewes, 233.12.  
the sons of Abraham be of two sorts, 36.  
49. & 40.55. and 233.12. and 341.  
39. and 400.23. and 550.9.

## *A Table of the Harmonie.*

the *sonnes* of the bridegrom, for the guests  
bidden to the mariage, 248. 15.  
the subtilt disputation of *Sophisters*, con-  
cerning the fire of hel, 359. 41.  
*Soter* signifieth more with the Greekes  
then the Latins, 34. & 73. 11.  
*soule* for the seat of affections, 34. 46.  
the word *soul* is diuersly taken, 375. 20.  
*soules* after this life remaine aliue, 46. 72.  
and 75. 1. 43. and 760. 50.  
the goinge or passing of *soules* from one  
body into diuers bodies beleueed of  
the Iewes, 458. 14.  
the *sprite* is called water: it is also called  
fire, 121. 11.  
Howe the holy *spirit* was seene of Iohn  
Baptist, 124. 16.  
the free operation or woorking of the  
holy *spirit* in men, 11. 15.  
the *spirit* is the teacher of the Faithfull,  
639. 11.  
the *spirit* of discretion necessarye for the  
church, 221. 16.  
the *spirit* of vprightnesse, is giuen onely  
to the members of Christ, 526. 21.  
*spirit* pur for vnderstanding, 34. 46.  
*sprinkling* of holie water, deuised of the  
papistes, 435. 2.  
the *Starre* which appeared to the wise  
men, was extraordinarie, 801.  
*Stater* & sickle are of one valew, 508. 27  
*Streuen* was flaine sediciously, 727. 1.  
the *satum* of the *Sticks*, 283. 29.  
what it is to suffer for righteousnes, 160.  
10. the *Sunnes* Eclipse at Christes  
death, was not general, 758. 45.  
*superstition* malicious & obstinat, 316. 24  
*superstition* is froward. 511. 52.  
*superstition* in meat and drinke, must bee  
auoided, 299. 34.  
the Anabaptistes keepe the vse of the  
sword from the church, 714. 5.  
the *Synedrion* of the Iewes, 55. & 97. 16.  
& 302. 1. & 499. 17.

### T

**T**HE second Table subiecte to the first,  
104. 49. it discouereth the hypo-  
cristie of men, 596. 29.  
*Temperance* is commended, 397.

Christ is an example of *temperance*, 243.  
29. and 299. 34.  
*Temple* is taken for the holy place, 89.  
and 18. 21.  
*Temple* is taken for the court or porche,  
566. 12. and 625. 35.  
the sumptuous buildinge of the *Temple*,  
632. 1.  
the destruction of the *Temple* foretolde,  
628. 38. & why it was ouerthrowne,  
633. 2.  
What it is to *Tempt* God, 451. 2.  
the woorde *tempting* is diuerslye taken,  
451. 1. and 453. 4.  
to what ende the *Temptations* which are  
sent of God, doe belong, 128. 1.  
the *Temptations* which prouoke vnto e-  
uill, proceede only from sathan, ibid.  
the *Temptations* of christ, for the troubles  
which he sustained, 530. 28.  
the preter *Tence* for the present *Tence*,  
17. 19.  
the name of *Tetrarch* is vnproperly vsed,  
108. 1.  
*Thanksgiuing* is necessary for al the god-  
ly, 20. 25. & 34. 46. & 42. 64. & 74.  
14. & 227. 4. & 426. 19. & 689. 26.  
an exāple of *Thankfulnesse*, 243. 9. & 345.  
the worde *That*, sometimes noteth onely  
a clause following, 92. 35.  
the word *Then*, doth not alwayes signi-  
fie a continuance of time. 98. 16.  
*Therefore* is a particle sometimes super-  
fluous, 215.  
the faith of the *thiefe* was great, 752. 40  
the prescription of longe *Time*, is maliti-  
ously pretended for the defence of  
errours, 171. 22.  
the *Tongue* is the character or figure of  
the minde, 222. 16. & 334. 34.  
Howe hurtfull a malicious *Tongue* is,  
678. 8.  
there are diuers kindes of mannes *Tra-*  
*ditions*, 435. 2.  
the *Transubstantiation* of the papistes is co-  
futed, 691. 26. & 791. 39.  
Howe we are sayd to lay vp *Treasure* in  
heauen, 200. 19.  
*Truth* is more to bee esteemed then cu-  
stome, 171. 22.

God

## A Table of the Harmonie.

God is a sharpe defender and reuenger  
of the truth, 334. 34.  
howe the enemies of the Truth, are to be  
driuen away, 591. 37.

there is nothing more sure in the whole  
worlde, than the Truth of the lawe,  
168. 28.

VWhye Christe chose twelue Apostles,  
267. 1. and 530. 28.

VWhat the Vail of the temple rent in  
sunder, signifieth, 761. 51.  
to counterfait vertue, is a very harde  
thing, 221. 16.

the name *vesel* is diuersly vsed, 567. 13.  
VWhether it be lawfull to repell violence  
wyth violence, 713. 52.

Vsitation taken for the whole restoringe,  
235. 16.

how detestable vnbeliefe is, 74. 13.  
Vnbeliefe is blasphemous against G O D,  
298. 29.

Vnbeliefe after a sort hindereth Gods li-  
beralitie, 233. 13. & 253. 36.

the sacrament of extreeme Vnction is fain-  
ned, 290. 12.

By what meanes holye Vnitye is to bee  
maintained, 649. 28.

Vngodlines is blinde. 256. 34.  
Vnthankfulness is condemned, 3. 1. & 38.

52. & 40. 55. & 46. 73. and 50. 79.  
73. 10. and 74. 13. & 78. 20. and 81.  
2. & 88. 30. & 146. 5. & 159. 7. and  
210. 1. & 227. 4. & 328. 28. & 340.  
48. & 404. & 427. 20. & 494. 22.

Vnthankfulness of the Iewes: looke the Ie-  
wes vnthankfulness.

how this word Vntil is taken, 629. 39.  
the Vowe of continencie is daungerous,  
519. 12.

Vowes accordinge to our owne lustes, are  
not to be conceiued, 88. 29.

the Vowe of the monkes, binde not the  
consciencs, 422. 26.

VV  
H Ow farre VVvarfare is permitted vnto  
christians, 118. 12.

the warfare of the faithfull, 161. 10.  
& 336. 43. & 461. 18. & 696. 31.  
the weake are to be regarded, 488. 10. &

496. 15.  
the difference of the weake and obsti-  
nate, 324. 19. and 440. 14.  
why the wicked are called offences, 359.

41.  
the wicked take vnto themselues offences,  
that they may not followe Christe,  
415. 54.

the wicked are to be cited vnto the iudge-  
ment seat of God, 223. 22. & 604. 1.  
the wicked tremble at the sighte of God,  
263. 29.

the wicked would gladly shunne the sight  
of God, 265. 15.

the wicked are inexcusable, 77. 17. and  
276. 17. & 299. 33. and 342. 39. and  
362. 34. & 87. 25.

what the wicked profit by excuse, 687. 25  
the wicked are made woorse by the do-  
ctrine of the gospel, 381. 32.

the wicked abuse prosperitie, 162. 24.  
the wicked, albeit against their will, obey  
Gods prouidence, 686. 24. 716. 56.

the wicked agree amongst themselves, to  
oppresse Gods truth, 91. 34. & 321.  
14. & 584. & 734. 12.

the nature of the wicked is obstinate, 388  
4583. 45.

the multitude of the wicked, 216. 13.  
companies of the wicked are to be thun-  
ned, 500. 17.

the naughty conscience of the wicked,  
573. 25.

the counsailes of the wicked ouerthrowne  
by the Lord, 84. 7.

the enterprises of the wicked are tourned  
ostentimes to a contrary end, 587. 22.

the punishment of the VVicked is horri-  
ble, 664. 48. 687. 24.  
why the punishment of the VVicked is  
deferred, 377. 6.

why the punishments of the wicked are  
foretolde, 633. 2.

the destruction of the wicked, 116. 9. and  
121. 12. 343. 41. 389. 7. 400. 26. and  
439. 13. and 441. 14.

The tormentes of the wicked perpetuall,  
400. 26.

the causes whye a wife is to be put away,  
516. 9. VVil, looke for will.

VVhat



## *A Table of the Harmonie.*

- W**hat it is to doe the wil of the father,  
 223.21. and 340.48.  
**Wise meene** for Astrologers and Philoso-  
 phers, 79.1.  
**how the wise men** were directed to come  
 vnto Christ, 80.1.  
**what the wise mannes** giftes doe signifie.  
 84.11.  
**the papistes** haue imagined that three  
 wise men came vnto Christ, 80.1.  
**what true wisdom** is, 466.22.  
**how wisdom** is iustified of her children.  
 300.35.  
**the fountaine of wisdom** from the spirite  
 of God, 102.40.  
**the wisdom** of the righteous is their faith,  
 14.17.  
**Howe farre wisdom** is condemned of  
 Christ, 275.16.  
**from whence** the faith of the woman of  
 Chanaan was conceiued, 443.22.  
**women bent** to superstition, 612.14.  
**The thankfulnessse** of the women that  
 followed Christ, 345.  
**word take** for a thing or substance, 29.37  
**the worde taken** for the will and decree  
 of God, 129.4.  
**the worlde** is giuen to the deceits of Sa-  
 than, 329.29.  
**the worlde** subiecte to the will of God,  
 283.29.  
**the worlde** alwayes ready to stirre vp hys  
 owne faultes, 253.52.  
**the world** frameth to it selfe offences, that  
 it may not follow Christ, 293.6.  
**the world take** for the vnbeleuers, 487.7  
**the world** sometimes taken for the church,  
 341.  
**the prince of the world** is sathan, 329.29.  
**the corrupt wisdom** of the world, *ibid.*  
**the wisdom** of the worlde, is accursed  
 before God, 14.17.  
**the peruerse iudgement** of the *W*orlde,  
 concerning Gods workes, 19.24.  
**the vnthankfulnessse** of the *W*orlde is  
 noted, 3.1. and 73.10. and 159.7. &  
 210.1. and 383.3. & 400.19.  
**the conuersion** of the worlde is not to be  
 looked for, 652.30.  
**the contempt** of the worlde is necessarye  
 for the godly, 201.21. and 365. and  
 389.4. and 468.26.  
**workes** of supererogation of the papists,  
 409.10.  
**how good workes** are to be done, 187.2.  
**good workes** are of God, 166.16.  
**good workes** are not separated frō faith,  
 390.11.  
**good workes** are frutes of repentaunce,  
 116.8.  
**the defenders** of the workes of righte-  
 ousnesse, 7.6.  
**the ende** of good workes is the glorye of  
 God, 165.16.  
**woorshipping**, for the bowing of the knee,  
 250.18.  
**wrath** for the iudgement of God, 115.7.

Z

- Z**acharie of the stocke of the priestes,  
 5.5.  
**Zacharie**, how iust and vnreprouea-  
 ble, 7.6.  
**V**hy Zacharie was so seuerely reprov-  
 ued, 15.18.  
**Zacharies** punishment of vnbelief, 17.20.  
**Zacharies** thankfulnessse, 142.64.  
**Zacheus** his repentance, 550.8.  
**Zacheus** his faith, 548.  
**the Zeale** of hypocrites is fained, 436.3.  
**every kinde** of Zeale is not to bee ap-  
 prooued, 115.7. and 227.4. & 255.  
 30. and 466.22. and 511.54. & 512.  
 55. and 565.12. and 699.33. & 713.  
 51.  
**Preposterous Zeale**, 466.22.23.  
**Vnder pretence** of Zeale, charitie is not  
 to be broken, 497.15.  
**the moderation** of true Zeale, 320.8.

Heere endeth the Table of the Harmonie.





## The argument of the Gospell of Iesus Christ,

according as it is sette forth by MATHEVVE,

MARK E, and LVKE.

**T**HAT we may read this Euangelicall hystorie to our profite and commoditie, it shall not be litle auailable to vnderstand the sence of this word EVANGELIUM, which we call in English the GOSPEL: for thereby we shall easily discerne what mooued these heavenly witnessers to commit these things to wryting, and to what ende all things that they haue wrytten, are to be referred. For these hystories were not so named by other men, but that the authours themselves did so intitle them, it is manifest by Marke: which sayeth in plaine woordes, that he declareth the beginning of the Gospel of Iesus Christ. Moreover, the perfecte and plaine definition of the Gospel is gathered specially out of a certaine place in Paule, where he sayeth that it was promised of GOD in the scriptures by the Prophets as concerning his sonne which was borne of the seede of David, and declared mightely to be the sonne of God, through the spirit of sanctification, by the rising againe of the deade. First, he sheweth that it is a testimonie of saluation offered, which was promised long agoe to the fathers by continuall successe of ages, wherein doeth appeare a plaine difference betweene those promises which did hold in doubt the mindes of the faithfull, and those glad tidings whereby God witnesseth that he hath now thoroughly performed all things which before he would haue them to hope for. Like as a little after the same Paule sayeth that the iustice of God is sette forth in the same Gospel, which before was signified by the lawe and the prophets. And therefore in an other place, the Apostle calleth it an ambassage, wherein is daily declared vnto men a reconciliation which is once for all concluded betweene God & the world, by the death of Christ. He signifieth also that Christ is not only a pledge of all good things that euer were graunted vnto vs by God, but also that in him they are fully and wholly offred vnto vs, according as he sayeth else where, that all the promises of God are fulfilled in Christ, enen so, and Amen. And doubtlesse, that free adoption whereby we are made the children of God, as it proceedeth from the everlasting good wil of the father: so is it opened vnto vs in that, that Christe (who is the onely natural sonne of God) taking our flesh vpon him, did chuse vs to be his brethren. Neither ought we to seeke any where else, but onely in the sacrifice of his death, for that expiation or blessing, wherewith our sinnes are blotted out: so that the curse or sentence of death cannot fall vpon vs. Righteousnesse, saluation, and perfect felicity haue a sure foundation in his resurreccion. Wherefore the Gospel may be defined to be a solemne publishinge or proclamation, wherein the sanne of God is declared to haue beene offred uppe in the flesh, to the intent that he might renew the wicked worlde, and restore menne that were dead, to life. Neither is it without cause called good and glad tidings, since in it is comprehended the summe of our felicity: for the ende thereof is, that it, hauing begun in vs the kingdome of God, and hauing abolished the corruption of our flesh, might bring vs, being renewed through the spirite, vnto the celestial and heavenly glory. In which sense it is oft times called the kingdome of heauen, and a reparation of a blisefull life, atchieued by Christ: and sometime it is called the kingdome of God. As when Marke sayeth that Ioseph looked for the kingdome of God, doubt-

Rom. 1. 1

2. Cor. 5. 20

Mar. 1. 5 34

Lu. 16. 16.

lesse it is to be understoode of the comminge of Messias: whereby it is manifest that the name of the Gospel doeth properly pertaine to the Newe Testament: and that those writers speake very confusely, which thinke it to be like common to all ages, and that the prophets may as aptly be called ministers of the Gospel, as the Apostles. Christes wordes sounde farre otherwise, who making mention that the lawe and the Prophets were of force till the comminge of Iohn, declareth that then the kingdome of God began to be preached. And Marke (as before was mentioned) signifieth that the Gospell did beginne with the preaching of Iohn: but this name and title was not without good aduise ment giuen to these 4. histories, wherein is declared, that Christe toke vpon him the office & function of a mediator. For since that in the birth, death, & resurrection of Christ, is comprised the sum of our saluation, and they are the very matter whereof it doeth consist, they may very well and fitly be called Euangelists: that is to say, bringers of merye newes, whiche portraitt out before our eyes Christ sent of his fater, so that by faith we may acknowledge him to be the only author of our felicitie. The force and effecte of his comming is more plainly put downe in other booke of the Newe Testament. And Iohn in this respect differeth farre from the other three, who is wholly occupied in expressing the vertue of Christe, and the frute that we reape thereby, where as the rest stand more vpon this poynt, that our Christe is the sonne of God which was promised to be the redeemer of the world. In deede they doe teache heere and there the doctrine of Christes office: that we may be certified of his fauour towards vs, and to what ende he was giuen vnto vs: but this (as I sayde) is the chiefest matter they handle, that Christe Iesus did fully finish all things in his owne person, whatsoever was promised by God euer since the beginning of the worlde. For their purpose and intent was not by their wrytings to abolishe and destroy the lawe and the Prophets, as diuers brain sicke persons doe vainly dreame, that the Olde Testament hath bene to none effecte, euer since the veritie of the heavenly wisdom hath beene reuealed vnto vs by Christ and his Apostles: Nay, they rather pointing out Christe vnto vs, as it were with a finger, put vs in minde to seeke at his handes what soeuer the law and the Prophets haue ascribed vnto him. VVherfore then we shall frutesfully and effectually read the Gospel, when we shall learne to conserue it with the promises of the olde Testament. As concerning the three Euangelists which nowe I take in hand to interpret, Mathewe is sufficiently known, and some thinke Marke to haue liued familiarly with Peter as his scholler, and to haue receiued the Gospel, which he wrote woordes by woordes out of Peters mouth, so that he supplied only the roume of a Scribe or Notarie. But this matter needeth no curious disputation, for it little appertaineth vnto vs to know more, then that he is a lawfull witnesse ordained of God, and that he publisheth nothing in wryting, but that which was reuealed vnto him, and putte into his head by the holy Ghost. But Ieromes opinion seemeth to haue smal ground, who thinketh his Gospel to be a brieue summe, drawne out of the Gospel of Mathewe. For he differeth from him in handling his matter euen in the entrance: neither doeth he obserue the same Methode that Mathewe doeth, and he reckoneth vpper diuers things, lesse vntouched of the other: and some things mentioned in Mathewe, he declareth more at large. I thinke it more probable, and so may I gather by the worke it selfe, that he had neuer seene Mathewes booke, when he wrote his owne, much lesse did he of purpose make an Epitome or Abridgement of it. And the very same doe I iudge of Luke. For, as concerning the clauses wherein they seeme to differ, I thinke not that they brought them in of sette purpose, but when they all determined truely and faithfully to set forth those things which they had therewith known and approued, euery one of them followed what order hee thought best him self. And like as this came to passe, not by blinde chance & fortune, but by the diuine prouidence of God: euen so, the holy ghost ministred vnto them a marueilous consent, vnder a contrary stile and forme of wryting. The which Harmonie it selfe, were sufficient to confirme their credite, had they not elsewhere receiued greater, and more stedfast authoritie.

Now

## THE ARGVMENT.

Nowe, as for Luke, he credibly witnesseth of himselfe, that hee was a companion of Paule, continually conuersant with him. But that which Eusebius reporteth, is very childish, that Paule was the true authour of Lukes Gospel, because in a certaine place, he maketh mention of his owne Gospel. As though it were not manifest, by that whiche ensueth in the text, that Paule speaketh of his common preaching, and not of any one booke wrytten. For he sayeth: For the which Gospel I suffer affliction, as an euill doer, euen vnto bondes. And who knoweth not, that Paule was accused, not for any Booke he had Compiled, but for that he was a Minister of the woorde, and preached openly the Gospel of Christ: whereby it appeareth that Eusebius was a man very painful, but of small iudgement, since without diligent hede, he heapeth vp together so many senceles notes, wherof I thought good to admonish the readers, least they chaunce to stumble at such like blockes, which lye heere and there, scattered throughout all his woorkes. Moreover, because I haue chosen a kinde of Interpretation, which may perhaps displease diuers at the first blush, I meane to yeelde a reason of my doing, trusting thereby to satisfie the vnpartial and godly readers. This first is without controuersie, that none of the three Euangelists, can be truely and rightly interpreted, vnlesse he be conferred with the two other. VVherefore faithfull and skilfull interpreters, heerein take moste paines, that all things may be reconciled, which are spoken by the three Euangelists. But since that meane wittes cannot easily conferre the Euangelists together, whilest still they turne and retorne from the one to the other, I thought this brieue Methode would seeme pleasant and profitable, if by a continual proceesse or discours, like as it were in one table, the three hystories were ioyned together: wherein the readers may see and discerne at once, what is dissonant and agreeable to them all. So I will ouerslip nothing which is wrytten by any one of the three: and I will declare in one discourse what soeuer is handled by diuers. Nowe, whether my paines be wel bestowed (as I hope) or no, let euery manne iudge according to the profite he taketh in reading. Truly it was so farre from my thought to catche after praise and commendation by my newe inuention, that I freely confesse (as becommeth euery good nature) that in this manner of interpretation I haue imitated other men. And most of all I followed Bucer, a man of holy memorie, and a famous teacher in the church of God, who (in my iudgement) hath trauailed heerein to no small purpose. And like as he hath had great furtherance by the diligence of ancient wryters, which haue taken paines in the same studie before him: so I professe my selfe to haue bene as much eased by his labour and industrie. But whereas I differ from him in some places (the which libertye I graunted my selfe so ofte as seemed necessarye.) I thinke that he himselfe, if he now liued on earth, would not be offended with it.

2. Tim. 2.8.







# A Harmonie composed and made of three Euangelistes, Matthew , Marke and Luke, with the Commentaries of Iohn Caluine.

## Luke 1.

Matthew.

Marke.

I



Orasmuch as many haue  
taken in hande, to sette  
forth the storie of those  
thinges, whereof we are  
fully perswaded,

2. As they haue de-  
liuered them vnto vs.  
which from the begin-

ning saw them their selues, and were Ministers of the  
word:

3. It seemed good also to me (most noble The-  
ophilus) as soone as I had searched out perfectly all  
thinges from the beeginning, to write vnto the ther-  
of from paynt to paynt;

4. That thou mightest acknowledge the certen-  
tie of those thinges, whereof thou hast bene instructed.

**O**nely Luke doth make a preface to his Gospell, that briefly he may  
shew the cause wherby he was moued to write. That he speaketh to  
one man, it seemeth to be absurd: when that rather it was his duetie by  
open sound of trumpet to call all men together to the fayth. Therefore  
it seemeth not to be conuenient, that he should dedicate to his Theophi-  
lus onely, that doctrine which is not proper to one or other, but common  
for all. Hereof it came to passe, that diuers thought it to be a name ap-  
pellatiue, and all godly men to be called Theophilus, of louing God: but  
the Epicheton that is ioyned with it differeth from that opinion. Neyther  
yet is that absurdity to be feared, which constrained them to seeke such re-  
fuge. Neither doth the doctrine of Paule lesse belong to all men, because  
that of his Epistles, he directed some to certaine Cities, and some to cer-  
taine men. And truly if we considered the estate of their times, we should  
confesse that Luke herein did godly and wisely. There were tyrants re-  
ady on euery side, which with feare and terrors would hinder the course  
of wholsome doctrine. This gaue an occasion or libertie to Sathan and  
his ministers, to scatter cloudes of errors, which might dimme the pure  
light. And because that in keeping the puritie of the Gospell, the comon  
sorte were little carefull, and fewe did diligently consider what sathan  
would deuise, and how much daunger lay hidde in such deceites. There-  
fore as euery one did excell other with rare fayth and singular giftes of  
the holy Ghost, so with greater studie and diligence hee ought to apply  
himselfe, that he might as much as in him lyeth preserve the doctrine of  
godlines pure and free from all corruption. Such (as holy layes vppe of  
bookes, wherein layes are written) were chosen of GOD, faithfully to  
deliue

deliuer to their posteritie the heauenly doctrine committed to them. Wherefore Luke doth dedicate his Gospel to Theophilus, that he should faithfully keepe the same, which things Paule also dooth enioyne and charge his Timothy with 2. Ep. 1. 14. & ca. 3. 14.

1. For as much as many. Hee seemeth to alleage that, as a cause of his writing, which rather should haue withdrawne him from writing. For, it were but a needlesse labour, to writ againe a historie already entreated of by many, if they had done their duetie; Neither doth he charge them with any word, either of deceite, or of negligence, or of any other fault: Therefore it is as much, as if he should say, he would doe a thing already done. I answere, although he spareth them that had written before, yet doth he not thoroughly allow the labours of all of them. He doth not plainly say, that they haue written of thinges slenderly prooued: but challenging the certaine knowledge of these thinges vnto him selfe, modestly dooth disable some of them of certaine and vndoubted knowledge. If any do obiekt, that if they had erred, hee shoulde haue sharply inuieed against them; I answere againe, it may be, that they did a litle offende, and that of an vnaduised zeale, rather then of malice: and therefore, that there was no cause why he should more vehemently haue enforced him selfe against them. And it is credible, that there were certaine pamphlets, which were not then so hurtfull: but if they had not bene speedily preuented, they might afterwardes haue more grievously annoied the faith. But it is worth the labour to note, how GOD, by Luke hath applyed a remedie against those superfluous writings, and that by his meruailous counsell, he hath brought to passe, that by common consent, all other being reiected, these onely doe keepe their credit, in which his reuerent maiestie most manifestly doth shine. And so much lesse to be borne with is the doting folly of them, which thrust into the world fond and filthy fables, vnder the name of Nichodemus, or any other.

VVe are fully perswaded. The participle, which Luke doth vse, doth signifie thinges very well approued and voide of doubt: in the which the old interpreter hath bene ofte deceiued. And by this vnskillfulnesse hee hath left vs diuers excellent places corrupted. Amongst the which is that place of Paule, Rom. 14. 5: VWhere hee commaundeth, that euery man be fully perswaded in his minde: Lest the conscience being tossed with doubtfull opinions, should wauer. and neuer stand sure. Thereof also cometh the nowne *Plerophorias*, which he corruptly hath translated plenitudinem, i. a fulnes, when that it is a certaine and strong perswasion grounded of faith, in the which godly mindes doe safely take their rest. And there is, as I sayde, a secrete contrarietie: For he challenging vnto himself the credit of a faithfull witnesse, doth take away the credit from others, that deliuer contraries. This phrase (*inter nos*) amongst vs, signifieth as much as *apud nos*, with vs. But he buildeth faith, as it seemeth, very slenderly, that buildeth vpon the report of men, which ought to be built vpon the onely word of God, and the full perswasion and assurance of fayth is wrought and sealed by the holy ghost. I answere, that fayth is not satisfied with any testimonies of men; except the auctoritie of God doe hold the chiefeest places. Yet, where the inward confirmation of the spirit doth goe before, there may some place be giuen them in the historicall know-

knowledge of things. I call that historicall knowledge, which we haue cōceaued either by our own beholding of things don, or by the speech of others. For we may not giue lesse eare to them that are eye witnesses of the manifest workes of God, then wee are to giue credit to experience. Adde this also, that Luke followeth not private aucthours, but them that were also ministers of the word: By which commendation he extolleth them about the degree of mans auctoritie. For he sheweth, that they vntered the Gospell to him, to whom the Lord had committed the office of preaching the same. From hence also ryseth that assured safetie, whereof he speaketh a litle after, which vnlesse it leane vpon God, may easily be disturbed. It is of great waight and force, that he calleth them ministers of the word, of whom he receiued his Gospell. For the saythfull do gather hereof, that against witnesses no exception can be taken (as the Lawyers say) and which it is not lawfull to refuse. Erasmus (who out of Virgill borowed that which he translated to haue bene some part) did not sufficiently weigh, how much the calling of God is to be esteemed, or of what auctoritie the same is. For Luke doth not speake prophanely: but he biddeth vs in the person of his Theophilus to looke vpon the commaundement of Christ, that we may with reuerence heare the sonne of God, speaking vnto vs by his Apostles. If any man had rather take and vse this phrase *VVord*, for the thing or substance, which is Christ, let him vse his own sense. That some doe vnderstand by it Christ, it should please me very well, but that it were forced against the sense of the text, and too farre stretched. It is much, that he saith, they were beholders or eye witnesses. But in that he calleth them ministers, he exempteth them from the common order of men, to that end that our sayth might haue his stay in heauen, and not on earth.

This in summe is Lukes minde, that hauing saythfully engraue in letters that which thou hadst learned before with liuely voice, thou mightest the more safely repose thy selfe in the doctrine which thou hast receiued: whereby it dooth appeare, that God doth euery where prouide, least we depending vpon the doubtfull wordes of men, our faith should fayle, or wauer. VVhereby the vnthankfulness of the world is so much the lesse excusable, which as it were of purpose rashly desireth strayed and dispeared rumors: whereby it might be vnconstant, and dooth wilfully forsake so great a benefit of G O D. But let vs hold that excellent difference, which the Lord hath put betweene them, lest foolish light beliefe doe vaunt it selfe for sayth. In the meane while let vs suffer the world, as it is worthy to be deceiued with the baightes of foolish curiosities, to commit and giue ouer it selfe willingly to the deceites and iuglings of Sathan.

3. *Assone as I had searched out perfectly.* The olde translation hath (*omnia affectu*) I hauing followed all things. The Greeke word is metaphorically deduced from them, which treade in others steppes, least ought should escape them. For Luke would declare vnto vs a diligent studie and manner of learning. Euen as Demosthenes vseth the same vvord, when as he boasteth himselfe to haue bin so diligent in examining the embassage, which he accuseth: saying that he saw all things that were done, as if he him selfe had bene a beholder of them.

## Luke 1.

Matthew. Marke.

5. In the time of Herod, king of Iudea, there was a certaine prieste, named Zacharyas, of the course of Abia, and his wife was of the daughters of Aaron, and her name was Elizabeth.

6. Both were iust before God, and walked in all the commaundementes and ordinaunces of the Lord without reprove.

7. And they had no childe, because that Elizabeth was barren, and both were well stricken in age.

8. And it came to passe, as hee executed the priestes office before God, as his course came in order.

9. According to the custome of the priestes office, his lot was to burne incense when he went into the temple of the Lorde.

10. And the whole multitude of the people were without in prayer, while the incense was burning.

11. Then appeared unto him an Angell of the Lord, standing on the right side of the Altar of incense.

12. And when Zacharias saw him, he was troubled, and feare fell vpon him.

13. But the Angell saide vnto him: feare not Zacharias, for thy prayer is heard, and thy wife Elizabeth shall beare a sonne, and thou shalt call his name Iohn.

Luke very aptly doth begin his Gospell with Iohn Baptiste, euen as if hee that should speake of the light of the daye, should beginne with the morning: For like vnto the morning he did goe before the sonne of righteousness, which now was about to rise. Other also make mention of him, but they describe him executing of his office. But Luke doth purchase authoritie to him not yet borne, when that he declareth the wonders of diuine power euen in his infancie, and sheweth him to bee appoynted of God to be a Prophet, before that men could know what manner of man he should be: And for this purpose he doth it, that with greater reuerence he might be heard, when that he should take vpon him that publike office, to goe forth for the aduancement of the glory of Christ.

5. In the time of Herod. He was the sonne of Antipater, who his father did promote euen to the kingdō, for the augmentation of the which, he had so great care, & did with so great diligēce labour, that therfore there was giue vnto him the surname of Great. Certaine do think that he was named heire of Luke, because he was the first forreine king that reigned there, and therefore to be a fitte time for their deliuerance, becauſe that their scepter was now transposed to a strange nation. But they that so say, doe not very wel vnderstand the prophesie of Iacob: whereas the comming of the Messias is not simply promised after that the Iewes shalbe depriued of their empyre: But after that the same shoulde be taken



ken away from the tribe of Iuda : neither yet is this the holy Patriarkes minde, that the tribe of Iuda should be deprived of their princely gouernance, before the comming of Christ: But that the rule of the people should be established in that stocke, vntill Christes comming: in whose person, the sure euerlasting continuance of the same should be. And although that what time the Machabeyes flourished, the tribe of Iuda was brought into a narrow streight, and shortly after Duke Iohn, the last of that stocke was slaine: yet notwithstanding was not that rule altogether extinguished: For yet there remayned the Synedrion, as it were a chosen counsell of the stocke and posteritie of Dauid, whose auctoritie was great: And did continue to Herod, who with most horrible slaughter of Iudges, reuenged punishment layde vpon him before: because that he being condemned of murder, was constrained to goe into voluntarie exile, that he might escape the losse of his head. The reigne therefore of Herod, because he was a straunger brake not the scepter of the trybe of Iuda, but because that what relidue of renoume soeuer there remained in that stocke, by his theeuish dealing was abolished: That the kingly dignitie sayled long before, and that the rule by litle & litle fel almost downe: that discontinuance dooth not repugne with the prophesie of Iacob. For to the outwarde shewe G O D hath promised two diuerse things, the throane of Dauid to last for euer: that after it were overthrowne, he would repayre the ruines of the same: the power of that kingdom to be euerlasting: and yet notwithstanding a young slyppe should ryse out of the stock of Iesse: both the which things ought to be fulfilled.

God did suffer the rule which he had erected in the trybe of Iuda to be kept downe for a season, that the greater might be the diligence of the people, to hope for the kingdom of Christ. VVhen the hope of the saythfull was as it were cutte-off by the destruction of that chosen counsell, sodenly the Lorde clearly shone forth. And now this belongeth to the course of the historie, whilst that the time of this thing being done, was noted. But not rashlye, vnder the name of the king was also noted the miserable state of the tyme, that the Iewes might knowe, that they should turne their eyes vnto the Messyas, if that they assuredly had in estimation the league of God.

*Zacharias of the course of Abia.* It is knowne by sacred hystorie, that the families of the Priestes were deuided by Dauid into certaine orders. In the which thing Dauid attempted nothing against the commaundement of the lawe, G O D did appoynt the priesthoode to Aaron and his Sonnes, the rest of the Leuites he appoynted to lesser offices: In that thing nothing was altered of Dauid: but his deuice was partly to beware least anything should be doone tumultuously among the people: And partly to preuent ambition, and also to bring to passe, that a few should not take all the charge vnto them selues, and the greater parte sitte ydle at home. And in that distribution Abia, the Sonne of Eleazar possessed the eight place. Zachary therefore was of the priestly stocke, and also of the posteritie of Eleazar, who succeeded his father in the hygh Priestes office. But how Elizabeth, when that she was of the daughters of Aaron could be cosine to Mary, I will shewe in his place.

And Luke dooth mention the stocke of Elizabeth for honours sake: for it was lawefull for Zachary, according to the lawe, to take vnto him to wife, a daughter of a Leuite, of the common sort: Of this equall wedlock therefore it doth appeare, that this man was not despised in his degree.

6. *Both were iust before God.* A right and good testimonie doth he giue vnto them, not onely that they behaued them selues holily and vprightly before men, but they were accounted iuste before GOD. And also Luke doth briefly define that iustice. That they walked in the commaundementes of the Lorde, both are diligently to be noted. For although that to this end Zachary and Elizabeth are praised, that we might knowe that the lantern, which bare light before the Sonne of God was not chosen out of an vnknowne stocke, but out of a most famous holy place: yet notwithstanding vnder their examples there is shewed to vs a rule of lyuing godly and righteously. Therefore in framing of a mans lyfe well, this is chiefest: that we should endeuour our selues to be approued, before god. And we know a sincere heart & pure conscience, chiefly to be required of him. Therefore an ouerthwart order it is, if any man litle esteeming the vprightnesse of his heart, should only frame his outward life in obedience of the lawe. For it is to be kept in memorie, that God, (to whome we are commaunded to haue regarde) looketh not vpon the outward visor of workes, but especially the heart. Furthermore, in the seconde place let obedience be added: that is, let not any man frame vnto him selfe, without the word of GOD, a newe kinde of righteousness, which shall please him: but let vs suffer our selues to be ruled by the power of God. For neither is this definition to be neglected, those to bee righteous, which frame their life after the preceptes of the lawe, in the which it is agreed, all fained worshippings to bee nothing regarded with God, and the course of mans life to bee wandering and erroneous, alsoone as it shall departe from his lawe. Betweene preceptes and iustificinges there is this difference, that the latter name is properlye referred to the exercises of godlynesse, and diuine worshippinges: the first is more vniuersall, and it dooth aswell pertaine to the woorshippe of God, as to the duetie of charitie. For *bukim* which with the Hebrewes doth signifie statutes or decrees, the Greeke interpreter hath translated iustifications. *bukim* commonly in hollye scripture dooth signifie ceremonies, in the which the people exercised them selues in, worshipping of God, and confession of fayth. And although that hypocrites in that poynt are meruailous curious and exquisite: yet they haue nothing like with Zacharyas and Elizabeth.

For sincere woorshippers of GOD, as these two were, doe not greedily snatch vnto them naked and vaine ceremonies, but being bente vpon the trueth, they spirituallie obserue them. But leawde and counterfeite menne, although they dayly wearie them selues in ourwarde ceremonies: yet beecause they doe not obserue them, as they were commaunded of the Lorde, they doe nothing but lose their labour. Chiefly in these two woordes Luke dooth comprehende the whole law. But if Zachary and Elizabeth were vnblamable, as concerning the keeping of the law, they had no neede of Christ: For the ful obseruing of the law doth bring with it life, and where there is no transgression, the

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attained state doth cease. I answere, that these reportes of praise, where-  
withall these children of God royally are adorned, are to be taken with  
some exception. For it is expedient to consider diligently, how God should  
deale with them, euen according to his couenant, which he made with  
them, whereof the chiefest poynt is free reconciliation, and dayly forgie-  
nes, whereby he pardoneth them their offences. Iust and vnreprouable  
therefore are they thought, because that all their life doth witnesse them  
to be auowed to righteousnesse, the feare of G O D to reigne in them,  
while there is a certaine example of godlynes. But when their godly en-  
deuour did farre differ from perfection, it could not please God, without  
forgiuenes and mercy: VVherefore the iustice which is prayed in them,  
dependeth vpon the free mercie of God. VVhereby it commeth to  
paasse, that he accounteth not what vnrighteousnes soeuer remaineth in  
them. So it is necessary to vnderstand what soeuer is found in scripture  
of the righteousnes of men, that it ouerthrow not forgiuenes of sinnes,  
to the which it leaneth no otherwise, then the building to the foundati-  
on. They that say that Zachary and Elizabeth were simply iust by faith,  
because that they freely pleased God by the mediatour, doe writh Lukes  
wordes into a contrary sence. As concerning the matter it selfe, they nei-  
ther say nothing, nor yet all. I graunt the righteousnes which is ascribed  
to them, ought not to be imputed to the desert of woorkes, but to the  
loue of Christ. The Lord yet notwithstanding, because he imputed not  
sinne vnto them, hath thought their holy life, although vnperfect, to bee  
worthy the title of iust. The foolishnes of the Papistes will easily be re-  
felled: For they lay this, which is attributed to Zachary against the iu-  
stice of faith: the which, as it is certaine to proceede from the same: so  
ought it to be made subiect and brought vnder to the same: or as they  
commonly say, to be brought into a ranke vnder, to auoide contention  
between them. And that which they so paint in respect of that one word  
is fryuolous. They say the commaundementes of the lawe are iustifi-  
cations, therefore that they iustifie vs. As though we denied true iustice  
to be taught in the lawe, or that we should say, the fault to be in the do-  
ctrine, because it doth not iustifie: and that rather the cause is not in our  
weake flesh. Therefore that a hundred times I may graunt lyfe to bee  
contained in the precepts of the law: yet notwithstanding nothing ther-  
by shal come vnto men, which by nature are altogether turned away frō  
the same. And now being borne againe by the spirit of GOD, yet not-  
withstanding they are farre from the pure obseruation of the same: Al-  
beit, as I shewed of late, it is a faint and a vaine cauillation about the  
word, whē it signifieth nothing els, the statutes & appointed ceremonies.

7. And they had no childe. It was appoynted by the singular prouidence  
of God, that Iohn should be borne contrary to the common and accus-  
tomed order of nature. The same thing also was done in Isaac, in the which  
God determined to shew a token of his loue, not often seene, and worthy  
of remembrance. Elizabeth was barren, euē in the flower of her age. And  
old age doth finish childbearing, euen in fruitful womē: therefore in these  
two lettes a duble miracle of diuine power doth appear, and that to this  
ende, that the Lorde woulde witnesse that prophet to be sent of him, as  
it were with stretched hands from heauen. And a mortall man was  
he borne of earthlye parents: but a meane aboue nature, ( if I maye

Gen. 18. 10

so saye) no otherwise commended him, then if he had fallen from heauen.

9. *According to the custome of the Priestes office.* The law did commaund to burne incense twise daylye: that is to witte, in the morning, and in the euening. That the Priestes had their order disposed amonge them, that Dauid did appoynt euen as we haue saide before. Therefore the lawe of GOD dooth especially commaundethat, which here is sayde of incense. The other things came from Dauid, that euerie family shoulde haue their course: notwithstanding Dauid did appoynt nothing, but out of the commaundement of the lawe. For he onely did shewe the way, whereby they all might fulfill their charge enioyned them of God.

The name of the Temple here is taken for the holy place, that therefore is to be noted, because that sometyme it signifieth the Poarch. It is saide that Zachary went into the Temple, into the which it is not lawefull for any to goe, but for the Priestes. Therefore Luke dooth saye, the people stode a farre off, betweene whom and the Altar of incense was a great distaunce. For betweene them was the altar, where-vpon the sacrifice of beastes were offered. And it is to be noted, that Luke dooth saye, before God. For as ofte as the Prieste did enter into the holy place, he did goe as it were into the sight of God, that he might be a mediatour betweene him and the people. For the Lorde woulde haue this thing testified vnto his people, that the entraunce into heauen was not open to any mortall men, except the priest did goe before. Nay, how long soeuer men liue here vpon earth, they cannot come to the heauenly throane, that they may finde fauour there, but in the person of the mediatour. Therefore when there were manye Priestes, it was not lawfull for two of them together to execute the solemne office of intercession for the people: but therefore were they deuided into companies, that one onely should enter into the sanctuarie: and therefore there was but one Priest at once.

Furthermore hyther belonged that swete perfume, that the saythfull might bee admonished, that the odor of their prayers ascended not into heauen, but by the sacrifice of the mediatour. And it is to bee sought out of the Epistle to the Hebrewes, how these figures shall agree to vs.

12. *Zacharyas was troubled.* Although that therefore GOD doth not appeare vnto his seruantes, that he should feare them: yet it is profitable, yea and necessarie for them to be moued with feare, that they being dismayed with them selues, might learne to yelde iust honour to GOD. Neyther dooth Luke onely shew Zacharias to haue bene troubled: But he addeth, a feare fell vpon him. VVherby he declareth him to haue bin so dismayed, that hee was subdued to feare. Neyther dooth feare of the presence of God so much strike men, that it should instruct them to reuerence, but that it might humble the pride of the fleshe, the which is so haucie, that they will neuer submitte them selues to GOD, vnlesse they be violently driuen to it. VVherof also we doe gather, that men onely in the absence of GOD, (that is, when they hide them selues from his sight) are proude, and flatter them selues. For if they had God as a iudge



judge before their eyes, it should be necessarie for them to fall downe flatte.

And if that this did befall to Zacharyas (to whom the praise of righteousness was giuen) at the beholding of an Angell, which is but a sparke of diuine light: what shall become of vs wretches, if that the maiestie of God should bring vs to his shining brightnes? And now by the example of holy fathers we are taught, that no other are moued with the liuely feeling of the diuine presence, but they that quake and tremble at his sight, and also that they are foolish and dull, which doe heare him without feare.

*Feare not Zacharias.* It is to be noted, that the glory of GOD is so fearefull to the godlye, that they are not altogether deuoured of feare: but onely they are throwne downe from their vaine boldenesse, that they might humbly looke vpon him. Assoone therefore as GOD hath vanquished the pride of the flesh in his faythfull, with his outstretched hande, he rayseth them vppe againe. Hee dealeth otherwise with the reprobate. For as oft as they are drawn to the iudgement seate of God, mere desperation ouerwhelmeth them. And God doth giue againe this, as a iust rewarde vnto their vaine pleasures, in the which they haue made them selues dronken to wantonnes of sinning. VVherefore this comfort is to bee imbraced of vs, in that the Angell dooth vppholde Zachary, that it is not to be feared, where God is present with vs. For they deceyue them selues much, who, that they might enioy peace, doehyde them from the face of GOD, seeing wee shoulde seeke peace at him.

*Thy prayer is hearde.* Zachary might seeme to haue doone amysse, and contrary to the trade of his office, if he entring into the holy place in the name of all the people, as a priuate man shoulde pray for the obtayning of offspring. For the priest taking vpon him to bee a common person, should be as it were forgetfull of him selfe, and should praye for the common safegarde of the congregation. If wee shall saye, that it was not inconuenient, that Zacharias hauing perfourmed his chiefeft parte of prayer, should then secondly haue some priuate consideration of him selfe, it were not an vnapt answer. But it is scarce probable, that Zachary shoulde then haue prayed for the obtayning of a Sonne, whereof he was past hope by the olde age of his wife. Neither is there any certaine moment of tyme gathered of the woordes of the Angell. VVherefore simply I interpret, that his desire was nowe heard, which long beefore he had powred out before GOD. Furthermore, the desire of hauing offspring (so there be no excelle) is godly and holy, as may be gathered out of scripture, which esteemeth this not in the last place among the blessings of God.

*Thou shalt call his name.* The name of Baptist I thinke was giuen vnto him, to declare the effecte of his office: *ἰωάννης*. For the whiche the Greekes say Iohn, with the Hebrewes doth signifie the grace of God. But manye thinke the Sonne of Zachary so to bee called, as beeloued of God. I doe not thinke that fauour here to bee commended, which god thought him priuatly to be worthy of: but that which his message was about to bring to al men. The time doth encrease the authoritie

and estimation of his name: because that before he was borne, God imprinted in him a signe of his loue.

Luke 1.

Matthew.

Marke.

14. And thou shalt haue ioye and gladnesse, and manye shall reioyce at his byrth.

15. For hee shall be great in the sight of the Lorde, and shall nether drinke wine, nor strong drink, and hee shal be filled with the holy Ghost, euen from his mothers wombe.

16. And many of the children of Israel shall be turne to their Lord God.

17. For hee shall goe beefore him in the spirite and power of Elyas, to turne the heartes of the fathers to the children, and the disobedient, to the wisdom of the iust men, to make ready a people prepared for the Lord.

14. Thou shalt haue ioye. The Angell dooth signifie greater ioy, then that Zacharyas could comprehend, of his new offspring: For he declared, that hee shoulde haue such a sonne, as he durst not wish for: And streight wayes kee goeth further, that that ioye shoulde not be priuate, wherEOF the onely parentes shoulde take their delectation, or that it might keepe it selfe in priuate houses, but shoulde bee common also to straungers, to whome the profite of his natiuitie shoulde bee declared. Therefore it is like, as if the Angell had sayde; not a sonne to haue bene borne alone to Zacharias, but a teacher and a prophet to all people.

The Papistes abused this place, that they might bring in a prophane custome, in celebrating the birth day of Iohn. I let passe this, that they woorslippe this day too much contrary to all good order, with dauncinges, leapings, and all kinde of lasciuiousnesse, with libertie of banquetting, which order they faigne to bee sacred vnto them: and that they suffer them selues in that celebration to bee deluded with magicall artes, and deuylish deuises, no otherwise then as in the ceremonies of Ceres.

At this present it shall be sufficient for mee briefly to declare the Angelles woordes to haue bene wrested of them vnwisely, to the annuall celebrating of his byrth day: when the Angell simplye did commend the ioy which shoulde come to all godly men, by the fruit of his doctrine: For they reioyced for a prophet to be borne vnto them, by whose ministerie they were brought in hope of saluation.

15. For he shall be great. Hee confirmeth that which he sayde of ioye: because that Iohn was appoynted to a thing great, and vnaccustomed: Neither yet are the yertues wherein hee did excell so much, here prayed, as the greatnesse and excellencie of his office is extolled. Lyke as Christe, when he affirmeth him to bee the chiefeest among the children of women, he hath not respect so much to the holynesse of his life, as to his ministerie. That which streight wayes after followeth: Hee shall neither

neither drinke wine nor strong drinke, is not so to bee vnderstoode, as though it were an especial vertue of Iohn, to be a refrayne frō wine: but because that by that especiall marke, God would note his seruauant: whereby the worlde might know an euerlasting Nazarite. The priests also refrayned from wine and strong drinke, when they supplied their courses in the temple. The same abstinence was prescribed to the Nazarites, vntill their vow were fulfilled. And GOD would shewe by a notable token that Iohn in all his life was a Nazarite; dedicate vnto him, as we read also the same of Sampson. But vnder this colour there is not to be faigned a woorsipping of GOD, in abstinence from wine, as Apes, that with ambition will followe whatsoeuer they may perceiue of their fathers deedes. Onely let all men haue temperaunce in estimation: they that finde hurte in drinking of wine, let them willingly abstaine: they that lacke, let them take the want of it in good parte. For that which pertayneth to the name of Sicera, I willingly agree to their iudgement, which shew with the Hebrewes doe thinke to be called euery kind of made wine.

Num. 6. 3

Iud. 13. 5

*Hee shall be filled with the holy Ghost.* This more inwarde note, wherewithall the Angell saith Iohn shall be signed, was farre excellenter, then the outwarde and visible signe. In these woordes I thinke nothing els to be noted, then his apparaunt towardnesse, which might shew a hope of his excellencie to come. Further, I saye not such towardnesse, as is also in prophane men, but such as might accorde to the greatnes of his office.

The sense therefore is that the power and grace of the spirite shoulde not then onely shewe it selfe in him, when that hee should aspyre to his office: but that euen from his mothers wombe hee shoulde excell in the giftes of the spirite, which as certaine signes shoulde testifie what hee should be: For from his mothers wombe, is as much to say, as from his first infancie. I graunt truely the power of the spirite to haue wrought in Iohn, when he was yet included in his mothers wombe. But in my iudgement the Angell here meant an other thing, that Iohn being yet an infant, should be brought as it were into the theatre with a singular commendation of the grace of God: of the fulnesse it is not meete, that we should more subtilly dispute, or rather trifle with sophisters.

For the scripture doth by this name signifie no other thing, then the excellent, and not common aboundaunce of the giftes of the spirite. To Christ alone we knowe the spirite to haue beene giuen without measure, that wee might all drawe of his fulnesse: and to be giuen to other by a certaine measure. But they that about our common capacitie are endued with more plentifull grace, are sayde to bee full of the holie Ghoste.

Ioh. 1. 6.

1. Cor. 12

11.

Eph. 4. 7.

But as the larger power of the spirite was an extraordinarie gyfte of GOD in Iohn: so it is to bee noted the spirite not to bee bestowed vpon all menne by and by in their infancie, but when it shall please GOD.

Iohn from the wombe did beare the token of his dignitie to come, Saule beeing yet but a Sheaphearde, did beere no kingely shewe, yet

at length hee beeing chosen king, was sodainely chaunged into a newe man.

By this example therefore let vs learne, that the free woorking of the spirite is free in menne from the firste infancie, to the laste poynte of age.

16. *And manye of the children of Israell.* In these wordes he declareth a detestable deuotion, which then was in the Church. For it was necessarye to haue such Apostles, in whome conuersion to GOD might haue some place.

And truelye there was so much corruption of doctrine, so much deprauing of manners, such a confuse gouernment, that it myght bee accounted a myracle, to finde a fewe to persiste in godlynesse. If such exceeding dissention was in the olde Church, there is no cause, that the Papistes shoulde with a vayne cloake defende theyr superstitions, as if it were impossyble the Church should erre: For because that vnder this name they doe vnderstande not the true and electe Sonnes of GOD, but the companye of the wicked.

But wee see more heere to bee attributed to Iohn, then shoulde agree to manne. For when conuersion vnto GOD doth renewe in menne a spirituall lyfe, it is not onelye the proper worcke of God, but it dooth excell euen the creation of menne. Therefore by this meanes the ministers maye seeme to bee equall with God, yea, and to bee preferred in as much as hee is creator, seeing it is more to bee borne agayne into a heauenlye lyfe, then to be borne mortall men vpon the earth.

The answer is easie: For the Lorde, when hee attributeth such praise to his outwarde doctrine, he doth not seperate the same from the secret power of his spirite. For, because God chuseth men vnto him for ministers, whose ayde hee vseth in buylding of his Church, together by them hee worketh with the secret power of his spirite, that their labour might be effectuell and fruirfull, as oft as the scripture commendeth this efficacie in the ministerie of men, let vs learne to yelde the thing receiued to the grace of the spirite, without the which mans voyce to no effecte should be spread abroad in the ayre. So Paule, while hee reioyseth himselfe to bee the minister of the spirite, challengeth nothing aparte vnto himselfe, as though with his voyce he should pierce the heartes of men, but he declareth in his ministerie the power and grace of the spirite. These sayings are worthy to be noted: For Sathan very artificially worketh to diminishe the effect of doctrine, that hee might weaken the grace of the spirite ioyned to it. I graunt that externall preaching separately by it selfe can doe nothing, but because it is an instrument of diuine power for our saluation, and an effectuell instrument by grace of the spirite: let not vs seperate those thinges which GOD hath ioyned. But that the glory of conuersion and of fayth, may remaine whole towards one GOD. The scripture doth admonish vs oftentimes, ministers through themselves to be nothing, but then he comparcth them with God, least any man taking the honour from God, should bestow it amisse on them.

In summe, the minister is sayd to turne them, whom God doth conuert, through the work of his minister. For he is nothing but the hand of God

2. Cor. 3.6



God, and in this place both are exprest very well, now of the effect of doctrine there is enough spoken. That the same is not in the appointment or hand of the minister to conuert men vnto God, of this we gather because that Iohn did not conuert al commonly to God: (the which thing without doubt he would haue done, if all thinges had beene giuen him that he desired) but he turned them onely, whom it pleased God effectually to call. In conclusion, the same is taught here of the Angell, which Paule taught to the Romanes: Fayth commeth of hearing, but by sayth none are lightened, but they to whome the Lorde hath inwardly reuealed his arme.

Rom. 10.  
17.

17. *Hee shall goe before him.* In these wordes he defineth what the office of Iohn should be. & by this note he distinguisheth him from the rest of the Prophetes, to whom a peculyar and proper message was commanded, when that Iohn for this thing onely was sent, that he might goe before Christ, as an offyicer before a king. So the Lord speaketh by Malachy. Behold, I send my Angell, which shall prepare my way before me. In summe, to no other poynt belonged the calling of Iohn, but to prepare an audience for Christ, and to get him disciples. And in that no expresse mention is here made of Christ, but that the Angell maketh Iohn a fore-walker or standert bearer of the eternall God: hereof the eternall diuinitie of Christ is gathered.

Mal. 3.  
1.

*VVith the spirite and power of Elyas.* The spirite and power I take for the power or excellency of the spirite, wherewithall Elyas was endued. For neither must we inuent the dreame of Pythagoras, that the soule of the Prophet should goe into the body of Iohn: But that spirite of God, which wrought mightily in Elyas, should after exercise like power and effect in the Baptist: But the latter name is added expositiuely, to expresse the kinde of grace, wherein Elyas most did excell: namely, that he being furnished with heauenly power, might merueilously restore the decayed worshippe of God: For such repairing passed the power of man. Now that which is begunne of Iohn was no lesse merueilous, wherfore it is no merueill, if it behooued him to be adorned with the same gift.

*That he may turne the hearts of the fathers.* Here the Angell doth note what especiall similitude Iohn had with Elyas. Therefore he saith he was sent that he might gather people dispersed into vnitie of sayth: for the turning of fathers to sonnes, is a reduction from discord to loue. Whereof it followeth that there was a certaine breach, the which might cutte, or as it were rend the people. VVe know in the time of Elias what a horribble defection of the people there was, how shamefully they were degenerate from their fathers, they were so deuided, that they could be nothing lesse thought, then the sonnes of Abraham. Elyas brought them againe into a holy consent. Such a gathering together of fathers with children there beganne to be by Iohn, the which Christ at length finished: wherfore Malachy when he speaketh of bringing againe, dooth signifie that the state of the Church should be so deuided (when the other Elyas should come) as it is sufficiently knowne by histories, to haue beene then, and shall more apparantly be seene in their places. The doctrine of the scripture was polluted by innumerable lyes, the worshipping of God was corrupt with more then grosse superstitions, religiō was deuided into diuers Sectes. The priestes openly wicked and Epicures, the common people

it selfe was drowned in wickednesse. Furthermore nothing was founde. That is sayde here, *the heartes of fathers to children*, it is vnproper. For it behoueth rather to conuert the sonnes, which were truce breakers, and had gone from the right faith of fathers. But although the Euangeliste dooth not so warily expresse the order, yet the sense is not obscure, that GOD to bring to passe, by the worke of Iohn, that they againe should growe together into holy concorde, which first were deuided amongst them selues: Eyther part is had of the Prophet, which notwithstanding meant nothing else then to signifie mutuall agreement. But beecause that oftentimes men so conspire among themselves, that some shoulde more alienate some from GOD: the Angell doth therewithall define, what manner of conuersion it shoulde bee, which hee doth promise: yea such as should call the disobedient to the wisdom of the righteous. That therefore is to be noted, that wee knitte not our selues fast with the wicked, vnder the false cloake of concord. Because the name of peace is goodly and pleasaunt, as ofte as it commeth in the scriptures it is greedily snatched of the Papistes, to procure vs enuie: as though that we (which endeavour to call the world from disloyall reuolting, to Christ) were the authours of discorde. But by this text, their foolishnes is very well refelled: because the Angell doth shew the manner of true and lawfull conuersion, he maketh the stay and bande of it to be the wisdom of the righteous. Accursed therefore be that peace and vnitie, wherein men agree amongst themselves against GOD. Furthermore, it is not to be doubted, but that fayth is vnderstoode by the wisdom of righteous men, as of the contrary, the vnfaythful are called disobedient.

Truelye an excellent testimonie of fayth, whereby wee learne, that we then are wise to saluation, when wee are obedient to the woord of God. The worlde also hath his wisdom, but corrupt, and therefore deadlie: and which is condemned of vanitie. Although the Angell signifieth ouerthwartly shadowed wisdom, wicked and accursed before God, wherein the sonnes of this world please them selues. Nowe wee vnderstand men so to be reconciled amongst them selues, that chieftlye they might come againe in fauour with god. That which streight waies followeth of making ready a people, prepared for the Lord, doth agree with that parte, that Iohn should be the cryer of Christe, that he might walke before his face, for the end of his preaching was to make the people diligent to heare the doctrine of Christe. Although the participle *Kατασκευασμενον* doth not so much signifie perfection with the Greekes, as the fourme and aptnesse, whereby thinges are made fite for their vse. The which signification shall not ill agree with this place, that Iohn was sent to prepare and frame that people for Christe, which otherwise being rude and vnpolished, woulde neuer shew it selfe easie to be taught.

Luke. 1.

Matthew. Marke.

18. Then Zacharias sayde vnto the Angell, whereby shall I know this? for I am an old man, and my wife is of a great age.

19. And the Angell answered, and sayde vnto him: I am Gabryell, that stand in the presence

of

of God, and am sent to speake vnto thee, and to shew thee these good tidings.

20. And behold thou shalt be dumb, and not be able to speake, until the day that these things be done, because thou beleuest not my words, which shall be fulfilled in their season.

19. Then Zacharyas sayde vnto the Angell. Here followeth the infidelitie of Zacharyas, and the punishment which the Lord layde vpon his vnfaithfulness. He prayed for the obtaining of offspring: now, when it is promised, as forgetfull of his vowes and fayth, he distrusteth: Albeit at the first blush it might seeme a harde thing, that with his answer God should be so grievously offended. He objecteth his olde age: euen so did Abraham, whose fayth yet is so much praised, that Paule should say, his body which now was dead, was not considered. Nor the vnfruitfull wombe of Sara: but simply that he reposed himselfe in the trueth and the power of God. Zachary doth aske how, or by what argument he may bee the more assured. And Gedeon was not reprehended, though that twise hee required a signe: And also a litle after there is the like exception giuen of Mary: How shall this thing be, when I know not man? The which notwithstanding the Angell dooth dissemble as if there were no faulte in her: how commeth it then, that the Lord shoulde so seuerely chasten Zacharyas, as guiltie of most grievous sinne? Verily I graunt, if the wordes onely should be looked on, cyther that they did all offend a like, or Zachary not to haue offended at all. But when it is conuenient to iudge the dooings and sayings of men, according to the affection of the heart, it is rather to be stode to the iudgement of God, to whome the priuie secrete places of the heart are open. The Lord without doubt dooth see something worse in Zachary, then his wordes doe shew: And therefore the Lord waxed angry with him, that by distrust he should pur away his promised fauour to him. It is not our dutie to prescribe a law for God, but let it be free for him to punish that in one, which offence he doth pardon in others. But it doth easily appeare, that the cause of Zacharye differed from the cause of Abraham, Gedeon, or Mary. That in words is not discerned. The knowledge therefore is to be left to god, whose eies do pearse euen to the fountaine of the hart. So God discerned betweene the laughter of Sara & of Abraham: when notwithstanding, the one differed not, in likenes from the other. Furthermore, the cause of distrust in Zacharyas, was, that he staying in the order of nature, did attribute lesse to the power of God, then was meete. For ouer straightly & sparingly do they think of the works of God, which beleue not him to be able to do more, the according to nature is credible, as though his hand were subiect to our see, or included in earthly meanes; but it is the propertie of fayth much more to beleue, then the reason of the flesh could say might come to passe. Zacharyas doubted not, whether it were the voyce of God, or no: But when he was ouermuch bent vpon the world, an ouerthwart doubting crept into his mind, whether that should come to passe, that he heard or no. And in that thing he did no smal iniury to god: for it were as much, as if he should dispute whether god might be accounted true or no, who he surely knew had spokē it, which was sufficient: although it is to be knowyn Zacharyas

not

not to haue beene so vnbeleeuing, that altogether hee shoulde shrinke from faith. For there is a generall faith, which dooth take hold of the promise of eternall saluation, and the testimonie of free adoption. And euen as after God hath once receiued vs into fauour, he specially promisseth many things that he will feede, that he will take vs out of perilles, he will be a defender of our innocencie, and preserue our life: so there is a perticular sayth, which answereth to euery such promise. Therefore sometime it may be, that some man trusting in God of forgiuenes of sins, and of saluation, yet in some point shoulde wauer: for either he shoulde feare too much in the daunger of death, or be too much carefull for dailly sustenance, or ouer doubtfull in his counsailes. Such was the incredulitie of Zachary, because that he hauing the roote and foundatiō of faith, did onely stick in this one poynt, whether God would giue him a sonne. VVherefore let vs know, that they doe not by and by fall and departe from the sayth, when their infirmities in some particular affaires doe disturbe or moue the, nor faith to faile at the roote, as oft as the boughes doe shake at diuerse inuasions or blattes. Graunt that Zachary meant nothing lesse then to call to triall the assurance of the diuine promise. But when that generally he was perswaded God to be true, he was drawn by steth into a shrewd estate, by the crafte and deceites of Sathan. So much the rather it becommeth vs to be ready bent to watching day and night. For which of vs shall be sure from the deceites of Sathan, into the which we see a man of singular holynes to haue fallen, who diligently in al his life tooke heede to himself?

19. *I am Gabryell.* In these words the Angell doth shew, that the credit was taken not from him, but from God, of whome he was sent, and whose message he brought: and therefore he reproveth Zachary, that he was disobedient against God. To stand before God, signifieth as much as to be readie at commaundement: as if he shoulde say, that he was no mortal man, but a heauēly spirit, neither rashly to haue come, but as it became the minister of God, faithfully to fulfill his office: whereof it followeth, that God, the authour of the promise is vnworthily hurt, and despised in the person of his messenger. To that purpose tēdeth the saying of Christ, He that doth despise you, despiseth me. For although the preaching of the Gospell is not by Angels, brought vnto vs from heauen: yet because GOD dooth witnesse by so many miracles the same to proceede from him, and Christ the prince and chiefe of Angels publyshed the same once with his own mouth, that he might sanctifie and establishe the same for euer, no lesse maiestie ought to persist in it, then if al the Angelles openly crying from heauen should witnesse the same. Nay, the Apostle in his Epistle to the Hebrewes, not being satisfied to say, that the voyce of the Gospell, which is sounded out by the voyce of men, is equall to the lawe giuen by Angelles: but dooth gather his argument from the lesser to the greater: If the word (saith he) brought by Angelles being reiectēd, was not without punishment, much lesse shal they escape reuenge, which this day despise the voyce of Christ, who can strike the heauen and earth. Let vs therefore learne to perfourme obedience of sayth to GOD, the which he doth more account then all sacrifices.

Gabryell doth signifie might or strength, or the gouernaunce of God, and this name was giuen to the Angel for our sake, that we might learne

Luke. 10.  
16.

Heb. 10. 28  
& 12. 25.



to attribute nothing as proper to Angels, when that what vertue soeuer they haue is diuine, and of God. The Participle *Parsseccs*, is of the preter tence: but in such wordes it is very well knowne, the preter tence to be put in the place of the present tence, especially where continual action is signified.

Furthermore, the Angell, as it was lately saide, doth affirme in those wordes, him selfe to be the perpetuall messenger of God. That phrase *of shewing good tidings* dooth amplifie the fault of Zachary, that he should be vngratefull to God, promising him gently a thing ioyfull, and to be wished for of all.

20. And beholde, thou shalt be dumbe. This kinde of punishment was like to be layde on Zachary, that hee being dumbe might loke for the comming of the promise, the which when hee ought to haue hearde it with silence, he as it were brake it off with grieuous repyning murmuring. Fayth keepeth silence, that it may be attentiuē to the woordes of GOD. Furthermore, it hath also the courses of speaking: That it may answer Amen, according to that of Osee. 2. 23. I will say to them, you are my people.: And they shall saye to mee, thou art our GOD. And beecaue that Zachary answered rashly to the word of God; this fauour was not graunted to him, that streightwayes he should breake forth into giuing of thanks: but the vse of his tongue, which was ouer hastie was taken from him, for a time: Yet notwithstanding God doth gently mittigate his paine. First, beecaue hee dooth ende the same in tenne monethes: then that he suffered Zachary not to be deprived of that benefit, whereof he was vnworthy. He vseth the same gentlenesse dayly towards vs. For as our fayth is small, and we obiekt many impedimentes, it is needefull that the trueth of GOD, by some meanes shoulde breake out, that it might continue his course towards vs. That is the meaning of the Angell, when accusing Zachary of vnbeleefe, he doth yet pronounce, that thing should be finished, which Zachary did not beleue: Therefore Zachary is not a litle cheered, when he heareth that his fayth is not ouerthrowne of God, by reason of his faulte: but that at length it should appeare victorious. And sometime it commeth to passe, that the Lord doth perfourme and fulfill that, which was promised to vnbeleeuers, how much soeuer they resist: of the which thing we haue an example worthy of remembraunce, in king Achaz: who when he forsooke his promised safegarde, was yet deliuered from his enemies. But that tended not to his profit, but for the saluation of the chosen people. There is an other thing in Zachary to be considered, to whom the Lord doth so forgiue the lacke of fayth, that therewithall hee yet correcteth it.

Isai 7. 18

Luke. 1.

Matthew. Marke.

21. Nowe the people wayled for Zachary, and marvelled that hee taried so long in the temple.

22. And when hee came out, hee coulde not speake vnto them: then they perceiued, that he had seene a vision in the Temple, for he made signes vnto them, and remained dumbe.

23. And

23. And it came to passe, when the dayes of his office were fulfilled, that hee departed to his owne house,

24. And after those dayes his wife Elizabeth conceived, and hidde her selfe sixe monethes, saying:

25. Thus hath the Lorde dealt with me in the dayes wherein hee looked on mee, to take from mee my rebuke among men.

21. And the people waited. Luke declareth that the people also was a witnesse of this visiō. Zachary taryed longer in the temple then the wont was: Hereon suspition grewe, some vnaccustomed thing to haue be-  
falne to him: he being come out, by gestures and signes dooth shew, that hee is become dumbe. And it is credible, that some tokens of feare remayned in his countenance, whereby they gather that God had appeared to him. And there were in that age few or no visions: but the people did remember that they had bene common before in their fathers time. VWherefore not without cause did they iudge of these manifest signes. For it was not comon, that suddenly without sicknes he should be dumb: And that after longer delay then neede was, he should come so amazed out of the temple. Furthermore, the name of the temple, as we now said, is vsed for the holy place, where the altar of incense was: from thence the Sacrifice being finished, the priests were wont to goe into their porche, and thence they blessed the people.

23. VWhen the dayes were fulfilled. Luke doth put the word *Liturgian* for the executing of the office, which did goe by course in order to euery one, euen as we haue said. That it is said, that Zachary returned to his house, the time of his charg being past: hereout we gather the priests so long as they were in their courses did refrain frō their houses, that they might altogether be giuen and fixed to the seruice of God. For this purpose there were Galleries made in the sides of the temple in the which they had chambers. The law did not forbid the priest from his own house: but that it restrained them from touching of their wiues, when they should eat the holy bread: It is probable, that when Many with smal reuerence did handle the holy things, this remedie was inuented, that they being remoued from all allurements, might keepe them selues cleane & free from all pollution: Neyther was the lying with their wiues onely forbidden then, but also the drinking of wine and strong drink. Therefore when the order of their diet was chaunged, it was profitable not to depart from the temple, that the sight of the place might teach them to seeke and esteeme of puritie, euen as it was appointed of the lord. It was also profitable that al occasion of wantonnesse should therby be taken away, that with more diligence they might apply their charge. The Papistes this day vnder this pretence doe defend their tyrannous law of vnmarried life: For thus they reason, seeing the priests in times past were commanded to abstain from their wiues, when they were busied in holy affaires: now worthily may perpetuall continence be required of our priestes, which not by course of times, but daily, doe sacrifice: Chieffly, for that the dignitie of holy rites is farre more excellent, then vnder the law. But I would knowe, why they doe

1. Reg. 6. 5

1. Sam. 21. 4  
Leui. 10. 9

doe not also abstaine from wine and strong drinke . For neyther, is it lawfull to seperate those commaundements, which God hath ioyned that onely halfe should be obserued, and the other part neglected. The company with their wiues is not so expressly forbidden, as the drinking of wine. If vnder the colour of the law, the Pope doth inioyne to his priests single life, why doth he permit them wine? Nay, by this reason he ought to shutte vp his priestes in some innermost roomes of his Temples, that they being shutte in prisons, might passe all their life without the fellowship of women and people. Now we see plainly they wickedly pretende the law of God, from which they depart: But notwithstanding a full answer dependeth of the difference of the law and the Gospell. The priest did place him selfe before God, to purge awaye the sinnes of the people, that he might be as it were a mediator of God and men: it behooued him, vpon whom that office was layd, to haue some note, whereby he being exempted from the common order of men, might be knowne as the figure of the true mediator. For this purpose were appointed the holyc garments and annoynting: Now in the publike ministers and pastors of the Church there is no such like thing, I speake of the ministers, which Christ instituted to feede his flock, not of those which the Pope maketh, rather butchers to sacrifice Christ, then priestes. Wherefore let vs repose our selues in that sentence of the holy Ghoste, which pronounceth that matrimonie is honourable in all men. Ezec. 34. 20  
Heb. 13. 4

24. *Shee hidde herselfe.* This seemeth to bee absurd, as though that shee should be ashamed of diuine blessing. Some thinke, that the thing being yet doubtfull, shee durst not come abroad, least that shee should make her selfe a laughingstocke, if her opinion should be made frustrate, which shee had conceaued. And I doe so accompt of the promise made, that shee was assured it should come to passe. For when shee perceaued such grieuous punishment to be layde vpon her husband, for the vnadvised fall of his tongue, howe could shee fide monethes space nourish such doubt in her heart: and her woordes doe plainly declare that her hope was not wauering, or doubtfull: For when shee saith, the Lorde hath doone it, shee wisely and without feare declareth the Lordes known fauour.

There might be two causes of her hiding. First, that the miracle of God should not belayde open to the diuers speeches of men, beefore it should apparauntly be knowne. For it is the custome of the worlde to speake oftentimes rashly and verie vnreuerentlye of the workes of God.

The other cause was, that when men of a sodaine shoulde see her great with childe, they should the more be stirred to praise the Lorde. For those workes of GOD, which by litle and litle rise vppe amongst vs, in processe of time are naught sette by. Therefore Elizabeth hydde and absented her selfe not for her owne sake, but for the cause of others.

25. *Thus hath the Lorde dealt with mee.* Shee setteth forth the goodnesse of God priuately, vntill the appoynted time should come of publishing the same vnto the worlde. It is to bee supposed that her husbande by writing had enformed her of the promised childe, in that the more certainly and with the cheerefuller minde shee sheweth that GOD is the author of this benefitte. And that shee approoueth in her nexte

woordes . In the dayes wherein he looked on me, to take from me my rebuke among men . Shee declareth, that the cause of barrennesse was, for that the fauour of God was turned from her.

Amongst the earthly blessings, which God doth giue, the scripture accounteth this as chiefe, that he vouchsafeth to giue vs children. For if the increase of bruit beastes is a blessing of God: then how much more excellent man is then beastes, so much more to be esteemed and accounted of, is the increase of men then of beastes. Neither is it a slight or common honour, that when God alone deserueth to be accounted a father, hee yet admitteth earthly men into the fellowship of this name with him. Therefore that doctrine is diligently to be considered, that children are the inheritance of the Lord. Psalm. 127. 3. and the fruite of the wombe his rewarde. But Elizabeth had a further regarde: because that beyonde the common order of nature, she being barren and olde, had now conceaued by a wonderfull miracle of God.

To take from me my rebuke among men. Barrennesse was not without cause esteemed as a reproach, seeing that the blessing of the wombe was accounted amongst the especial testimonies of gods fauour & loue. Some thinke that this did specially appertaine to the people of the old lawe, beecause that Christe was to come of the seede of Abraham. But that belonged onely to the tribe of Iuda. Others more rightly affirme, that the encrease of the people of GOD was prosperous and happye, for that it was sayde to Abraham, Gene. 13. 15. Thy seede shall bee as the sande of the sea, and as the starres of the heauen: But the generall blessing which reacheth vnto all mankind, and the promise made vnto Abraham, which is peculiar to the Church of God, ought to be ioyned together.

Let parentes learne to be thankfull to God for their children, but let them that want, learne by the same to humble them selues. Elizabeth accounteth that this reproach is but before men, beecause that it is but a temporall chastisement, by which we are nothing the further from the kingdome of heauen.

Luke. 1.

Matthew.

Marke.

26. And in the sixt moneth the Angell Gabriell was sent from God vnto a citie of Galile, named Nazareth.

27. To a virgin affianced to a man, whose name was Ioseph, of the house of David: and the virgins name was Mary.

28. And the Angell went in vnto her, and sayde, Hayle, thou art freely beloued, the Lorde is with thee: Blessed art thou among women.

29. And when shee saw him, shee was troubled at his saying, and thought what manner of salutation that should be.

30. Then the Angell sayde vnto her, Feare not Marye: for thou haste founde fauour with God.

31. For



31. For loe, thou shalt conceaue in thy wombe, and beare a sonne, and call his name Iesus.

32. Hee shall be great, and shall bee called the Sonne of the moste heigh: and the Lord: God shall giue him the thronc of David his father.

33. And hee shall reigne ouer the house of Iacob for euer, and of his kingdome shall be no ende.

26. *In the first moneth.* The order of Gods counsell is wonderful, and much differeth from the common iudgement of men. In that he woulde that the beginning of the generation should be more famous in his fore-runner, or cryer, then in his owne sonne. The prophecie of Iohn Baptist vttered in the temple, is knowne in euery place. But Christ is promised to a virgin, in an vknowne towne of Iuda, and this prophecie remayneth buried in the bosome of one maide. But so it was requisite to bee, that euen in Christes birth that might be fulfilled. That God by foolishnesse might saue them that beleue. 1. Cor. 1. 21. But so was this treasure of this secrete misterie layde vp with the virgin, that at the length in his time it might come forth to all the godly. This secrete reposing of it is (I graunt) contemptible: but such as was most meete both for the triall of the humilitie of our faith, and also for the beating downe of the pride of the wicked.

And let vs (although the reason doe not at the first appeare) learne with modestie to submit our selues to GOD: neyther in this let it grieue vs to learne of her, that bore Christ the eternal wisdom of God, in her wombe. Nothing is more to be taken heede of, then that we through our proud contempt bereaue not our selues of the knowledge of the incomparable misterie, which God wil should be hidde in his litle ones, and such as seeke for knowledge. This seemeth to me to be the cause, why he chose a virgin espoused to a man. The imagination of Origen, that he so wrought it, that hee might keepe secrete from Sathan the saluation, which he prepared to giue to men, hath no lykelyhoode with it. The veile of matrimonie was therefore spread beefore the eyes of the worlde: that he whom they commonly supposed to be the sonne of Ioseph, the godly at length by fayth should knowe to be the sonne of God. And yet Christ came not forth in such base and meane sorte, but that the heauenly father shewed forth in him euen at the beginning, the glorye of his Godhead. For the Angelles declared, that the Sauour was borne. But their voice being heard only of the Shepherds was not spread farre.

There was one wonder famous amongst the rest, that the wise men which came from the East, did euery where reporte, that a starre appeared vnto them, as a testimonie of the birth of the great king: yet we see howe GOD kept his soone, as it were in secrete, vntill the time came, that he shoulde fully be shewed. Then he erected, as one should saye, a theatre, from whence he might plainly be beholden. The participle, *Messeumenen*, which the Euangeliste doth vse, doth signifie, that shee then was a virgin, promised to a husbnde, but not deliuered as a wife to a husband.

husbande. For it was a custome amongst the Iewes, that the parentes should keepe their daughters at home with them, for a time, after that they were espoused vnto men: Or else that law for the slaundered wife, which is in Deut. 22. 13. were in vaine. Luke saith, that Ioseph was of the stock of Dauid: because that the families were wooer to be accounted by the names of men: of the which matter we will speake more in another place.

23. *Haile thou that art freely beloved.* Because that the message was wonderfull, and almost incredible: therefore the Angell beganne with a commendation of the fauour and grace of GOD: And seeing that by reason of our dull vnderstanding, our mindes are driuen to such a straight, that they cannot cōprehend the wonderful greatnes of God his works: This is the best remedie, that we stir vp our mindes to meditate and consider the infinitenesse of his grace. Therefore since that the vnderstanding of GOD his goodnesse is the gate of sayth: The Angell tooke this (and not without cause) as the best order, that by occupying the minde of the virgin in meditating of the fauour of GOD, she might be the better prepared to receiue and vnderstand that incomprehensible misterie. For the participle *Echaritomene*, which Luke dooth vse, signifieth the free fauour of God, as appeareth more plainly in the Epistle to the Ephesians. 1. 6. where Paule intreating of our reconciliation with GOD, saith that God, by his beloved Sonne *Echaritosen*, that is, received vs into his grace, and through his fauour he embraced vs, which beefore were his enemies. Afterwards the Angell saith, that *God was with her*. For vpon whom GOD vouchsafeth once to bestow his loue, vnto them he declareth him selfe to bee mercifull and bountifull, and to them hee giueth and bestoweth his giftes, and therefore is the thirde parte of the sentence added, *Blessed art thou amonge women*: For hee vseth this woorde *Blessing* as the effecte and prooffe of the fauour of GOD. For in myne opinion, it is not heere vsed for a praying of her, but it dooth rather signifie a happynesse or blessednesse.

So Paule vseth to praye, that the saythfull might haue first grace, then peace: that is, all kind of good things, signifying thereby that we are then becōe blessed & rich, when we are beloved of God, the author of all good things. Then if the blessednesse, righteousnes and lyfe of Mary doe come of the free loue of God, and that her vertues and all her excellencie is the meere liberalitie of God: Then deale they very preposterously, that teach vs to aske those things of her, which shee with vs recieueeth from another.

But very grosse is the folly of the Papistes, which as it were by a magicall coniuring, haue turned this salutation into a prayer. And by want of reason they haue beene this farre drawne, that their Preachers might not praye in the pulpitte for the assistaunce and grace of God his spirite, but by their *Haile Mary*. And besides that, this is to be accounted as a salutation onely, they rashlye take vnto them selues the office of another, which God inioyned not to any but to the Angell: but twise more foolish is that imitation, that they salute one that is absent,

29. *V*hen shee sawe him, shee was troubled. Luke doth not say that shee was troubled at the sight of the Angell, but at his saying: why then dooth he also make mention of the sight? This, (as I interpret it) was the cause: Marye seeing some portion of heavenly glory in the Angell, through the reuerence of G O D, she conceaued a sodaine feare. Therefore shee was troubled, for that shee perceiued, that it was not a mortall manne that did salute her, but an Angell of G O D. But Luke dooth not say, that shee was so troubled, that shee was thereby amased: but rather sheweth the signe of an attentue and verye readye minde, when that he presently addeth, that shee thought with her self what manner of salutation this should bee: that is, whereto it tended, and what it meant. For presently shee thought, that the Angell was not sent to her for nothing.

And by this example wee are admonished: First, that the woorkes of G O D are not sleightly to be passed ouer: Then likewise wee ought so to weighe and consider them, that reuerence and feare may goe before.

30. *F*ear not Marye. In that he willeth her not to be afrayde, let vs alwayes remember, howe weake our fleshe is, and that it cannot be, but that we shoulde be afrayde, so oft as but the least sparke of God his glorie doth appeare. For when we earnestly consider the presence of God, wee cannot imagine a vaine or ydle presence. Therefore when wee are all in daunger of his iudgement, out of feare there riseth a trembling, vntill hee shewe him selfe as a father. The holye Virginne sawe amongst her people such a vile heape of sinnes, that there was good cause why shee should be afrayd of the greater vengeance.

VVherefore, that the Angell might put this feare awaye, hee saith, that hee is a witnesse and tydings bringer of that, which is wonderful good. Luke vsed this Hebrewe phrase, to *finde fauour*, for to haue God mercifull. For it cannot be sayde, that hee found fauour, that sought the same: but hee to whom it was offered, and seeing that examples of the same are sufficiently knowne, it were but vaine heere to alleage them.

31. *F*or loe, thou shalt conceaue in thy wombe. The Angell frameth his woordes, firste to the prophesie of Esaye, and then to other places of the Prophetes, that it might thereby the better sincke into the Virgins minde. For such Prophetes were knowne and common, euerye where among the godly: yet with all it is to be noted, that the Angell did not whisper that onely in the eare of the Virgin, but he brought that gladd tidings of saluation, which not long after was to be spread throughout the whole world.

VVherefore it is not doone without the counsell of God, that hee so plainly expresth the consent betweene the olde prophetes and the present message of the comming of Christe. The woord *Conceauing*, is sufficient to confute the witlesse fancie, aswell of Marcyon, as of Manicheus. For thereby may be easily gathered, that Mary did not bring for than aiery body or Ghost, but such frui as she before had conceaued in her wombe.

And thou shalt call his name Iesus. Mat. 1. 21. rendreth the cause why this name was giuen him. For that he should saue his people frō their sinnes : so that in the verye name saluation is promised , and the cause is shewed to what end Christ was sent of his father into the worlde. As he saith him selfe, that he came not to destroy , but to saue the worlde. Ioh. 12. 47. Let vs also remēber that this name was not giuen him by the will of man, but by the Angell , at the commaundement of God, that our faith might be fastened in heauen, and not vpon earth . It is deryued of *ishg* which with the Hebrewes is saluation : and from thence commeth that word, which signifieth to saue. Furthermore, they doe but fondlye reason, which endeuour to deriue it of that Hebrewew *ishushg*.

It appeareth that the Rabbynes did deale very maliciously, in that they neuer giue him that honourable title of Christ, but in euery place write Iesu : or rather imagine him to haue beene some base or degenerate Iew. Therefore their writing deserueth as much credit and authoritie, as doth the barking of a dogge. That they obiekt that he should be farre inferior to the dignitie of the sonne of GOD, if hee shoulde haue a name common with others, may also be pretended of Christe . But the answer to them both is very easie . For that which before was shadowed vnder the lawe, is fully and wholye perfourmed in the Sonne of God: or that he had the substaunce of that in him, which was before but figured. The other obiection is of no greater force. They denie that the name of Iesu is holy and reuerent, before whom euery knee Philip. 2. 9. ought to bowe, ynlesse it did onely belong to the sonne of God . Paule dooth not attribute vnto him a magicall name , in whose fillables the maiestie were included : but his wordes were to this purpose, as if he should haue said; great power was giuen vnto Christ of his father, vnder the which al the worlde should bowe . Therefore let vs bid such fained inuentions farewell, and let vs know that the name of Iesu was giuen vnto Christ, that the faythfull might learne to seeke in him that, which beefore was shadowed vnder the law.

32. *Hee shall be great.* The Angell, sayde the same of Iohn Baptist, whom yet hee would not make equall with Christ. But the Baptist was great in his order : And presently after he declareth that the greatnes of Christ extolled him farre aboue all creatures. For this hath he alone proper and peculyar to him selfe, that he should be called the sonne of God, as the Apostle proueth Heb. 1. 5.

I graunt, that sometimes in the scripture the Angelles and kinges are adorned with this title : but these are in common called the sonnes of God, for the excellencie which God hath giuen them . And it is cleare, and not to be doubted, but that God exempteth his sonne from all the rest, when that he peculiarly saith vnto him, Psalme. 1. 7. Thou art my Sonne : Therefore Christ is accounted here neither among Angels nor men, that he might be accounted one of common sort or company of the children of God: for that which is giuen vnto him, it is lawful for none other to take to them selues.

It is true that Kings are the children of God, but not by right of nature, but because the Lord hath bestowed that honour vpon them. Neither doth this title belong vnto Angels, but as they vnder their chief head  
excell



excell amongst the creatures. And we also are children but by adoption which we obtaine by faith, for wee haue it not of nature. But Christ is the onely, and the onely-begotten sonne. That interpretation is very false and deceitfull, which that filthie dogge Seruetus wresteth, the woordes of the future tence, that he mighte prooue that Christ was not the eternall sonne of God: But that he began then so to be accounted when that hee tooke vpon him our flesh. Hee argueth that Christ was not the sonne of God, before that he being clothed with flesh, did appeare in the worlde, because that the Angell sayd: He shall be called: I except against this, and affirme that the wordes of the Angell doe signifie nothing else, but that such a sonne of God should be made manifest in the flesh, as was eternall: For to be called is referred to the apparaunt knowledge. But there is great difference here betweene these two interpretations, whether he beganne now to be the sonne of God, which was not before, or that he was made knowne vnto men, that they might know him to be the same which was promised in times past. And truely, sith that God in all ages was called a Father of his people, it may thereby be gathered, that the Sonne was in heauen: from whom and through whom this fatherhood came to men. For men should arrogate too much vnto themselves, if they durst be so bold as bragge, that they were the sonnes of God: but as they are the members of the onely begotten sonne. VVherefore it is certaine that the holy fathers had not the assuraunce of that so honourable a calling: But as they had their confidence in the Sonne, the mediatur. But what profit we haue by this more perfect knowledge, whereof we now speake. Paule doth teach vs in another place. For that nowe wee may freely not onely call, but cry out that God is our father. Rom. 8. 15. and Gal. 4. 5.

*God shall giue vnto him the throne of Dauid.* VVe haue sayde that the Angell tooke out of the Prophetes these titles, which he giueth vnto Christ, that the holy virgin might thereby know the better, that he should be the Redeemer, which was in times past promised vnto the fathers. VVhen as the Prophetes doe speak of the restitution of the Church, they cal the whole hope of the faithfull to the kingdome of Dauid: So that it was a common rule amongst the Iewes, that the sauegard of the Church was reposed in the prosperitie of Dauids kingdome. Neither did there any thing more aptly or sirly agree to the office of the Messias, then that hee should againe restore the kingdome of Dauid. And therefore the Messias is sometimes called by the name of Dauid: as in Ier. 30. 9. They shall serue the Lord their God, and Dauid their king: Also in Ezechel 34. 24. and 37. 24. My seruauant Dauid shall be prince amongst them: And in Ose. 3. 5. They shall seeke the Lord their God, and Dauid their king. The places also wheras he is called the Sonne of Dauid, are sufficiently knowne and vnderstoode. In summe, the Angell declareth that the prophcie of Amos. 9. 11. of raysing the tabernacle of Dauid, which was fallen downe and ouerthrowne, was fulfilled in the person of Christ.

33. *He shall reigne ouer the house of Iacob.* Seeing that saluation was peculiarly promised vnto the Iewes, euen as the couenaunt was made with Abraham their father, and Christ, as Paule witnesseth, Rom. 15. 8. was a minister of circumcision: the Angell doth not without cause appoynt his kingdome in that nation, as if it were the proper seate and abiding

place of the same. But this differeth not from other propheties, which do enlarge and stretch the kingdome of Christ to the vtermoste partes of the earth. For God by a newe and wonderfull adoption did plantethe Gentiles (which before were straungers) into the house of Iacob, so yet that the Iewes as the first borne shoulde holde the principall degree, as it is set downe in the Psal. 110. 3. The Lord shall sende the rod of thy power out of Syon. Therefore the throne of Christ was placed amongst the children of Israel, from whence he made the whole world subiect vnto him. But as many as are gathered by faith to the sonnes of Abraham, are accompted as the true Israel. And although the Iewes through their defection separated them selues from the church of God, yet the Lordes will was, that certaine remnants of them shoulde remaine euen vnto the end, because that his calling is beyonde the power of man. The body of the people in shewe is vtterly cut off. But we must remember the mysterie whereof Paule speaketh to the Rom. 11. 25. That at length it should come to passe that God woulde gather some of the Iewes from the disappearing and scattering abroad. In the meane season the church which is scattered through the whole worlde, is the spirituall house of Iacob, because she fetched her beginning out of Sion, *For euer.* The angel declareth in what sense the perpetuities was so oft promised by the Prophets to the kingdom of Dauid. It florished only in the times of Dauid and Salomon in power & riches. Roboam the third successor, skarse held a tribe and a halfe. From that time it ceased not to be shaken with diuers miseries, vntill at length it was broken downe. Now the Angel declareth that when in the person of Christ it shall be established, that shall not againe be destroyed: and to proue the same, he vseth the wordes of Daniel, which are set downe 7. 14. *And of his kingdom shalbe no ende.* Although the sense of the words is, that God is the euerlasting gouernor of the kingdom of Christ and of the Church, so that it shall neuer pearish from off the earth, so long as the Sunne and Moone shall shine in the heauen, yet the true perpetuities belongeth vnto the glory that is to come. Therefore the faithfull doe so by continual course some of them succede others in this life, vntill at the length they be gathered together into heauen, where they shall raigne without ende.

Luke. 1.

Matthew.

Marke.

34. Then sayde Marie to the Angell: howe shall this be, seeing I know not man?

35. And the Angel answered, and saide vnto her: the holy Ghost shall come vpon thee, & the power of the moste highe shall ouershadowe thee: therefore also that holy thing which shal be borne of thee, shall be called the sonne of God.

36. And beholde thy cousin Elizabeth, shee hath also conceived a sonne in her olde age, & this is her sixte moneth, which was called barren.

37. For with God nothinge shall bee impossible.

38. Then Marie sayd, Behold the seruants of the

the Lorde, bee it done vnto mee accordinge to thy  
worde: So the Angell departed from her.

34. *Howe can this be.* The holy virgin seemeth as hardly to reſtraine the power of God, as Zacharie did before: For that doeth ſhee accompte to be vnpoſſible, which is beyond the common order of nature, for thus ſhe reaſoneth, I knowe no man, how then ſhould I belecue that this ſhoulde come to paſſe which thou telleſt me? It is not needefull that we ſhoulde greatly labor to cleare her of all fault, for by faith ſhee ought to haue riſen to the onnipotent power of God, which is not tied to natural means, but ſurmounteth the whole world, & yet ſhee now ſtaieſh in the common courſe of generation: yet it is to be knowne that ſhee doeth not ſo doubt or demand, as if ſhee would haue the power of God made ſubiect or equal to her ſenſes, but being ſtricken with a ſodaine admiration, ſhee is only moued to aſke this queſtion. And that ſhe obediently and gladly receiueth this promiſe, may be gathered by this: That, whereas there were many doubts on the contrary part, ſhee yet did ſtay but at this one. Shee might eaſily haue obiected: where is that throne of Dauid become, ſeeing that al the dignitie of that Empire had now a long time ben aboliſhed, & all the glorious beautie of the kingly ſtocke was extinguiſhed: So that if ſhe had weighed the matter with the iudgement of fleſh, ſhe ſhould haue takē al that ſhe heard of the Angel but for a fable. VVherfore it is not to be doubted, but that ſhee eaſily gaue place, & was throughly perſwaded of the reſtitution of the church, a thing according to the fleſh incredible. And it is probable that the prophesie of Eſay 11.1. was cōmonly ſpoken of euery where, whereas God promiſeth to raiſe a graſſe to grow out of the contempned ſtocke of Iſay. Faith therefore being through the grace of God conceiued in the virgins minde, cauſed her without doubt to beleue the meſſage that was brought her of erecting of the throne of Dauid. If any except and ſay that there was alſo an other Prophesie, that a virgin ſhould beare a ſonne, I anſwer that the knowledge of that myſterie was as then very darke. The fathers hoped that they ſhoulde haue a king borne, vnder whom the people of God ſhould be bleſſed & happy. But the meane lay hidden from them, as if a veile had bene put betwene them and it. Therefore it is no maruell that the holy virgin aſketh a queſtion of that ſhee knoweth not, But that ſome do imagine of her words, that ſhee had made a vow of perpetuall virginitie, it is ouer weake & altogether abſurde: For then very vnfaithfully had ſhee done in that ſhee ſuffred her ſelfe to be beſtowed on a husband, and ſo making a mocke of God, had deſpiſed his holy ordinance of matrimonie. Although that in Poperie there had crept in a barbarous tyrannie in this matter of matrimony, yet they neuer durſt go ſo farre, as to permit the wife without the conſent of the husband to vowe continencie. Furthermore, it is a childiſh inuention to imagine a kinde of Monkerie amongſt the Iewes. Yet that obiection is to be answered, that the virgine had reſpect vnto the time to come, & therefore ſhould ſignifie that ſhe ſhould not dwel together with her husband. But this cōieſture is probable & plaine, that the greatnes, or rather the maiestie of the matter did ſo ſtrike the virgin, that ſhee had all her ſenſes tied & bound with admiration. VVhē ſhe heareth that the Son of God ſhal be borne, ſhe conſidereth a matter not common, & this is the  
reaſon

reason why shee excludeth the knowledge of man. Thus being amased, shee crieth out, how can this be? Therefore doth God so gently pardon her, and so louingly and fauourable answere her: because that hauing Gods workes in admiration, shee did reuerently and soberly demaunde how that could come to passe, which she was perswaded to be far aboue the common and accustomed course of nature. Furthermore, this question was not against faith. Because that it arose rather of an admiration, then of distrust. *The holy Ghost shall come upon thee.* The Angell doth not so set the maner, as it had bene nedefull he should haue done, that woulde satisfie the curiositie of many: But he calleth the Virgin simplie to consider the power of the holy Ghost, that with silence and quietly, she might resigne her selfe wholly ouer vnto him. The worde *To come vpon*, doeth signifie that this is an extraordinarie worke, where the meanes of nature do want. And the next parte of the sentence is added to expounde the former. *The power of the most highe shall ouershadowe thee.* For the spirite is as it were the essentiall power of God, through whose worke he sheweth and exerciseth himselfe, as well in the gouernance of the worlde as in myracles. There is an apt Metaphore in the worde *ouershadowe*. For the Scripture doth oft compare the power of God (wherewith he preferueth and defendeth his) vnto a shadow. But there seemeth to be an other more peculiar sense and vnderstanding of this place: namely that the worke of the spirite shoulde be secrete, euen as a cloude set before shoulde stay the eyes of men from seeing. And as in woorking myracles, God doth keepe secrete from vs the counsell of his workes: So it is our partes with modestie to reuerence that which hee woulde haue kepte hidden from vs. *Therefore that holy thing that shall be borne.* This is a confirmation of the former sentence, for the Angell teacheth vs, that it behooueth Christ to be borne without the companie of man and woman, that he might be holy and the sonne of God, that is, that he should not be in a commo estate amongst men, but that in holinesse and glory hee shoulde excell all creatures. The heretikes which faine, that when he was borne man, and was after made the Sonne of God, do wrest that causall coniunction, that he should therfore be called the Sonne of God, because that he was woonderfully conceived by the power of the holy Ghost, but they reason very wickedly. For althoughe that hee was manifested the sonne of God in flesh, it followeth not but that the worde was begotten of the father before all worldes: Or rather, he the same that was the Sonne of God in his eternal Deitie, appeared also the Sonne of God in his humane flesh. But this place doth not only teache vs the vnitie of the person in Christ, but also sheweth that Christ, euen in that he had put on the humane nature, was also the Sonne of God. Therefore as the name of the Sonne of God was from the beginning proper to the diuine essence of Christe, so now the Deitie and humanitie ioyned, it agreeth to both the natures together, because that the secrete and celestiall woorking of his generation exempteth him from the common order of men. Ofte also other where as he affirmeth himselfe to be very man, he calleth himselfe the sonne of man. But the veritie of the humane nature is no let but that his diuine generation mighte procure him a peculiar honoure aboue all others: namely in that he was conceiued by the holy Ghost beyod the ordinarie maner of nature. Of this there groweth a good cause of the assurance of



our faith, that wee mighte more boldly call God, Father. For his onely sonne woulde needes become oure brother, that hee mighte in common make his father to be also ours. It is also to be noted, that Christe as hee was conceived by a spirituall power, is called a holy seede. And euen as it was behououefull that he should be very man, that he might wash awaye our sinnes, and in our flesh that he might ouercome death and Sathan, and that he might so be a perfecte mediator: so it was necessarie, that he that should purge others from sinne, should be free from all vncleannesse and spotted. Although yet that Christ was borne of the seede of Abraham, yet broughte hee no infection out of that corrupte nature, because that the holy Ghost kept him pure and cleane euen from the beginning. Neither that he himselfe alone should excell in holiness, but also that he should sanctifie his. Therefore the maner of conception doth testifie that we haue a mediator separate from sinners.

36. And behold Elizabeth, with an example done at home by her, the Angell doth strengthen the faith of Marie in hope of the myracle. For if neither the barrenesse, nor the olde age of Elizabeth could hinder God, but that he would make her a mother, when she shall see such a spectacle of Gods power in her owne kinswoman, there is no cause why Marie shoulde still containe her selfe within the accustomed bondes of nature. He expressly noteth the sixth moneth. For seeing that the woman commonly perceiueth in the fifth moneth, that her childe hath life, in the sixth month she is put out of al doubt: It had bene the part of Marie so to haue creadited the simple worde of God, that there should haue bene no nede by any other meanes to strengthen her faith, but least she should wauer any more, the Lorde vseth this new supportation to staye her in his promise. With the same fauour doth he daily aide and hold vs vp, yea and as our faith is weaker, so with the more fauour doth he aide vs. Therefore least that we shoulde doubt of his truthe, he gathereth diuers testimonies which may confirme the same vnto vs. It is demanded howe the kinred came betwene Elizabeth, which was of the daughters of Aaron, and Marie which was of the stocke of Dauid. And also it seemeth to be against the lawe Num. 3. 6. which forbiddeth women to marry out of their owne tribes. As concerning the lawe, if the ende be considered, it did forbid onely those mariages whereby enheritances may be mixed. But there was no suche daunger, if that a woman of the tribe of Iuda was married to a Priest, to whom the enheritance coulde not be translated. The same reason was also, if that a woman of the tribe of Leuie was bestowed out of her kinred. And it may be that the mother of the holy Virgin was of the tribe of Aaron, and that the kinred so came betwene her daughter and Elizabeth.

37. For with God shall no worde be impossible. If you will vse this phrase worde in his proper & natie signification, then the meaning is that God will performe what so euer he hath promised, because that there is no let equal with his power. And the argument shal thus be framed: This hath God promised, therefore hee will perfourme it, because that no impossibilitie may be objected against his worde. But because that worde according to the phrase of the Hebrew tounge, is oft vsed for a thing or substance, we may more plainly expound it thus, *nothing is impossible with God*. Yet that axiome must be alwayes holden that they doe peuisly wyander oute of the

the way, which dreame of the power of God besides his word, if any be founde. For his omnipotencie is to be considered, so as it may be a foundation for the further building of our hope and faith. And now we shall not only doe very rashly and vnprofitably, but also very perillously, if we dispute what God can doe, vntill we withall consider what he wil doe. Furthermore, the Angell doth heere in this place, as God doth in diuers places of the scripture, for that vnder a generall doctrine, hee confirmeth one especiall promise. And this is the true and righte vse of a generall doctrine, if we apply the promises therein set downe, to the present matter, when soeuer we be vexed and troubled: for so long as they be general and indefinite, they are colde. Furthermore it is not to be maruailed at, that the Angell doth tell Marie of the power of God, for the distrust of his power, doth make vs not to beleue his promises. All men with tounge confesse that God is omnipotent: but if he promise any thing beyonde the reach of our capacitie, we are at a staie. And whereof cometh this? but for that we will attribute nothing more to his power, then our senses can discerne. Therefore Paule to the Rom. 4. 20. commending the faith of Abraham, sayeth that he gaue the glory to God, because he was able to fulfil what soeuer he had promised. And in an other place when he speaketh of the hope of eternall life, he proposeth the power of God before him. In the 2. Tim. 1. 12. he sayeth, I knowe whome I haue beleueed, and I am perswaded that he is able to keepe that which I haue committed vnto him. This seemeth to be but a small portion of faith, & that none, no not the wicked, wil derogate from God the title of omnipotent: But who soeuer hath the power of God surely and deeply fixed in his heart, he shall easily ouercome all other lets and hinderances of his faith. Yet it is to be noted that the effectuall power of God (if I may so speake) is apprehended in a true faith: For God is mighty, and wil be acknowledged, that he may declare himselfe to be true in deede.

31. *Behold the seruant of the Lord.* The holy virgine will argue and dispute the matter no further, and yet it is not to be doubted but that there were many things which might hinder her faith, yea, & altogether turne her minde from the speech of the Angel. But shee taking the aduantage from the contrary reasons, enforced her selfe to obedience: and this is a right prooffe of faith, when we restraîne our mindes, & hold them as prisoners that they dare not oppose this or that against God: so on the other side libertie to contend, is the mother of infidelitie. And these words are not of smal waight. *Behold the seruant of the Lord,* for shee offereth & dedicateth her self wholly vnto God, that he may freely vse her according to his owne wil. The vnbeleuers withdrawe themselves from his hand, and as much as they canne, they hinder his worke: But faith dooth present vs before God, that we may be ready to obey. Then if the holy Virgin was the seruant of the Lord, because that she obediently submitted her selfe to his gouernement, there is not a worse contempt, then by fleeing to denie him that obedience which he deserueth & doth require. To be short, as faith only maketh obedient seruants to God, and deliuereth vs into his power: so infidelitie maketh vs rebels and runnagates. *Be it done vnto me.* This clause may be expounded two waies, either that the holy Virgin passeth into a prayer and request: or els continuing in the same matter, shee proceedeth in resigning and deliuering her selfe vnto God.

God. I simply interpret it, that shee being perswaded of the power of God, and willingly following whether he calleth, she doth alio subscribe vnto his promise, and so doeth not onely wait for the effecte, but also doeth earnestly desire the same. And it is to be noted that shee rested vpon the woordes of the Angell, because shee knewe that it came from God, weighing the dignitie of the same, not of the minister, but of the author.

Luke. 1.

Matthew.

Marke.

39. And Marie arose in these daies, & went into the hill country with hast, to a citie of Iuda:

40. And entred into the house of Zacharias, and saluted Elizabeth.

41. And it came to passe, as Elizabeth heard the salutation of Marie, the babe sprang in her belly, and Elizabeth was filled with the holy Ghost.

42. And shee cried with a loude voice, and sayde: Blessed art thou among women, because the fruite of thy wombe is blessed.

43. And whence cometh this to me, that the mother of my Lord should come to me?

44. For loe, as soone as the voyce of thy salutation sounded in mine eares, the babe sprang in my belly for ioy.

45. And blessed is shee that beleeued: for those things shall be performed, which were tolde her from the Lorde.

39. And Marie arose. This iourney wherof Luke maketh mention, testifieth that Maries faith was not vnfruteful, because that gods promise was not so soone forgottē as the Angel was out of sight, but that remained fast in her minde. And her haste witnessed her earnest & ardent affection. Hereof it may be gathered, that all other businesse being set aside, the Virgin as it was meete did accompt of, and preferre this fauour and grace of God. Yet it may be demaunded for what purpose she toke this iourney. It is certain that she went not thither onely to make search & enquiry, for she nourished the sonne of God as well in her heart by faith, as conceived in her wōbe: neither can I subscribe to the iudgement of some, which thinke that shee went thether to salute her. For it seemeth more probable to me, that partly to encrease and to confirme her faith, partly that they one with an other might set foorth the glorye of God, was the cause that moued her. And there is no cause why we shoulde accompt it an absurd thing, that she by the sight of a myracle did seke for confirmation of her faith, because that it was not in vaine that the Angel did propose the same vnto her. For although that the faithful are cōtent with the bare & only word of the lord, yet in the meane time they despiſe not any of his works, which they think may any whit preuaile for the supporting of their faith. And especially it behoued Mary to accept this aid profered her, vnles she wold haue forsaken that, which the Lord had willingly geuen her. Furthermore the seeing one another, might stir vp as wel her as Elizabeth, to a greater thankfulness, as by the text it appeareth. For the power

power of God was more euident and notable, in that at once they see his grace powred vpon them both, because that comparison did adde no small light. But Luke doeth not declare which was that Citie wherein Zacharie dwelt, but onely maketh mention that it pertained to the tribe of Iuda, and also that it was placed in a hill country: wherof is gathered that it was further from the towne of Nazareth, then was Hierusalem.

41. *As shee heard the salutation,* It is a naturall thing, that the childe in the wombe of a woman great with child, should moue at a sodaine ioy. But Luke would note vnto vs some extraordinary thing. It appertaineth nothing to the matter to entangle our selues in subtil questions, whether the infante knewe that Christe was presente, or whether this was a sense or feeling of godlinesse. Let this one thing rather suffice vs, that the infant leapt by the secrete motion of the spirite. Neither doth Luke attribute any proper sense to the infant, but doeth rather signifie that this was a portion of the worke of God in the mother, that the infant sprang in her wombe. That he sayeth that she was filled with the holy Ghoste, the meaning is, that shee besides the accustomed maner was suddenly endued with a spirite of prophesie. For shee was not without the giftes of the spirite before, but then the power appeared farre more plentifull and wonderfull.

42. *Blessed art thou,* Shee seemeth to place Marie and Christ in like degree, which were nothing meete nor conuenient, but I willingly admit their iudgement which thinke that the cause of her blessednesse is rendered in the second parte of the sentence For it is oft vled to put a copulative in steade of a woorde causall, therefore Elizabeth affirmeth that her Cousen is blessed because of the blessednesse of the Sonne. And although this was not the chiefe felicitie that Marie had, to beare Christe in her wombe: naye, this dignitie in order came behinde that, that shee was by the spirite of Christe borne againe into a newe life, yet was shee woorthely called blessed, whome God made woorthy this singuler honour, that she should beare vnto the world his sonne, in whom shee was spiritually regenerate. And to this day we cannot make mention of the blessing brought vnto vs through Christe, but also that we must remember how honourably the Lord aduanced Marie, in that he would that she should be the mother of his only begotten Sonne.

43. *VVhence commeth this to me?* This modestie is to be noted, that Elizabeth considering the great graces of God in Marie, doeth geue vnto her that honor that is due, and yet listeth her no higher (wherby God might be offended) then was conuenient. For there is such wickednesse planted in the world, that there are but fewe that fall not into one of these 2. vices: for some pleasing them selues too much about measure, doe maliciously despise the giftes of God in their brethren, that they alone might be aloft. And there are others which doe so superstitiously extoll men, as if they should make idols of them for them to worship. Heereof it came, that they leauing Christe as it were in the lower rowme, did geue the chiefeest seat vnto Marie. Contrariwise Elizabeth in praising her, doeth not so obscure the glorye of God, but rather referreth all things to God himselfe. And yet as shee acknowledgeth that God hath geuen his grace vnto her, and to others, shee enuieth not to geue him the highest degree, and modestly sheweth that shee hath receiued more then was due to her.



In that she calleth Marie the mother of her Lord, there is noted the vnitie of the person in two natures, as if she should haue sayde: he which is begotten a mortall man in the wombe of Mary, is also eternall God: for it must be remembered that the simple womā doth not speake of her owne witte, but shee onely vttereth those things which the holy Ghost doeth teach her. And this name doth properly belong to the sonne of God manifested in the flesh, vnto whome all power is geuen of the father, and which was ordained the chiefe Prince of heauen and earthe, by whose hand God gouerneth al things. Yet he is especially the Lord, of the faithfull, who willingly and gladly submit themselues vnder his gouernemēt: for hee is not the heade but of his owne body. Therefore Paule sayeth, 1. Cor. 8. 5. Although that many are called Lordes in the world, yet vnto vs, that is, to them that are of the householde of faith, there is but one Lord. Furthermore, when she amplifieth this grace of God whereof shee speaketh, by the sodaine motion of the infante which shee bare in her wombe, it is not to be doubted but that shee would declare that shee felt something supernaturall and diuine.

45. *Blessed is shee that beleued.* Seeing that it appeareth by that which Luke hath saide before, that Elizabeth spake by the secrete direction of the spirit: it is the same spirit that affirmeth that Mary is blessed because that she beleued, and in praising the faith of Mary, he generally teacheth vs wherein the chiefe felicitie of men consisteth. Blessed Mary which beleued in her heart the promise of God, conceiued and bare saluation to her self and to all the world. This was special to her. But because that we haue no drop of righteousnes, life, or of any good thing, but as the Lord offereth the same vnto vs in his woorde; there is one faith which pulleth vs from out of extreeme pouertie and miserie, and maketh vs partakers of the true felicitie: and there is great waight in this clause: *For these things shall be performed which were tolde her.* This is the meaning, that faith geueth place to the promises of God, that they may take effecte in vs. And it is certaine that the truthe of God doeth not depend vpon the will of menne, but rather that is true. Rom. 3. 4. That God remaineth alwayes true, althoughe all the worlde (which is geuen to vnbeliefe and lying) shoulde endeavour to weaken and hinder the same. But because that vnbeleeuers are vnwoorthy to enioy the fruit of the promises, therefore the Scripture teacheth, that the same promises are onely by faith made effectuell to our saluation, for God offereth his benefites generally to all, & faith openeth her bosome to receiue the same, but vnbeliefe suffereth the same to passe by, that they may not once come neare vs. If Mary had ben vnbeleuing, yet that could not haue hindered the purpose of God, but that he woulde haue perfourmed his woorke, by some other meanes that he would haue liked. But shee is called blessed, because that by faith shee receiuing the blessing offered her, made the way ready to God for the performance of his worke. So againe, vnbeliefe shutteth the gate against him, and staieth his hand from woorking, least that they should taste the comforte of saluation, which disappoynt him of the glory of his power. Also, the relation betweene the woorde and faith is to be noted, & hereof we learne what it is to beleue: namely, when we subscribe and consent to that which God doeth speake, and doe certainly assure our selues, that hee will perfourme that which he hath promised.

The clause *From the Lorde*, signifieth as muche as the simple doe commonly say on the behalfe or parte of God, for the promise was brought by the Aungell, but it came from G O D alone, whereby wee gather, that whether G O D vseth the ministerie of Aungelles or of menne, yet his will is, that there shall no lesse reuerence be geuen to his woorde, then if he him selfe openly should appeare from heauen.

## Luke 1.

Matthew.

Marke.

46. Then Marie sayde, my soule magnifieth the Lorde.

47. And my spirite reioyceth in God my sauoure.

48. For hee hathe looked on the poore degree of his seruante: For beholde, from hence forth shall all ages call me blessed.

49. Because hee that is mightye, hathe done for me great things, and holy is his name.

50. And his mercye is from generation to generation, on them that feare him.

Nowe doeth hee sette downe and shewe the Songe of the holye Virgine, notable and woorthy to be reported, whereby it plainly appeareth howe shee excelled in the gifte of the spirite. And there are three partes of this Songe, for Marie with a solempne thanks geuing, doeth first declare the mercie of God which shee had founde in her selfe. Then in general woordes she commendeth the power & iudgements of God: At the length shee applieth the same to this present matter, where shee speaketh of the redemption promised in times past to the Church, and nowe perfourmed. *My soule magnifieth*. Here Marie declareth her thankfulness, as we sayde euen now. And because that the hypocrites for the most part doe set forth the praises of God with full mouthes, and no affection of the heart, therefore Marie sayth that she doth praise God, euen from the innermost affection of her minde. And truely, they doe nothing els but prophane the holy name of God, which not from their heart, but with tounge onely doe declare his glory. Furthermore, when as these wordes *Soule* and *Spirite* are diuersly taken in the scripture, yet when that they come together, they doe signifie two especiall faculties of the soule: for the spirit is taken for the vnderstanding, and the Soule for the seat of affections. That wee maye the better vnderstande the minde of the holy Virgine, it is to be noted, that that is put heere in the second place, which in order oughte to be first: for that the will of man might be stirred to praise God, it is necessary that the reioycinge of the spirit should go before, as Iames teacheth, chap. 5. 13. Is any mery? lette him sing, for sorow & heauines do restraine the minde, & also they do hinder the tounge from vttering and declaring the goodnesse of God: Therefore when as the minde of Marie was filled with ioy, her heart brake forth into the praise of God, and it is not without cause that she attributeth the epithyte of Sauoure vnto God, when as shee speakes of the ioy of her heart: for vntill that God be knowne as a sauoure, the mindes of men are neuer freely nor truely merye, but doe alwayes re-

maine.

maine ambiguous and carefull. Therefore it is the only fatherly fauour of God, and the saluation which proceedeth from the same, which filleth vs with ioy. In summe, this is first to be learned, that the faithfull may glory and ioy, that their saluation is in God. Then they ought to folow the next, that they hauing found him a louing father, should geue him thanks. The word *soter* doth signifie more in Greeke, then *Seruator* doth in the Latine, euen such a one as doth not only once deliuer, but is also the authour of perpetuall saluation.

43. *For he hath looked.* She sheweth the cause why she had the ioy of her heart grounded vpon God, euen because that he of his fauour and loue looked vpon her: for in that she calleth her selfe poore, she resigneth all worthinesse from her selfe, and ascribeth the whole cause of her ioy, to the free grace and goodnesse of God, for humilitie in this place (as some vnlearned and ignorant men haue foolishly thought) doeth not signifie submission or modestie, or a habite of the minde, but signifieth a vile estate and an abiecte condition, therefore this is the sense: That I was vile and despised, was no hinderance to God, but that he vouchsafed to tourne his eyes vnto me. Then if the pouertie of Marie be opposed to excellencie, (as the matter it selfe declareth, and it plainly appeareth by the Greeke word) we see that Marie casting downe her selfe, doeth only exalt God. And this was not a shew of fained humilitie, but a simple & plaine confession of her thought, which she had engraued in her mind: for as she was of no accompt in the world, so she did no whit the more esteeme of her selfe. *From hence forth shall call me blessed.* She sayeth that thys benefite of God shalbe remembred in all ages: And if it were so notable that all men euery where shoulde declare the same, then it was not lawful for Mary, vpon whom the same was bestowed, to bury the same in silence. But obserue that Mary accompteth nothing of her owne felicitie, but that she acknowledgeth that it were geuen her from aboue, & thankfully accepteth the grace she hath receiued: I shall (sayth she) be accompted blessed throughout all ages. Doth she say this, as if she had obtained this praise by her owne power or industrie? No, but shee rather doth comend the only worke of God: wherby we perceiue how much the papists differ from her, for what good things soeuer she had of God, they made small accompt of, and vnaduisedly they set her forth wyth their owne vaine inuentions: They abundantly heape vp together for her magnifical & more then proud titles, as that she shuld be the Quene of heauen, the starre of saluation, the gate of life, the life, the sweetenes, the hope and the health: yea sathan also caried them so farre into impudencie and madnesse, that they gaue her power ouer Christ, for this is their song: Aske the father, commaund thy sonne. Seeing that it plainly appeareth that none of these proceede from the Lord, the holy virgin in one woorde abandoneth them all, while shee esteemeth all her glorye to be in God his benefites, for if shee be for this one thing onely to bee renowned, because that GOD hath dealt mightely with her, then there is no place lefte for those fained titles which they else where haue borrowed. Furthermore, there is nothing more reprochefull to her, then to haue her sonne spoiled of that, which was due to him, and that shee her selfe shoulde bee clothed with those sacrilegious spoiles. Nowe let the papists go, & let them cry that we are iniurious to

Christes mother: because that reiecting the lies of men, we onely set forth the benefits of God in her, and we graūt her that which is most honorable for her, but these preposterous worshippers take it from her. For we doe willingly receiue her as a teacher, and we obey her doctrine and her preceptes, and it is not vnkowne what she hath said: which the Papists not regarding, but treading the same, as it were vnder their feete, doe discredite her wordes as much as they can. But let vs remember that here is a common rule set downe, to be vsed of vs in praying either Angels or men: namely, that the grace of God may be set forth in them: so also there is nothing to be praised at all, that proceedeth not from thence. V When she saith, that God, *that is mightie, hath done great things*, shee declareth that God was not holpe with any other ayde, that his onely power might the more appeare. Nowe we must repeate that, which she sayd before, that shee was looked vpon, although shee was an abiect and condemned. V Whereof it followeth, that those prayses of Mary are preposterous and adulterous, in which the power and free fauour of God is not altogether and wholly extolled.

49. *And holy is his name.* This is the second part of the song, wherein the holy Virgin in general sentences, commendeth the power, iudgments and mercie of God. And this clause ought not ioynly in one sentence to be read with the former, but aparte. Mary had extolled the grace of God, which shee had founde in her selfe, and taking occasion of this, shee cryeth out that his name is holy, and that his mercie flourisheth in all ages.

Furthermore, the name of God is called holy, because it deserueth great reuerence, that so oft as there is mention made of God, there should appeare withall a reuerend maiestie of him. The next sentence (wherein the perpetuity of the mercy of God is praised) is takē out of the accustomed forme of the couenaunt, Gene. 17. 7. I will bee thy God, and the God of thy seede after thee for euer. And in Deut. 7. 9. I am God, that shew mercie euen to a thousand generations: In which wordes he doth not onely shewe, that he is alwayes like him selfe, but he declareth his continual fauour, which he beareth towards his: so that euen after their death, hee loueth their children and their childrens children, and their whole offspring. So with a continuall course of loue hee did shewe him selfe to the posteritie of Abraham, because that he had receiued Abraham into his fauoure, hee made a league with him for euer. But because that all that come of Abraham after the flesh, are not in deede the sonnes of Abraham, therefore Mary restraineth the effect of the promise to the true worshippers of God, as Dauid also doth, Psal. 103. 17. The mercy of the Lord endureth for euer, vpon them that feare him, and his righteousness vpon childrens children, vnto them that keepe his couenaunt. God therefore so promiseth, that he wil shew him selfe mercifull to the children of his saints throughout all ages: that so he may yet take away the occasion of all vaine hope from hypocrites: for they that are degenerate children of his saints, and haue fallen from their godlines and faith, doe in vaine and rashly glory that God is their father.

V Wherefore by this exception their vanitie and pride is ouerthrowne, which are puffed vp with a false pretence of G. O D his grace, without faith.



God made an vniuersall coneuant of saluation with the stocke of Abraham: But as the stones watered with the raine, doe not become softe therewith, so the hardnesse of heart is such a hinderaunce to the vnfaithfull, that the promised righteousnesse and saluation can not enter into them. Yet God, that his promise might be certaine and sure, hath reserved vnto himselfe some seede. By the feare of God is vnderstode all godlinesse and religion, which can not be without faith. But heere a question may be demanded, for what cause is God called merciful, if no man do so finde him, but he that deserueth his fauour? For if the mercy of God be vpon them that feare him, then godlinesse and a good conscience doe procure his fauour to men: and so by this meanes men should by merits preuent his grace. I aunswere that this also is a portion of his mercy, that God planteth a feare and a reuerence of him in the children of the godly. For he doth not meane here the beginning of grace, as if they should imagine that God were idle, and should loke downe from heauen to espie who they were that were worthy of the same, but he only driueth the hypocrites from their pious securitie, least that they should thinke they had God bound to them, because that they according to the flesh, are the children of godly parents, when that the end of God his couenant is far otherwise, and the condition much contrary, namely this: He will haue a people alwaies in the world, of whom he wil be purely worshipped.

Luke 1.

Mathew.

Marke.

51. He hath shewed strength with his arme, he hath scattered the proude in the imagination of their hearts.

52. He hath put downe the mighty from their seates and exalted them of lowe degree.

53. He hath filled the hungry with good things and sent away the riche emptye.

54. He hath vpholden Israel his seruauent, being mindefull of his mercie.

55. As he hath spoken to our fathers, to wit, to Abraham and his seede for ever.

51. He hath shewed strength. Is as much as if he should haue said, he hath wrought mightely, and the arme of God is opposed against all other helpes, as in Es. 59. 16. God looked and there was none to helpe. Therefore his arme did saue it, & his righteousnesse it selfe did sustaine it. This then is the meaning of Marie, that God was satisfied with his owne power, and had no felowes in his worke, & called none to helpe him. That which presently is spoken of the proude, seemeth to be added for two causes, partly because that the proude, which endeouour after the maner of Giants to strue against God, do nothing preuaile: and also because that God doth not stretch forth the power of his arme, but for the sauegarde of the lowly, and that he might ouerthrow the proude, which arrogantly take too much to them selues. And to that purpose belongeth that exhortation of Peter, 1. Pet. 5. 6. Humble your selues vnder the mighty hande of God. The manner of speech is also to be noted. Hee scattereth the proude in the imagination of their hearts. For (as their pride and ambition is great, so is their couetousnesse insatiable) in their deuises, they heape together as it

were a great mountaine, and that I may speake one woorde, they builde the tower of Babel: for they being not satisfied in that they haue folishtly attempted this or that aboue their strength, they foorthwith heape newe consultations of madde presumption to their former deuices: when God for a while hath wyth silence frō heauen laughed at their notable purposes, then at a sodaine he dispearfeth & ouerthroweth their whole heap, as if a man shoulde pull downe a building, whiche before was strongly and soundly built and compacte together, and should dispearfe the same farre off into diuers places.

*Hee hath putte downe the mightie.* If you translate it Princes, the sense will be the plainer: For although the *dynastai*, are so called of the Greekes by reason of their power, yet they are interpreted gouernours & chiefe magistrates. But many haue thought this woorde mighty, to be a Participle. Marie sayeth that they shall be pulled out of their thrones, that the vnknownen and simple may be lifted into their places. So that which prophane men doe call the plaie of Fortune, shee doth attribute to the iudgements & prouidence of God. Yet we must know that there is not geuen to God an absolute power, as if he should by a tyrannous authority, tosse and turne men hether and thither as balles: but a most right and iust gouernement, and hath a notable reason for what soeuer he doeth, though it be often hid from vs: for sodaine chaunges doe not please God, as that hee shoulde in a mockerie lift them vp aloft, whome he had determined sodainly to throw downe, but rather the wickednes of men doth tourne and alter the estate of things, because that no man acknowledgeth that the estate of euery man is in the will and hand of God. But they that are placed aboue others, do not only contumeliously & cruelly handle their neighbours, but also most sharply doe they deale against the authour of their saluation. Therefore some are lifted vpe into high degree of honour, and some are slipte downe, or rather cast downe headlong out of their thrones, that we in deede might learne, that what soeuer thing is aloft and exalted in the world, is subiecte to God, and that all the worlde is vnder his gouernement. Dauid declareth the cause and ende of these chaunges, Psal. 107. 20. and also Dan. 2. 21.

VVe see howe the Princes of the worlde become arrogante wythout measure, howe they runne into luxuriouse, howe they swel in pride, and howe the sweetenesse of prosperitie hath made them dronken. It is not to be wondered at, if God cannot beare with suche vnthankfulnesse, and this is the cause why for the most part their state is not durable, whome God hath lifted vpe on high. And againe, the glorie of Kings and Princes, doeth so amaze the common sorte of menne, that few there be that thinke there is any God aboue them. But if that Princes brought their scepters with them from their mothers wombe, or that the continuance of their kingdomes were perpetuall, then all knowledge of God, and of his prouidence, would presently vanish away. The Lorde therefore placing the low aloft, he leadeeth the pride of the world as prisoner in his triumphe, and with all he teacheth his simplicitie and modestie.

Nowe we knowe why Marye saide, that it is God that throweth the Princes from their thrones, and exalteth the lowly: namely, that he might teache vs that the world is not tournd and rowled by the blind force of Fortune,

Fortune, but what chaunges so euer are seene, they all come to passe by the prouidence of God: and also that God him selfe with great equitie doth gouerne those things which seme to trouble and peruert the whole order of the world. The which thing sheweth more fully confirmeth in the next verse: He hath filled (sayeth sheweth) the hungry with good things, and sent away the rich empty. Heereby we gather that alterations please not God of themselves, but for an other cause: That is, because that the great ones, and the rich, and the mighty, being puffed vp with their fulnesse, do challenge all thyngs to them selves, and leaue nothing to God hym self. wherefore we must diligently take heede that we be not carryed awaye with prosperitie, we must also beware of the vnconstant fulnesse of the flesh, least that God sodenly make vs empty. But this doctrine, that God filleth the hungry with good things, bringeth great comfort to the godly, whiche feeble their owne pouertie: and as though they were hunger-storuen, doe sigh vnto God.

54. *Hee hathe vpholden Israel.* In this last parte, Marye 'doeth applye these generall sentenſes to the present purpose. And the summe is, that God nowe perfourmeth the saluation, which in times past was promised to the holy Fathers.

But first there is an apte Metaphore in the woordes *vpholden*, for the estate of the people was so throwen downe, that amongst the moste there was no hope lefte that it might be againe restored, therefore it is sayde that Israel is vpholden, because that God with his outstretched hande raised it vppe, it being throwen prostrate, and lying vnder feete. Religion was defiled, manye waies, in the publicke doctrine there was left almoste nothing sounde.

The gouernement of the Church being wholly confused, did breath out nothing else but cruell barbarousnesse: The politticke order was vterly ouerthrowne, the Romaines and Herode as sauage beastes, did rende in peeces the bodye of the people: So muche more notable was their restitution, for that it was then when all things being ouerthrowne, not lawfull for them to hope after it.

¶ Heere hee vseth the name of childe, which may as well be vnderstode a seruauante, as a sonne, but to take it for a seruauante is most apte. And Israel in this place (as in manye others) is called the seruauante of God, because that hee was receiued into the housholde of God.

*Being mindefull.* Marye sheweth the cause whye this people readye to fall into ruine, was receiued of God: naye why God raised them vppe, being nowe all ready fallen downe, because that in preferuing the same, hee might shewe a token of his mercie, yea in woordes expressely he declareth that God was mindefull of his mercie, whereof he mighte haue seemed to haue bene somewhat forgetfull, seeing that hee suffered his people to be so miserably vexed and afflicted: for it is commonly vsed to attribute affections to God, euen as in their causes menne thinke him either to be angrie or to be mercifull vnto them. And because that mens mindes can not conceiue the mercie of God, but as the same is offered and testified to vs in his woorde: heere Marie calleth her selfe and others to the promises, and teacheth that God is faithfull and constant in perfourming the same.

In this sense God is often called louing and true: because that we can neuer account of his fatherly goodnesse towards vs: but that we must also remember his word, by which band he bindeth him selfe vnto vs, and the same being put in the middle, he knitteth our saluation with the goodnes of God, with a knot that cannot be vnknit. But in the same wordes doth Mary shew, that the couenant which God made with the fathers in times past was of his free grace, for there shee fetcheth the promised saluation out of the meere mercie of GOD, as out of a fountaine: and hereof we gather that shee was well exercised in the doctrine of the scripture. The Messias was then commonly looked for: but there were but fewe which had their faith grounded vpon so sincere a knowledg of the scripture.

55. *To Abraham and to his seede.* If thou readeest it ioyntly, the chaunging of the case seemeth to be absurd: for then thou shouldest rather haue vsed the accusatiue case, then the ablatiue, but in my iudgement there is no simple apposition: because that Mary doth not onely declare who those fathers were, to whom God spake, but she sheweth that the force and effect of the promises doth reach to al the posteritie, if they be of the true seede of Abraham. VVhereof it also followeth to be vnderstoode, that Mary speaketh of the solempne couenaunt, which was specially made with Abraham and his house. For there were other promises, which were made to Adam, to Noah, and to others, which generally did belong to all the Gentiles. But as vnbeliefe did cut of many fleshly children of Abraham, and because they were degenerate, they were altogether estranged from the house of Abraham: so we, which were straungers, beeing grafted in by faith, are to be accounted the true seede of Abraham. Let vs therefore hold, that God in times past so spake to the fathers, that his grace which he offered vnto them shoulde also appertaine to them that came after, and also he hath adopted al the Gentiles, that by fayth they might become the spirituall children of Abraham, which by nature were not.

Luke. 1.

Matthew. Marke.

56. And Mary aboad with her about thre monethes: after she returned to her owne house.

57. Now Elizabeths time was fulfilled, that she shoulde bee deliuered, and shee brought forth a sonne.

58. And her neighbours and cosines heard tell, how the Lord shewed his great mercy vpon her, and they reioiced with her.

59. And it was so, that on the eight day they came to circumsise the babe, and called his name Zacharyas, after the name of his father.

60. But his mother answered and said, not so; but he shall be called Iohn.

61. And they sayde vnto her, there is none of thy kyndred, that is named with this name.

62. Then they made signes to his father, how he would haue him called.



63. So hee asked for writing Tables, and wrote, saying: his name is Iohn, and they marvelled all.

64. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

65. Then faue came on all them that were neere vnto them, and all these wordes were noysed abroade throughout all the hyll countrey of Iudea.

66. And all they that hearde them, layde them vp in their heartes, saying, what manner childe shall this bee, and the hande of the Lord was with him.

The summe of this historie is, that the natiuitie of Iohn became famous through diuers miracles of God, which promised some great and singular thing (in time to come) of that infant. For it was the will of God to set him forth with these rare tokens from his mothers wombe, least that afterwarde, as an vnknowne person, or as one of the common sorte, he should goe forth to execute the office of a Prophet. First, Luke declarereth, that Mary was almost three monethes with her cosine, euen vnto the day of her deliuerance; for it is probable, that there was no other cause of her tarrying, but that shee might enioye the sight of the heauenlye grace, whiche the Angell tolde her of, for the confirmation of her sayth.

58. And her neighbours and cosines. It may be doubted whether these men esteemed the great grace of God of the onely blessing of bearing a child, or whether they had heard before that an Angell had appeared to Zachary, which had promised him a sonne. Certainly this was no small benefit of God, that a barren woman, whose course of age was now past, should beare a childe beyonde the order of nature. Therefore it may be, that for this so great a cause, they extolled the greatnesse of the goodnesse of God. Furthermore, on the eight day (as the custome was) for dutie & for humanitie sake, they came together. But this occasion doth God vse, that he might make them witnesses and beholders of his power, and of his glory. And it is not to be doubted, but that there came a greater concourse of the people, because of the extraordinarie birth: for they accounted it a wonder, to see an old and a barren woman suddenly to become with childe. And now, when the child was borne, the wonder was renewed and encreased. VVe gather by the words of Luke, that although they circumcised their children at home: yet they did it not without a concourse and an assembly of men: and that not without a cause: for seeing that it was a publike sacrament of the Church, it ought not to be admitted secretly or priuately.

59. They called him after the name of his father. VVe know that in the beginning names were giuen to men, either of the euent of thinges, or else by prophetical instinct, to declare & note some secreete work of God. But after in processe of time, when there was more store of names, so that conueniently they could not dayly inuent new, they being content with

their old and accustomed names, called their children by the names of their auncesters: So there were many Zacharyes before Iohn his father, and it may be that he came of the sonne of Barachias. And we know, that most commonly that is holden for a law, which is receiued into vse and custome. Therefore these men strue, that their custome might be obserued in naming of the child. But as there is no religion to be put in names, so no wise men wil deny the faithful in this behalfe, to make a godly and fitte choyse: that they may giue their children such names, as may teach them and admonish them of their dueties. Furthermore, let them borrowe the names of the holyc Fathers (that so they may prouoke the children to follow their examples) rather then take them from prophane men.

60. *His mother answered.* It is yncertaine, whether that Elizabeth was also taught by an Oracle: But it is most like, that when Zacharyas sawe him selfe punished for his slacknes to beleue, that he tolde his wife by writing that, which the Angell had giuen in commaundement as concerning his name: for that otherwise shee woulde not haue obeyed the commaundement of God. Why also this name was giuen to the Baptist from aboue, I haue before declared. The kinsfolkes although they knew not the cause, yet they are moued with the newnes of the thing, especially because that they suppose that this is not vnaduisedly done.

64. *His mouth was opened.* God renoumeth the birth day of his Prophet by restoring the tongue to the father. And it is not to be doubted, but that this benefit was differred to this day, for this end and purpose, that hee might turne mens eies vpon Iohn. It is sayde that Zacharyas praised god, not onely that he might declare his thankfulness, but that his kinsfolke and neighbours might know that this punishment was laid vpon him, because that he was so slacke to beleue. And hee was not ashamed with his owne reproache, to declare and sette forth the glorie of GOD. So it is euery where knowne to all men, that there is a childe borne not at aduenture, or after the common order, but promised by heauenlye Oracle.

65. *Then feare came on them all.* This feare whereof Luke maketh mention in this place, sprang of the feeling of Gods power: For the workes of God are with such reuerence to be considered, that they may earnestly moue vs. For God playeth not with his miracles, but he stirreth vp the senses of men, which otherwise he perceiueth to be slow and dull. And Luke saith that this fame was spread abroad throughout al the hill countrey of Iudea. Although that many tooke no profit by it (yet they were for a time touched with the power of God) for when that Iohn beganne to execute his office, few did remember how wonderful his natiuitie was. But God would that the fame of these things should be spread abroad, not for their sakes only that heard the same, but that the miracle might be of more credit in all ages after, which was then so famous in euery place: yet as in a looking glasse we may here set beefore our eies the common ynthankfulness of man. For when as vaine and foolish thinges are fast fixed in our mindes: the remembrance of the graces of God, which ought alwayes to be fresh in memorie is presently let passe and forgotten. Luke speaketh not of blockish men, or of bruitish cōtemners of God: For hee saith that they layd vp these thinges in their heart, that is, they were diligē

ligent to consider these things. And it is probable that some at the time remembred these matters, but the greater part had shortly after cast off this reuerēt feare, which they had cōceiued: Yet it is to be noted, that they did not digresse from the purpose, which referred these miracles which they sawe to the excellencie, which should in time to come be found in the childe: for such was the counsell of God, as we haue saide, that Iohn should not after come abroad without singular commendation. In that Luke saith that the hand of God was with him, this is the meaning: The grace of God was euident so many waies, which openly declared that he was not a common man. It is a figuratiue speech, which affirmeth that the power of God was as plainely shewed, as if the hand of God had beene openly seene, that euery man might readily discerne that God was present.

Luke. 1.

Matthew.

Marke.

67. Then his father Zacharyas was filled with the holy Ghost, and prophesied, saying,

68. Blessed be the Lorde God of Israel, because he hath visited and redeemed his people.

69. And hath raised up the horne of saluation to vs in the house of his seruant David:

70. As hee spake by the mouth of his holy prophetes, which were since the world began, saying:

71. That hee would send vs deliuerance from our enemies, and from the handes of all that hate vs:

72. That he would shew mercie towards our fathers, and remember his holy couenaunt,

73. And the oath which he swore vnto our father Abraham: that he would graunt vs.

74. That we being deliuered out of the handes of our enemies, might serue him without feare

75. All the dayes of our life, in holinesse and righteousness before him.

67. Zacharyas was filled with the holy Ghost. But a litle before it is shewed what this manner of speech meaneth: that is, that the seruantes of God are indued with more abundant grace of the spirit, the which they yet were not without before. VVe read that the spirit was giuen to the Prophetes, not that they were at other times without the same, but because that the power of the spirite did more plentifully and fully shew it selfe in them, as oft as they (as it were by the hand of God) were brought in to the light, to execute their office. Therefore the knitting together of those two clausēs, which Luke vseth, is to be obserued, that hee was filled with the holy Ghost, and prophesied, For it signifieth that hee was then inspired from aboue more then ordinarily, so that hee spake not after the fashion of men, as a priuate man, but that hee spake onely heauenly doctrine. So Paule ioyneth Prophesie and the spirit together, 1. Thess. 5. 19. Quench not the spirite, despise not prophesie, that we might knowe that by the contempt of doctrine, the light of the spirite is extinguished. But this goodnes of God is worthy to be remembred, that Zacharyas had

not onely the vse of his speach restored to him againe, which for niene monethes hee wanted, but also his tongue was made an instrument of the holy Ghost.

68. *Blessed be the Lord.* Zachary beginneth with thanks giuing, but with a propheticall spirite he setteth forth the accomplished redemption, promised before time in Christ, whereof the saluation and felicitie of the Church did depend: why he should be called the God of Israel, vnder whose gouernment the whole world is subiect, it doth better appeare by the texte: namelye, for that the redeemer was speciallye promised to the seede of Abraham: Because that GOD had made his covenant onely with one people and nation, whereof Zachary was now about to speak. For good cause therefore doth he expresly name the name of that people, to whom the grace of saluation properly, or at least principally was sent and appoynted. There is vnder this vitiing a secrete opposition, because that the countenance of God, for a time, was turned from the wretched children of Abraham: for they were fallen into that calamitie, and ouerwhelmed with so great a heape of mischiefes, that no man would haue thought that God had any regard vnto them. Furthermore, this visitation of God, whereof Zachary mentioneth, is put as the cause and the beginning of the redemption: Therefore resolue it thus, God looked vpon his people, that he might redeeme them. And seeing that they were prisoners, which God redeemed, and that this kind of redemption was spirituall: we thereof gather, that euen the holy fathers were not free from the yoke of sinne and the tyrrany of death, but through the grace of Christ: For Christ is said to be a redeemer sent, euen to the holy and elect people of God. But if redemption was but then at length brought of Christ, when as he appeared in the flesh: It followeth that the faithfull, which were dead before his comming, were all their life time seruantes of sinne and of death, which were a great absurditie. I answer that the force and effect of this redemption, which was once giuen in Christ, was common in all ages.

69. *He hath raysed up a horne of saluation.* That is a power to saue. For the throane of Dauid being throwne downe, and the people being dispersed, the hope of saluation in outward shew was also falle away. And surelye Zachary alludeth to the prophesies of the Prophets, in the which there is promised a sodaine restitution, when that al thinges with them were in greatest miserie and destruction. And this sentence is taken out of the Psalm. 132. 17: where it is sayde: There will I make the horne of Dauid to budde, for I haue ordayned a light for mine annoynted. If that God doth shew his power to saue vs in no other meanes, but in Christ, then it is a most hainous offence to bow from him any way, if that we hope to be saued from aboue. But obserue, that that is a horne of saluation to the faythfull, which to the wicked is terrible: so that disperseth them, or rather overthroweth them, and beateth them to the dust. He calleth Dauid the seruauant of god, not simply, because he worshipped God, as euery one of the godly doe: but in an other respect, namely that he was chosen his minister, to gouerne and to preserue his people, that he and his successors should represent the person and offices of Christ. And although there was then no shew of a kingdome left amongst the Iewes: yet because that Zachary repositeth himselfe in the promises of God, he doubteth



not to call Dauid the seruau<sup>t</sup> of God, in whom God shewed a token of saluation that was to come : V Whereof it followeth that Christe is then indeede constituted as the auct<sup>h</sup>our of our saluation, when that there is a throane set vp for him amongst vs, from the which he may gouerne vs.

70. *As hee spake.* Least for the newnesse of it, the saluation should be doubted of, which he saith was brought by Christ, he citeth all the prophetes, as witnessers of the same : which being raysed vp in diuers tymes, doe yet teach with one consent, that we must hope for saluation from Christ alone. And this is not the onely purpose of Zachary, to prayse the fayth and constancie of God, because that hee perfourmeth and fulfilleth, that which he before in times past hath promised : But his minde is rather to call the faithfull to the old propheties, that with the more certentie and readines, they might imbrace the saluati<sup>o</sup>n offered them, whereof all the Prophetes from the beginning witnessed. For truely our fayth in Christ is established vpon a sure stay, when as it cometh forth confirmed with the testimonies of al the Prophetes. He calleth the Prophetes holy, that thereby their wordes might haue the greater auct<sup>h</sup>oritie and reuerence, as if he should haue sayde, they are not light or common, but approoued witnessers: yea they are set forth by publike commaundement, as if that from heauen they were called for this purpose from the common sorte of men. But in small and seuerall perticular poyntes, to discusse how that all the Prophetes did witness of Christ, it would be too long. Let this suffice for this time (sith it is knowne to all men, that the people could not be otherwise brought to beleue that God would be mercifull to them any otherwise, but by bringing in that couenaunt, which was established in Christ) that he plainly speaketh of the redemption to come, as it was reuealed in Christ. Hether belong many notable places, which doe verie plainly prophesie of Christ, and shew him forth, as it were with a finger. But especially that seale of the couenaunt of God is to bee remembered, the which if any man neglect, hee shall neuer vnderstande any thing in the Prophetes, as the Iewes miserably wandred in reading of the scripture: for that they being onely curious in wordes, they strayed farre from the purpose.

71. *Deliueraunce from our enemies.* Zachary doth more plainly set forth the power and office of Christ. And truely it would profit vs litle or nothing, to heare that Christ was giuen vs, except we also knew what good hee brought vs. For this cause therefore he doth more fully teach to what end the horne of saluation was erected, euen that the faithfull might bee preferred from their enemies. It is not to be doubted but that Zacharias knew well ynough, that the greatest warre that the Church of GOD hath, is not with fleshe and bloud, but with Sathan and all his retinewe, wherewith he doth deceitfully deuise the destruction of vs all. And although that outward enemies doe also molest the Church, and that it is deliuered from them by Christ: yet seeing that the kingdome of Christ is spirituall, this sentence is spoken especially of Sathan, the prince of this world, and of his powers. Againe the miserable condition of men without Christ is here noted, that is: that they lye prostrate vnder the tyrannie of the deuill: for otherwise Christ could not deliuer his children out of his hand, that is, from his power, Yet this place doth declare, that the Church

Church especially liueth amongst her enemies, while shee remaineth in this world, and is alwaies in daunger of their violence, if Christ were not present to helpe. But this is the inestimable grace of Christ, that our saluation remaineth certaine and safe, although our enemies doe compass vs on euery side. And although it is a hard speech, when he saith that hee wil send deliuerance from our enemies, yet the sense is not hard, because that no deuises of our enemies, or strengthes, no deceites, no forces can hinder God, but that he deliuering vs from them, will perpetuallye preserve vs.

72. *That he would shew mercy.* Zachary doth teach vs ageine from whence this redemption commeth, euen from the mercy of God, and from the couenant of his free grace. For hee declareth the cause why it pleased God to saue his people: euen because he was mindefull of his couenant hath he shewed his mercie: And he is said to be mindefull of his couenant, because that his so long delaying might seeme to be a certaine forgetfulnesse: for he suffered the people afflicted with most grieuous mischiefs to languish. This order is diligently to be obserued, that god was lead of his own mere mercie, to make the couenant with the fathers: Then he hauing made the couenant, he was bound by his word to perfourm the saluation of men. Thirdly, that what thing soeuer is good, he giueth it in Christ, that so he might sanctifie al his promises, that so the faith of them should be no otherwise established, but when the fulnesse should appeare in Christ. There is promised in the couenant forgiveness of sinnes, but the same is to be had in the blood of Christ: there is promised righteousness, but the same is giuen by the satisfactiō of Christ: there is promised life, but it is not to be sought, but in the death and resurrection of Christ. And this is the cause why God commanded in times past, that the book of the law also shuld be sprinkled with the blood of the sacrifice. It is also worthy to be obserued, that Zachary extendeth to the fathers that are dead, the mercy which was shewed in his age, that they al in comon might receiue the fruite of the same. For hereof it foloweth that the grace & power of Christ cannot be contained within the straits of this fraile life, but that it is eternal: And it cannot be ended by the death of the flesh, seeing that both the soules are free from death, and also that a resurrection doth follow the destruction of the flesh. As therefore neither Abraham, nor any of the saintes could by their own power or merits obtaine saluation for them selues: so there is a common saluation shewed forth in Christ to all the fathfull, aswell to them that are dead, as to them that are aliue.

73. *According to the oath.* The preposition is not expressed in the greek, but it is sufficiently known, that it is the comon vse of that tongue, where the nowne is put in the accusatiue case, without a word to gouerne it, that then a preposition is to be vnderstood, wherof it may be gouerned. He maketh mention of his oath, that he might the better set forth how sure and holy his truth is: for God doth so much submit him selfe to our capacitie, that he vouchsafeth to vse his name as a stay and helpe of our infirmitie: wherefore if the bare promises doe not suffice vs, let vs yet remember this confirmation, and if that take not all doubt from vs, wee are too vnthankful to God, and iniurious to his holy name.

*That he would giue vs.* Zachary doth not declare what the couenant of God

God doth conteine in al and euery of the particular pointes of the same: But he teacheth for what purpose GOD in his mercie dealt so louingly with his people, when he redeemed them, that is, that they being redeemed, should adiect and vow them selues wholly to worship the authour of their saluation. Therefore as the free goodnes of God is the efficient cause of mans saluation: so the finall cause is, that men by liuing a godlie and a holy life, might glorifie the name of God: the which is diligently to be noted, that we being mindefull of our calling, might learne to refferre the grace of god to his true vse. These sentences (I say) are to be considered, that we are not called to vncleannes, but to holines, that wee are redeemed with a great price, not that we should be seruantes to the desires of the flesh, or that we should runne on in vnbrideled libertie, but that Christ might reigne in vs: that wee by adoption are placed into the household of God, that we againe, as children, should obey our father. For Tit. 2. 11. In this appeareth the goodnes of God, & *Philanthropia*, that denying worldly lusts, we should liue soberly, righteously, and godly. Therefore Paule in the Ep. Rom. 12. 1. when that he would effectually exhort the faithfull, that in newnes of life they shoulde offer vp them selues vnto God, and that by putting off the old man, & forsaking the former mind, they should giue vnto him a reasonable seruice, hee proposeth vnto them the bowels of the mercie of god. The scripture is ful of such testimonies, which declare that the grace of Christ is made of no effect, if we bed not to this purpose. But it is to be noted, that he saith, that we shuld serue him without feare: For it signifieth that god canot be rightly serued, but with quiet settled mindes: for they which are not perswaded, but are in doubt with themselves, whether they shal finde him merciful or offended, whether he accepteth their obedience or refuseth the same: to be short, they which vncertainly wauer betweene hope and feare, it may be that sometimes they carefullie busie the selues in seruing him, but they neuer submit themselves sincerely, & from the heart vnto him: for feare & doubtfulness cause the to abhor him: so that, if it were possible, they wold rather wish that his Godhead were extinguished. But we know that no sacrifice is acceptable to God, but that which commeth of a free wil, and which is offered with a glad heart. VVherefore, that men may worship aright, it is necessarie that their cōsciences be first quieted: as Dauid saith, Psa. 130. 4. Mercy is with thee, that thou maist be feared. For God hauing giue peace to men, doth cal them louingly to him, and causeth them to come gladly, and with a free & bold affection to worship him. And hereof doth Paule gather that sentence: whatsoeuer is not of faith, is sinne. Rom. 14. 23. For seeing that God hath reconciled men to himself in his sonne Christ, seeing he defendeth them by the ayde of the same his sonne, that they might be without al feare, and seeing hee hath layd vp their saluation in his hand and keeping, Zachary hath good cause to say, that by his grace we are deliuered from feare. Therefore the Prophetes ascribe this as a propertie to his kingdome, that men should haue a certaine peace, and should enioy most quiet ioy.

75. In holynes and righteousnes. As God hath comprehended in two tables the rule of liuing well: So Zachary doth shewe heere, that wee haue then serued god, according to his law, whē as our life is framed to holines & righteousnes. For it is not to be doubted, but that holines doth cōtaine those

those duties of godlines, which belong to the first table of the law: And of this thing Plato was not ignorant, and righteousness extendeth to all the duties of charitie. For God requireth nothing else of vs in the second table, but that we should giue to euery man, that which is his due.

There is added, *before him*, that the saythfull may know, that it is not sufficient for them to gouerne their life wel, or that they keep their hands, their feet, and their whole body from all sinne before the sight of men: for it behooueth them to liue to the iudgement of God, who is not satisfied with an outward holines, but he especially beholdeth the heart. Last of all, least any man thinke that he hath done his dutie, when as he hath serued God for a small time, Zachary saith that they were redeemed of this condition, that they should spend their whole life in endeavouring to serue God. And seeing that our redemption is eternall, it is our dutie neuer to forget it. And seeing God adopteth vs vnto him selfe for euer, our thankfulness ought not to be transitorie, or for a smal time: to be short, seeing that Christ died, and rose againe for them, it is conuenient that hee should be Lord both of their life and death. Therefore Paule in that place which I cited a litle before, commaundeth vs to lead a holy and a righteous life, vntill the coming of the mightie God, looking for (saith he) the blessed hope. &c.

Luke. 1.

Matthew.

Marke.

76. And thou babe, shalt be called the Prophet of the most high: for thou shalt goe before the face of the Lord, to prepare his waies:

77. And to giue knowledge of saluation, vnto his people, by the remission of their sinnes.

78. Through the tender mercie of our God: whereby the daye spring from an high hath visited vs.

79. To giue light to them that sitte in darkness, and in the shadow of death, and to guide them into the way of peace.

80. And the childe grew, and waxed strong in spirit, and was in the wilderness til the day came, that he should show himselfe vnto Israel.

76. And thou childe. Zachary returneth againe to the commendation of the grace of Christ: but he doth this, as it were vnder the person of his owne sonne, briefly setting forth the office of teaching, for the which he was prepared and appointed. And although that he could not yet discern any propheticall giftes in the litle childe, being but eight dayes old, he yet turning his eyes to behold the counsaile of God, doth speake as of a thing perfectly knowne. To be called a prophet of God, is in this place taken for to be accompted, and to be openly knowne. The secreete calling of God was gone and passed before, it onely rested that it should be made knowne vnto men what he was: But because that the name of a prophet is generall, therefore by the reuelation brought vnto him by the Angel, he is appointed to be the forerunner of Christ,

Thom



*Thou shalt goe before the face of the Lord* (saith he:) That is, this office thou must vndertake, that by thy preaching thou maist turn men to heare the Lord. But why Iohn, when he had almost ended his course, denied that he was the Prophet of God, it is declared in that place in Iohn. And we shal hereafter see what manner of preparing of a way this is, whereof Zachary here speaketh.

77. *To giue knowledge of saluation.* Zachary nowwe toucheth the chiefe poynt of the Gospell, in that he teacheth that the knowledge of saluatiō is put in the forgiuenes of sinnes. For seeing that by nature we are born the children of wrath, it followeth that by nature wee are condemned and lost: and this is the cause of our damnation, that we are guiltie of vn-righteousnes: wherefore there is no other way, whereby we may escape death, except that God should reconcile vs to him selfe, by not imputinge or laying our sinnes to our charge. And it is easily gathered out of the words of Zachary, that this is the onely righteousness that remayneth for vs before God: For wherof commeth saluation, but of righteousness? And if that it be not lawfull for the children of God to acknowledge any other saluatiō, then through forgiuenesse of sinnes, it followeth that righteousness cannot any other where bee sought: so the righteousness (which proude men haue forged and framed to them selues, of the merites of workes) is nothing else but imputation of righteousness, whilst that God freely absolueth vs from the guiltinesse of sinne. Moreouer it is to bee noted, that Zachary speaketh not of straungers, but of the people of god: whereof it followeth, that not onely the beginning of righteousness doth depend vpon forgiuenesse of sinnes: but that the saythfull also are by imputation or imputatiuely (that I may so speake) righteous before god, euen vntil the end: because that otherwise they cannot stand before his tribunal seate, except that dayly they haue recourse to the free reconcili-ation in his grace.

78. *Through the tender mercie.* In this so great a benefit, Zachary, as it is requisite, doth set forth the mercy of God: and he was not content to call it simply, the saluation which was brought vs through Christ, but he saith that it came out of the tenderneffe or very bowelles of Gods mercy, the which is more forcible. Afterwardes hee metaphorically addeth, that through the great mercie of God it came to passe, that the daye gaue light to them that satte in darkenes. *Orients*, (i. the day springing) in this place is not a participle: for in greeke it is *anatole*, that is the coast where the sunne ariseth, to the which the fall is opposed. Therefore Zachary extolleth the mercy of God in this, that the darkenes of death being shak-ken off, the light of life was restored to the people of God. In this maner it becommeth vs, as oft as we speake of our saluation, to lift vp our minds to the mercy of God. It seemeth to be an allusion to the 4. chap. 2. v. of Mal, where Christ is called the sunne of righteousness, hauing health vnder his winges, that is, carrying it in his beames. For the wordes *light* and *darknesse*, there are the like in Esa. 9. 2. The people that walked in darknes haue seene a great light, they that dwelled in the land of the shadow of death, vpon them hath the light shined: And in many other places are those wordes vsed. But by these wordes wee are taught that there is no light of life in the world without Christ, but that al things are couered with the most horrible darkenes of death. Therefore in an other place

Esay doth testifie that this is proper to the Church alone. Behold (saith he) darknesse shall couer the earth, and grosse darknesse the people: but the Lorde shall arise vpon thee, and his glorye shall be seene vpon thee, Chap. 60. 2. Yet it is demaunded how the Israelites satte in the shadow of death, whose heartes the Lord alwayes lightned through faith. I answer, that the godly, which liued vnder the law, being on euery side compassed with the darknesse of death, did beholde light a farre off in the comming of Christe, wherewith they were refreshed, least they shoulde haue ben ouerwhelmed with present death. It may be also that Zachary had respect to the miserable estate of his time. But generally this is true: for by the comming of Christ there arose a light to all the godly, which were before, and also which were to come, which should quicken them: because he extended his life also euen, to the dead. To fitte, signifieth as much as to lye downe: therefore Esay commaundeth the Church to arise when the day shone, 60. 1.

79. *To guide our feete.* By this clause Zacharyas teacheth, that the chiefe perfection of all goodnesse and felicitie doth consist in Christ alone. The word *peace* might here haue bene vsed in his proper sense, and shoulde not haue bene much amisse, because that the light of Christ pacieth the mindes of men. But because that amongst the Hebrewes peace doth signifie a good & blessed successe of al things; I doubt not but that Zachary in this place would make Christ the authour of all perfect blessednes, least that we should seeke any thing that is good else where: but that we being perswaded, that through Christ we should be made perfectly and wholly blessed, might rest in him alone. To the same purpose belong those wordes of Isaia, 60. 19. Thou shalt haue no more sunne to shine by day, nor moone by night: for the Lord shall be thine euerlasting light. If that Zachary by the onely beholding of his sonne, that was yet a childe, was lead to speak so notably of the grace and power of Christ, before he was borne; are not they thrife & foure times vnthankfull, which after that he is dead, risen againe, and ascended into heauen, that hee might sitte at the right hand of his father, doe esteeme lesse honourably & reuerently of Christ, and they extenuate his power, whose praise the holy Ghost set forth, while he was yet in his mothers wombe? For we must remember that which I touched before, that Zachary spake not of himself, but as the spirit of God gouerned his tongue.

80. *And the childe grew.* Luke addeth this to conclude the history with. First he declareth that Iohn was strong in the spirit: whereby hee signifieth that there was a rare and vnwoonted towardnesse in the chylde; which was a signe that the heauenly spirite dwelt in him: yet withall he saith that hee remained hidde as one vnknowne in the wildernesse, vntill the day came that hee should shewe himselfe: that is, vntill the Lorde appoynted to bring him forth: whereby we gather, that although Iohn knew well of his calling, yet hee would not attempt anye thing before the time, but raryed the calling of God.

Math. 1.  
2. The booke of the generation of  
Iesus Christe, the sonne of David,  
the sonne of Abraham.

3. Abraham

Marke.

Luke. 3.  
23. Iesus was supposed to bee the  
sonne of Ioseph, which was the sonne  
of Eli.

24. The

2. Abraham begate Isaac, and Isaac begate Jacob, and Jacob begate Iudas, and his brethren,

3. And Iudas begate Phares, and Zara of Thamar, and Phares begate Esrom, and Esrom begate Aram,

4. And Aram begate Aminadab, and Aminadab begate Naasson, and Naasson begate Salmon,

5. And Salmon begate Booz of Rachab, and Booz begate Obed of Ruth, and Obed begate Iesse,

6. And Iesse begate Dauid the king, and Dauid the king begate Solomon of bet that was the wife of Urias.

7. And Solomon begate Roboam, and Roboam begate Abia, and Abia begate Asa,

8. And Asa begate Iosaphat, and Iosaphat begate Ioram, and Ioram begate Ozias.

9. And Ozias begate Ioatham, and Ioatham begate Achaz, and Achaz begate Ezechias,

10. Ezechias begate Manasse, and Manasse begate Amon, and Amon begate Iosias,

11. And Iosias begate Iechonias and his brethren, about the time they were caried away to Babylon.

12. And after they were caried away to Babylon, Iechonias begate Salathiell, and Salathiell begate Zorobabell.

13. And Zorobabel begate Abiud, and Abiud begate Eliacim, and Eliacim begate Azor.

14. And Azor begate Sadock, and Sadock begate Achim, and Achim begate Eliud,

15. And Eliud begate Eliazar, and Eliazar begate Matthan, and Matthan begate Iacob,

16. And Iacob begate Ioseph the husbande of Marye, of whome was borne Iesus, which was called Christ.

14. The sonne of Marthas, the sonne of Lewi, the sonne of Melchi, the sonne of Ianne, the sonne of Ioseph,

15. The sonne of Mattathias, the sonne of Amos, the sonne of Nahum, the sonne of Esli, the sonne of Nagge,

16. The sonne of Maath, the sonne of Mattathias, the sonne of Semei, the sonne of Ioseph, the sonne of Iuda,

17. The sonne of Ioanna, the sonne of Rhesa, the sonne of Zorobabell, the sonne of Salathiel, the sonne of Neri,

18. The sonne of Melchi, the sonne of Addi, the sonne of Cosam, the sonne of Elmadam, the sonne of Er,

19. The sonne of Iosef, the sonne of Elieser, the sonne of Iorim, the son of Marthas, the sonne of Lewi,

20. The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the son of Ionan, the son of Eliacim,

21. The sonne of Melea, the sonne of Maina, the sonne of Matathas, the sonne of Nathan, the sonne of Dauid,

22. The sonne of Iesse, the son of Obed, the sonne of Boos, the son of Salmon, the sonne of Naasson,

23. The sonne of Aminadab, the sonne of Aram, the sonne of Esrom, the sonne of Phares, the sonne of Iuda,

24. The sonne of Iacob, the son of Isaac, the sonne of Abraham, the sonne of Thare, the sonne of Nacher,

25. The sonne of Sarug, the son of Ragau, the sonne of Phaleg, the sonne of Eber, the sonne of Sala,

26. The sonne of Cainan, the sonne of Arphaxad, the son of Sem, the sonne of Noe, the sonne of Lemech,

27. The sonne of Methusala,

17. So all the generations from Abraham to Dauid, are fourteene generations: & frō Dauid until they were carryed away into Babylon fourteene generations: and after they were carryed away vnto Babylon, vntil Christ, fourteene generations.

the sonne of Enach, the sonne of Jared, the sonne of Malaleell, the son of Cainan,

38. The sonne of Enos, the son of Seth, the sonne of Adam, the son of God.

Because that both these genealogies, which are written of Matthew and Luke doe not agree in all thinges: it must first be seene whether that both of them doe fetch the genealogie of Christ from Ioseph, or whether Matthew doth so onely, and Luke dooth fetch it from Mary. They that are of the latter iudgement haue a good colour for the difference, that is in diuers names. And truely at the first sight, seeing that Luke doth so much differ from Matthew, it seemeth nothing lesse, then that they should declare one and the same genealogie: For from Dauid vnto Salathiell, and againe from Zorobabell to Ioseph, they name altogether diuerse names. Furthermore, they pretende that it is absurde to bestow so much labour in a matter not needefull, as to accompt the petegree of Ioseph twise, who yet was not the father of Christ. To what purpose (say they) is this repetition, whereby there is nothing prooued, that doth much appertaine to the edifying of faith? For if this thing be onely known, that Ioseph was one of the posteritie and house of Dauid, yet the line of Christ remaineth doubtfull: therefore, by their iudgments it was superfluous that both the Euangelistes should employ themselves vpon this matter. But that Matthew repeateth the progenie of Ioseph they excuse thus, that hee did it, because that manye did yet thinke him to be the father of Christ. But it were to be scorned at, that with this cockering hee should nourish this most pestilent error, and the text doth openly confute the same. For Matthewe as soone as hee cometh to the ende of the genealogie, teacheth that Christ came not of the seede of Ioseph, but that by the secrete power of the holy Ghost he was conceiued in the wombe of the Virgin: wherefore if their iudgements should stand, Matthew might be reprooued of foolishnes, and for want of consideration, as one, who in vaine would recite the genealogie of Ioseph. But their obiection is not yet answered, that the genealogie of Ioseph doth nothing appertaine to Christ. The answer is old and commonly known, that in the person of Ioseph the petegree of Mary is also comprehended: because that the law commaunded that euery man shoulde take him a wife in his owne tribe.

They take exceptions against this lawe, because that it was neglected almoste in all ages: but the argumentes which they vse are frivolous. They cite that example, that the eleuen tribes promised with an oath, that they would not giue a wife to the men of Benjamin. If this were prescribed by law (say they) then needed there not a new oath. But I answer that they doe yll and vnwisely, to drawe this extraordinary facte of theirs into a common rule: For it was necessary, one tribe being cutte off, that the bodye of the people shoulde haue bene maintained, if that by this remedie there had not bin some help prouided for



so great a necessitie. Therefore the common law is not in this to be considered. Again they obiekt, that Mary the mother of Christ, was coline to Elizabeth, who Luke before witnessed to haue bin of the daughters of Aarō. The answer also to this is easie. It was lawful for the maides of the tribe of Iuda or of anye other tribe, to marrie into the tribe of the priestthoode: because that, that reason which is expressed in the law, was not thereby hindered, which was, least that the woman should carrye her inheritaunce to any other, but to them of her owne tribe. So the holy historie 2. Para. 22. 11. declareth that the wife of Ioiada the high priest came of the kingly stocke: Therefore it is neither meruaile nor thing vnwonted, if that the mother of Elizabeth was married to a Priest. But if any denie that these things are not so fully prooued, that it is lawful to determine Mary to be of the same tribe that Ioseph was, because that shee was his wife: verily I graunt, that it cannot simply be prooued out of the bare historie, as it is here read, except that other circumstances bee added to the same. But first it is to be noted, that the Euangelistes spake of things well knowne in their age: so that when the genealogie of Ioseph was drawne vnto Dauid, it was easie for euery man to draw the genealogie of Mary from thence also. And it is not to be doubted, but that the Euangelistes beeing occupied in that which was commonlye knowne in their age; were therefore the lesse curious about the same: For if any had doubted, they might easly & speedily haue made inquisition.

Furthermore, they take this as a thing graunted, that seeing Ioseph was a good man and modest, hee would not take a wife, but out of his owne tribe, according to the appointment of the law. Although that generall law sufficed not to proue that Mary was of the kingly stocke: for Mary might haue come of the tribe of Iuda, though shee came not of the stocke of Dauid. Therefore the matter being thus, the Euangelistes had a care of the godly which would not contentiously strue, but might in the person of Ioseph knowe the genealogie of Mary, especially seeing the matter (as we said before,) was in that age well knowne and not doubtfull.

But it may seeme to be incredible, that these poore despised married folkes should be of the posteritie of Dauid, and should be that kinglye seede, whereof the redeemer should come. Nowe, if any aske whether the genealogie, as it is set downe by Matthew and Luke, doth clearly and evidently shewe, that Mary is of the stocke of Dauid: I graunt that it cannot certainly be gathered by it. But seeing that the kindred of Mary and Ioseph was not then vnknowne, the Euangelistes were the lesse carefull in this matter: but yet the purpose of them both was to take away the offence, which the basenes, and the contempt, and the pouertie, aswel of Ioseph as of Mary might breed, least that there might not be knowne in them any thing appertaining to the kingly race.

Furthermore, that they imagine or faine that Luke setteth downe the genealogie of Mary, and letteth passe that of Ioseph, is easly confuted: For thus; word for word he writeth, *Iesuu was supposed to bee the sonne of Ioseph, which was the sonne of Eli, the sonne of Matthat.* Truly hee maketh mention neither of the father, nor of the grandfather of Christ, but expressly

declareth the progenie of Ioseph him selfe . But I am not ignoraunt what aunswere they vse to knitte vppe this knotte withall : For they saye that Sonne in that place is vsed for a Sonne in lawe . And so that Ioseph was the sonne of Hely, they interpret thus : because hee had his daughter to wife. But this is not agreeable with the order of nature, neither is there in any place of the scripture any such example read.

Nowe, if Solomon bee excluded out of the genealogie of Mary, then shall Christ cease to be Christ: for whatsoever is sayde of that stocke, it is grounded vpon that solemne promise . Thy successour , which shall sitte vpon thy throane shall reigne for euer, 2. Samuel 7. 12. and Psal. 132. 11. I will be his father, and hee shall be my sonne . And it is without question that Solomon was the figure of this euerlasting king, which was promised to Dauid . And the promise cannot otherwise be applyed to Christe : but as the trueth of it was shadowed in Solomon, 1. Chron. 28. 5.

Now if the stocke of Christ be not referred to him, how, or by what meanes shall hee be accompted the sonne of Dauid? Therefore whosoever putteth Solomon out of the genealogie of Christe , hee doth withall blotte and wipe away the promises, by which he is knowne to be the sonne of Dauid. And how Luke fetcheth the petegree from Nathan, and yet reiecteth not Solomon, it shall be seene hereafter in his place . And (least I seeme too tedious) for that which is the summe of the matter , I say that these two genealogies doe agree together : yet there are to be noted foure differences in them . The firste is, that Luke with a backward order (as they say) ascendeth from the last to the first: when that Matthew beginneth at the very originall. The seconde is, that Matthew stretcheth not his historie beyonde the holy and electe stocke of Abraham: But Luke goeth on euen vnto Adam. The third, that Matthew encreateth of the genealogie, according to the lawe , and also permitteth himselfe, to leaue some out of the course of his accompt: in that he prouiding for the memorie of the readers , dooth onelye recite the numbers of three fourteenes : but Luke doth more exactlye followe the naturall stocke.

The fourth and laste is , that they both speaking sometimes of the same men , doe yet varie in their names . Of the first difference seeing there is no great difficultie in it, it is but in vaine to make may woordes about it. The seconde wanteth not verie good reason : for because that God had chosn the stocke of Abraham to him selfe, whence the redeemer of the worlde should be borne , and the promise of saluation was after a sorte therein included vnto the coming of Christe , therefore Matthew dooth not passe beyonde those boundes appoynted of GOD. VVee must remember that Paule saith, that Christe was a minister of circumcision , for the trueth of GOD , to confirme the promised saluation made vnto the holy fathers, Rom. 15. 8. To the which that saying of Christ doth very well agree, that saluation is of the Iewes, Iohn. 4. 22 Therefore Matthew proposeth him to be seene in that holy stocke, to the which he was properly appoynted. And also in the catalogue of Matthew the couenaunt of GOD is to be considered: whereby he chose the

seede of Abraham for a people vnto him selfe, that it might be separate from all other nations, as with a wall made vppe betweene them. But Luke looketh higher: for although the redeemer was peculiarly promised to the seede of Abraham, after that GOD had made his couenaunt with him: yet wee knowe that all had neede of him, presently after the fall of the first man, as hee was then also promised to the whole world: But it was done by the wonderfull counsell of God, that Luke should propose Christ vnto vs as the sonne of Adam, and that Matthew should include him in one stocke of Abraham: for it shoulde haue profited vs nothing, that Christ was giuen of his father, the authour of saluation, except hee had bene generally common for vs all. And also that had not bene true, which the Apostle saith, Hebrewes 13.8. that hee was yesterday, and to day, and is the same also for euer; if that his power and grace had not bene powred out vnto al ages from the creation of the worde. Therefore let vs know that saluation in Christ is reuealed and giuen to all mankind: because that hee was not without cause called the sonne of Noah, and the sonne of Adam: yet because, that hee is to be sought in the worde of GOD, the spirite dooth not without aduise call vs by an other Euangeliste to the holie stocke of Abraham, where the treasure of eternall life together with Christ was layd vp for a time.

Let vs come to the thirde difference. It is not to be doubted, but that Matthew obserueth an other order then Luke dooth: for the one placeth Solomon next after Dauid, and the other placeth Nathan, whereby it euidently appeareth that they sette downe diuerse lines. Good and learned interpreters doe thus reconcile this shewe of discorde, that Matthew leauing the naturall genealogie (which Luke followeth) doth rehearse the legall genealogie: and I call that the legall genealogie, whereby it came to passe, that the right of the kingdome was translated to Salathiell. And in that Eusebius in the firste booke of his Ecclesiasticall historie, following the iudgemente of Aphricanus, dooth rather call that the legall genealogie, which Luke setteth downe; hee speaketh it in the same sense: for hee meaneth not any thing else, but that the kingdome, which was establiished in the person of Solomon, by lawefull meanes did fall at length vnto Salathiell. But they saye better and more aply, which saye that the legall order was set downe by Matthew: For he naming Solomon presently after Dauid, doth not obserue from whome Christe came by continual course after the fleshe: But how he descended from Solomon and other kinges, that hee might bee their lawefull successour, in whose hand the perpetuities of the kingdome should be establiished, according to the couenaunt of God. Their iudgement is probable, which think that the stocke of Solomon ended by the death of Ochozias, as 2. Kings. 9. 27. and 11. 1.

That whiche some reporte out of the commentaries of the Iewes, that Dauid was commaunded, if Solomon wanted offspringe, that the kingly power shoulde come to the posteritie of Nathan; I leaue as I find it: onely I take that which is certaine, that the succession of the kingdome was not cōfused, but had his distinct degrees. Now whē the holy history

reth, that after the slaughter of Ochozia his mother Athalia did hold the kingdome, and the kingly stocke being wholly ouerthrowne, it is more then probable, that those wicked and most cruell murderers were committed of that woman so ambitious of gouernment, least that shee being driuen to liue a priuate life, should see the kingdom translated otherwhere. Therefore, if Ochozias had, had a son liuing after him, she might haue reigned in the court, vnder the colour of protection, freely & safely without enuy and daunger. Therefore that she had made her selfe infamous and odious by her extreame offences, was a signe of desperation, for that shee could not hold her kingdome at home in her owne house. But the reason why Ioas is called the sonne of Ochozias is, because he was next in degree vnto him, 2. Chr. 22.9. So that he might be rightly called the true & natural heire of the kingdom. For besides that Athalia (if we graunt that shee was his grandmother) would gladly haue so abused the title of the infant, who is there endued with any small discretion, that can thinke it likely, that the naturall sonne of the king could be so hidde of the priest Ioiada, and that his graundmother should not more diligently haue sought him out? But rather if a man consider all things wisely, it is easily gathered, that the next heire of the kingdom was of an other line. And that is the meaning of the wordes of Ioiada: the kinges sonne shall reigne according to the couenaut of the Lord with David, 2. Chron. 23.3. as if he should haue saide, that it hadde ben an hainous offence, if that a womā, being a stranger, should with violence take vnto her selfe the scepter, which God had appointed to remain in the house of David. VVherefore there is no absurditie, if Luke doth fetch the petigree of Christ from Nathan: because it may be that the stock of Solomon, which appertained to the succession of the kingdome was decayed.

Nowe if any object that *Iesus* cannot be acknowledged for the Messiah, which was promised, except he had come of the posteritie of Solomon, who was certainly knowne to haue bin a figure of Christ: although that naturally he came not of Solomon, yet by the leagall order he is to be accounted as his Sonne, because he had his originall from kinges. But such diuersitie in the names doth trouble many very much. For from David euen vnto Ioseph there appeareth no consent betweene the two Euangelistes, but in Salathiell and Zorobabell. The excuse which was woont to be made (that the difference rose hereof, that the Iewes for the moste parte had two names) is hardly admitted of manye. But at this day seeing the cause that moued Matthew to drawe and sette downe this genealogie is vnkowne to vs, it is no meruaile if we knowe not why in these particular names, they both agree, or disagree: but it is not to be doubted, but after the captiuitie of Babylon they rehearse certaine, the same men by diuerse names. But I thinke that the names of Zorobabell and Salathiell were aduisedlye retained for the chaunge of the estate of the people: because that then the kingly maiestie was extinguished. The small shadowe of gouernment which remaind, testified a great chaunge, which admonished the faythfull to hope after a more notable kingdome then that visible kingdome of Salomon, which flourished but a short time.



Nowe it is worthe the labour to note this also, that there is no absurditie in that, that Luke doth reckon and accompt moe in his Cataloge then Mathew doth, for it is ordinarily seene that there are moe in number in the naturall generation, then in the legall. To this also appertaineth, that Mathew (when he deuised the genealogie of Christ into three partes, and woulde apply to every part 14. generations,) thought that he might freely leaue out certaine names, which Luke might not omitte, seeing that he bound not himselfe to that lawe. Thus farre haue I discouried of the genealogie of Christ, as muche as seemeth profitable and conuenient for the summe. If any man be tickeled with a further curiositie, I remembring Paule his admonition, doe preferre sobrietie and modestie before the friuolous arguings about things of no waight: the place to Tit. 3. 9. is well knowen, where hee forbiddeth vs to dispute ouer curiously of genealogies. Now lastly it remaineth to shewe why Mathew comprehendeth the whole genealogie of Christe into 3. portions, and placeth 14. menne in every one. They that say that hee did this, that hee might prouide for the memorie of the readers, they neither say all, nor nothing, for this is true, the cataloge proposed in 3. equal numbers, may the easelier be remembred, yet withall it is plaine that heere are expressly noted, the 3. sortes and states of people, which were after the time that Christ was promised to Abraham vntill the fulnesse of time wherein he was shewed in the flesh, for although that the tribe of Iuda did excell all the rest of the tribes in honour, yet before Dauid it had no principalitie. In Dauid the kingly maiestie shone forth beyond the hope of all men, which continued to Iechonias, from that time there remained some dignitie and gouernement in the tribe of Iuda, which staied the mindes of the godly vnto the coming of the Messias.

1. *The booke of the generation.* Many interpreters haue laboured in vaine about this title, that they mighte excuse Mathewe for naming the whole hystorie of the one halfe part of his first chapter, for this *epigraphe* (or inscription) doth not extend to the whole booke. But the worde booke is put heere and vsed for a cataloge, as if it should haue bene sayde, the cataloge of the generation of Christ: Furthermore he calleth Christ in respect of the promises, the sonne of Abraham, the sonne of Dauid, because that God had promised that a seede shall rise from Abraham, in whome all the nations in the world shall be blessed, Gen. 12. 3. But vnto Dauid there was a more euident promise made, that it shoulde come to passe that the kingdome shoulde remaine stedfast in his house vnto the ende of the worlde, Psal. 72. 5. 7. and a king out of his stocke shall sit vpon the throne, so long as the sunne and the moone doe shine in the heauen, Psal. 89. 29 whereuppon it became a common speach amongst the Iewes, that Christ was called the sonne of Dauid.

2. *Iacob begate Iudas.* Seeing that Mathew couered with silence Ismael the first begottē son of Abraham, and Esau who by order of nature was superiour to his brother Iacob, he doeth not without aduise geue a place to the 12. Patriarkes in this genealogie, seeing that God bestowed grace of adoption vpon them all. Therefore he declareth that the blessing promised in Christ, did not belong to the only tribe of Iuda, but that it was common to all the children of Iacob whome G O D gathered into his Church, when Ismael and Esau were made straungers.

3. *Judas begate Phares and Zara of Thamar.* This was the beginning of that humbling, whereof Paule speaketh, Phil. 2. 7. The sonne of God might haue kept his genealogie free and pure from all offence & note of intamie, but he comming into the world that he might humble himselfe, and taking vpon him the forme of a seruant, became a worime & not a man, the scorne of men & the outcast of the people, and at the length endured the most cursed death of the crosse. Also this infamie in his genealogie hath not he refused, that he should spring from an incestuous bed, which was made amongst his ancestors: for although that Thamar was not enforced through lust, to desire the company of her father in lawe, yet by an vnlawfull meane shee attempted to reuenge her iniurie. And Iudas when he desired to lie with a whore, fell vpon his daughter in law. But the incomparable goodnes of God striue with the sinne of them both, so that this adoulterous seede should neuerthelesse enioy the scepter.

6. *Begat Dauid the king.* Dauid only is adorned with this title, because that God proposed in his person the figure of the Messias of the gouernour and captaine that was to come. The kingdome first began at Saule, but because that this came to passe through a tumult, and by the wicked desires of the people, therefore the change at length from him to Dauid was esteemed lawfull, especially in as much as pertained to the couenant of God, wherein he had promised, that he shuld be a gouernor for euer ouer his people: when as the people 1. Sam. 8. 4. had vnhappyly shaken off the yoke of God, and with condemned voices demanded a king for themselves; Saul was graunted them for a smal time: but God presently established his kingdom, which shuld be a pledge of true blessednes in the had of Dauid. Therefore let vs know that here is noted the second estate of the people, as it was ordained of the Lord: yet withal, the shame & dishonesty of man is added by the Euangelist, how that the same can after a sort defile the glory of God his blessing, in that Dauid begat Salomon of Berfabé, whom he had wickedly taken from her husband: & that he might enioy her, he most vnfaithfully betraied the innocent man to be slaine with the swordes of his enemies. This deformitie falling out about the beginnings of their kingdome, ought to make the Iewes not to glory in flesh; God also would it shuld be declared, that in the establishing of that kingdom he would not be bound to the merites of men: but in that succession which Mat. described, it appeareth by the sacred hystory, that 3. kings wer omitted. They which say that this was done through forgetfulnesse, are not to be heard, neither is their reason to be allowed of, which say that they are vnworthy to haue any place geuen them in the genealogie of Christ: for that shuld haue falne also to the lot of many other, whom yet Mathew mixeth indifferently with the godly & holy ones. Therefore it semeth rather to be true, whē he wold make a catalogue of 14. kings, he was not very curious in making his choise, because it was sufficient for him to compose a genealogie to set before the eyes of the readers vnto the ende of the kingdome, but that there are red onely 13. it is most likely to be the fault and carelesnes of Printers or wryters of bookes. Epiphanius in his 1. booke *contra hereses*, sheweth the cause: that when the name of Iechonias was put in twise, the vnlearned presumed to scrape it out of the second place, as a worde more then needed, but he admonisheth that it shoulde not haue bene done.

done so, because that Ioacim the sonne of king Ioachin, had the name Iechonias common with his sonne. 1. Chron. 3. 17. 2. Chron. 36. 1. Ier. 27. 20. and 28. 4. And Robert Stephanus citeth a Greeke copie, where this name Ioacim is put in.

12. After they were caried into Babylon. That is after the Iewes were carried into captiuitie, for the Euangelist declareth that the posteritye of Dauid, ofslings were then become slaues and banished men. Furthermore, when that captiuitie was a kinde of destruction, it was wrought by the wonderfull prouidence of God, that the Iewes were not onely gathered together into one body, but also that there remained certaine remnants of gouernment in the house of Dauid, for they which returned home, did of their owne free wil obey the gouernment of Zorobabel, therefore the fragments of the kingly scepter endured and lasted in this worlde, vntill the comming of Christ was at hand, according to the Prophecie of Iacob. The scepter shal not depart from Iudah, nor a lawgeuer from betweene his feete, vntil the Shiloh come. Gen. 49. 10. and in that estate, although there was a miserable and a sorowfull disipation of the people, yet they neuer were without some sparks of the grace and fauor of God shining amongst them. The Greeke woorde (for the which the old interpreter vsed *transmigrationem*, Erasmus hath put *Exilium*) it properly signifieth a changed dwelling place, wherby vnderstand that the Iewes were enforced to go out of their countrey, that in other places they might dwell as strangers that were neuer there.

16. Iesus that is called Christ. In the surname Mathew doeth declare his office, that the readers may vnderstand him to be no priuate mā, but annoynted from aboue to fulfill the worke of redemption. But what manner of annoynting his was, & to what purpose it appertained, I will not in many words at this presente declare. Of the voice it selfe this is to be vnderstode: After the kingdom was abolished, they began to refer it to that one from whom the full restitution of their decayed estate was to be hoped for: for so long as there did any maiestie flourish in the house of Dauid, the kings were woont to be called *Christi*. But least the deformed wastnesse which after folowed, should throue the mindes of the godly into desperation, it was the will of God that this name should be applied to the only redemer, as it appeareth out of Daniel, and the Euangelical hystorie doth declare that after the sonne of God was geuen in the flesh, that this was the common maner of speech in euery place.

Mathewe 1.

18. Nowe the birth of Iesus Christe was thus, when as his mother Marie was betrothed to Ioseph before they came together, thee was fownde with childe by the holy Ghoste,

19. Then Ioseph her husband being a iust man, and not willing to make her a publike example, was mined to put her away secretely.

20. But whiles hee thoughte, these thinges, behelde, the Aungell of the Lorde appeared vnto hym in a dreame, sayinge, Iosephe the Sonne

Marke.

Luke.

of Dauid, feare not to take Marie for thy wife, for that which is conceived in her, is of the holy Ghost.

21. And shee shall bring forth a sonne, and thou shalt call his name Iesus, for he shall deliuer his people from their sinnes.

22. And all this was done, that it might be fulfilled which was spoken of the Lorde by the prophet, saying :

23. Beholde a virgine shall beare a sonne, and they shall call his name Emmanuel, which is by interpretation, God with vs.

24. Then Ioseph being raised from sleepe, did as the Angel of the Lorde had inioyned him, and tooke his wife.

25. But he knew her not, till she had brought forth her first sonne, and he called his name Iesus.

18. The birth of Iesus Christ. Mathewe doth not as yet declare, where, or after what maner Christ was borne, but how the heauenly generation was reuealed vnto Ioseph. First he sayth that Mary was founde with childe of the holy Ghost, not that, that secrete worke of God was commonly knowen, but as it became knowen vnto men, so doeth he reueile the power of the spirite, which as yet lay hid. He sheweth the time, when shee was betrothed to Ioseph, and yet before that they came together: for in respecte of the assuraunce of the mariage, as soone as the mayde was promised to a man, the Iewes esteemed her as a lawfull wife, and therefore the lawe condemned them of adulterie, which defiled them selues with them that were contracte. The woorde which the Euangelist doth vse, doth either modestly signifie a secrete accompanying together, or it is simply taken for to dwell together, as husband and wife, shoulde make one house and one familie. So the sense is, that the virgin was not yet deliuered by her parents into the hand of her husband, but as yet liued vnder the custodie of her parents.

19. Being a iust man. Some interpreters vnderstande, that Ioseph because that he was iust, would haue spared his wife, so iustice with them should signifie humanitie, or a moderation of the minde bent vnto gentlenesse. But they are of better iudgement which reade these two clauses contrarily, that Ioseph was iust, but yet hee was carefull for the same of his wife, so that the iustice which is heere commended, was in respect of the hatred and detestation of the sinne. Because that he suspected her of adulterie, nay because that he was perswaded that shee was an adulteresse, he would not nourish such an offence with his gentlenesse: and certainly he is his wifes bawde, who soeuer hee is that winketh at her vnchastitie, good and honest mindes doe not onely abhorre such an offence, but also the lawes doe spot with infamie such negligent slouthfulnesse, as that is whereof I spake. Therefore Ioseph with a zeale of iustice, condemned the fault which he supposed to be in his wife, yet his minde bent to humanitie, staied him from executing the extremitie of the lawe. This was a meane more qualified, if he, priuely departing, shoulde go toe an other place



place, whereby wee gather that hee was not of so softe and so effeminate a minde, that vnder the pretence of mercye he woulde nourish the sinne by couering it. Onely he remitted some what of the extremitie of the lawe, and would not cast her forth to the infamous reproche: and it is not to be doubted but that his minde was stayed by the secreete instincte of the spirite: for we know how outrageous gelousie is, and howe violently it carieth a man away, wherfore although Ioseph had endured an ouer daungerous inuasion, yet was he wonderfully crossed with diuers perilles which were at hand, when he first beganne to deliberate of the matter. I iudge the same of Maries silence, though we graunt that for shame shee durst not tell her husband that shee was with childe by the holy Ghost, yet shee was rather stayed by the prouidence of God, then by her owne counsell or witte: for if shee had tolde him, as it was a matter incredible, so Ioseph should haue thought that shee had mocked him, and that all men would haue laughed at, and haue taken as a meere fable, neither should the Oracle of God haue bene so muche esteemed of, if it had followed after. Therefore the Lorde suffered his seruauant Iosephe to be caried awaye into a wrong opinion, that with his owne voyce hee might reduce him into the way, but it is to be knowen, that it was rather done for our sakes, then for his owne priuate cause, for the Lorde by all meanes preuented, least there should be any sinister suspicion in the Oracle. For seeing the Aungell commeth to Ioseph, as yet ignoraunt of the whole matter, the wicked haue no occasion to cauell: for he came without partialitie to heare the voice of God, he was not entised by the flatteries of his wife, the opinion which he had conceiued was not drawne from him by entreaties, he was not bent to the contrary part by humane reasons, but when the false offence of his wife sticke fast in his minde, then did God shewe him selfe, as lette downe from heauen to vs, that he might be the more conuenient witnesse, and haue the greater credit with vs. VVe see that it was Gods will to teache his seruauant Ioseph by an Aungell, to that ende that hee himselfe might be a heauenly messenger to others, and might declare and tell that whiche hee hearde neyther of his wife, nor of any other mortall creature. That this mysterie was not at the first reuealed to moe, this seemeth to be the reason, because that it was meete, that this incomparable treasure shoulde be kept secrete, and only reuealed to the children of God. Furthermore there is no absurditie in it, if the Lord (as he often vseth) would by this meanes prooue and trie the faith and obedience of his children, Certainly except a man maliciously refuse to credite God, and to yelde himself in obedience to him, hee will be sufficiently satisfied with these testimonies, wherewyth this principle of our faith is prooued, for the same cause also did the Lorde permit Marie to marrie, that the celestiall conception of the virgin might be hidde vnder the veile of marriage, vntil the appoynted time of reuealing the same. In the meane while, the vnfaithfull (as their vnthankfulness and malice deserued) are blinded and see none of these mercies.

20. *Whiles he thought these things.* Heere we see how the Lord vseth to be present with his children in conuenient time, and (as they say) euen in the very poynnt or time of neede, whereby we also gather, that while hee seemeth to dissemble at our cares and sorowes, he yet hath a regard vnto vs: but he so staieth and secretly resteth, while hee examineth our patience;

ence: and then in his time appoynted hee helpeth vs. And although hee his helpe seemeth to be slow and late, yet it is profitable that it shoulde be so deferred. The Aungel appeared in a dreame: this is one of the ordinarie maners of reuelations, wherof mention is made, Num. 12. 7. where God speaketh thus. To the Prophets which are among you, I will shewe my selfe either by a vision or by a dreame, but I will not do so with my seruauant Moses, to whom I will shewe my selfe face to face: but it is to be obserued that these sortes of dreames doe much differ from them which come of natural causes, for they haue a marke of assurance engraued in them, and they are sealed from aboue, that we shoulde not doubt of the truthe of them. The dreames which men commonly haue, are woont to rise either of the constitution of nature, or throughe euill disposition of the bodies, or of such like causes. But sometimes the spirit geueth witness to those dreames which are of God, to assure vs certainly that it is god which speaketh. *Sonne of Dauid be not afraid.* This exhortatiō of the aungel, declareth that Ioseph was careful in his mind, least he should be defiled with any infection, by bearing with his wifes adulterie. He therefore taketh away that opinion of the offence which he had conceiued in his minde, to that ende that with a quiet conscience he might remaine and dwell with his wife: hee applieth the epithite of the *Sonne of Dauid* to the presēt cause, that he might stir vp his mind to that high mystery, because that he was of that familie (and that remaining alieu but with a few other) from whence saluation was promised to the worlde. Ioseph therefore hearing Dauid named, out of whose stocke he came, ought to remember that notable couenant of God, of the restitution of the kingdom, & so should know that he speakes not of any new or straunge thing: for it is as much as if the Aungel by setting forth the prophesies of the Prophets shoulde prepare Ioseph his minde to accept this present fauoure. *Thou shalt call his name Iesus.* Of the word it selfe I haue before spokē briefly but sufficiently. I will nowe onely adde one thing. Their dreame is confuted by the woordes of the Angell, which deriue this name from *Iehoua* the essentiall name of God: for the Aungell sheweth why the sonne of God is to be so called, that is, because he shal saue his people: whereof we gather an etymologie, meere contrary to that which they imagine. But in vaine doe they seeke by this cauill to slippe away: Christ is to bee compted the author of saluation most properly and most aptly, because that he is God eternall. For we must not heere seeke onely, what GOD hath performed and bestowed vpon vs: but this name was geuen vnto the sonne, for an especiall cause, because of the commaundement whiche was enioyned him from the father, and by reason of the office which he had when he descended to vs. Nowe it were meere madnesse to knitte these two woordes, *Iesu* & *Iehoua* together, as if they were but one name, seeing that they agree but in two letters and differre in all the rest, and which haue no likenesse in them at all. I leaue this kinde of forging to the Alchumystes, from whom the Cabalistes do not much differre, who haue inuented for vs these filthie and vaine toyes. But the sonne of God when hee came to vs in the flesh, had also his name geuen him of his father, that by the same it might be openly shewed, to what ende he came, what his power was, and what properly was to be looked for of hym: for the roote of this name *Iesu*, is from the Hebrewē verbe *in hisphil*, which signifieth

signifieth to saue, and in the Hebrew is after an other maner pronounced, namely *Iehosua*. But the Euangelistes wryting in Greeke, folowed the accustomed maner of speache: for the Greeke interpreters as well in Moses as in other bookes of the olde Testament, haue translated it *Iesous*, whereby their ignorance is again reproued, which wrest & wrythe, rather then deriue this name Iesu from Iehoua: for they accompt it for a great absurditie, if that any mortall man should haue this name common with the sonne of God, and they crie out tragically, that Christ will neuer suffer his name thus to bee prophaned: As though that it were not well knowne of the contrary, that the name of Iesu is as common to those menne, as that of Iehosua. Nowe seeing that it sufficiently appeareth that the Sonne of God, vnder the name of Iesu is commended vnto vs as the authour of saluation, we will liste more neerely the Aungelles woordes. Hee shall saue (sayeth hee) his people from their sinnes: first this is to be obserued, that they of themselues were lost, whome Christ was sent to saue: and namely hee is called the Sauour of the Church. If they whome G O D hath ioyned so neare vnto hymselfe, are drowned in death and destruction, vntill Christ restore them life: then what shall wee saye of straungers, to whome there was neuer any hope of life appearinge. VVherefore it is to bee concluded, while saluation in Christe is reiecte, that all mankinde is subiecte to destruction. But the cause of destruction is with all to bee noted: for the celestiall iudge doeth not pronounce the curse against vs rashly and wythout a cause. Therefore the Aungell witnesseth that wee pearished and were holden oppressed vnder the miserable yoke of damnation, for that by our sinnes wee were estraunged from life, whereby the corruption and wickednesse of our nature is reuealed vnto vs, for if any manne were perfecte and able to liue a righteous life, hee might be without Christ the deliuerer: but all, without the exception of any one, haue neede of hys grace. Therefore it foloweth that they are all the seruantes of sinne, and are destitute of the true righteousness. Heere againe wee gather, what maner and way it is that Christ vseth in sauing, that is, that hee deliuereth vs from sinnes.

Furthermore there are two partes of this deliuerance: first, in that he by sacrifice hauing made a full satisfaction, geueth vs free pardone and forgeuenesse, whereby wee are exempted from the guiltinesse of death, and are reconciled to God. The next, that he sanctifying vs wyth his spirite, chalengeth vs from the tyrannie of Sathan, that wee shoulde liue to righteousness: therefore Christ is not acknowledged truly as a Sauour, vntill that by faith wee learne to embrace the free forgeuenesse of our sinnes, and that we knowe that we are accompted righteous before God, because that we are freed from guiltinesse: then that we being without all trust either of our workes or of oure power, aske of him the spirite of righteousness and truth. The Aungell wythout doubte nameth the Iewes the people of Christe, whose heade and king he was ordained. But because the Gentiles were shortly after to be grafted into the stocke of Abraham, this promise of saluation is generally stretched to all, whiche by faith are vnited to that one bodye of the Church.

23 All this was done. They very fondly and childishly trifle, whiche  
affirme

affirme that this name of Iesu was geuen him because he shoulde be called *Immanuel*. For Mathew doth not only snatch at one onely clause, but hee comprehendeth what thing so euer was heauenly and diuine in the conception of Christe: to that purpose also appertaineth that note of vniuersalitie. Now lette vs see howe aptly this prophesie of Isaïas is cited, the place is sufficiently knowen and muche spoken of, chap. 7. 14. But the Iewes according to their woonted malice depraued the same, although that they therein shew no lesse blinde and foolish then a wicked hatred of Christ and of the truthe. And many of their Rabbines were growen to that impudencie, that they expounded the same of king Ezechias, who was at that time borne, and was about 15. yeare olde. I pray you what manner of libertie of lying is this, that they will rather ouerthrowe the order of nature, and hide a yong manne againe in his mothers wombe, that he mighte be borne at 16. yeares of age, then they will admitte the truthe to come to light? But these enemies of Christ are woorthy to be stricken of God with the spirite of giddinesse and astonishment, that they might so be besotted. Others faine vnto themselves some vnknown sonne of king Achaz, whome the Prophete foretolde that shoulde bee borne. But I demaunde by what right he was called *Immanuel*, and howe the earth was subiecte to his gouernement, who as a priuate man ended his life without honour: for shortly after, the same Prophet appoynteth (that same childe who so euer he was) Lorde of the earthe: and they as foolishly doe bable, which will that this shoulde be spoken of the Prophet his sonne: and truely, the Christian wryters were in this matter verry grossely deceiued, in drawing that prophesie whiche foloweth in the next chapter to Christ. The Prophet there sayeth, that by a vision he was commaunded to keepe companie with his wife, and the Sonne which he had begotten, had this name geuen him by God, *Make haste and spoyle: for in that place is onely noted the vehemencie of the warre, which was at hande with horrible destruction, wherby it may easily be gathered that these matters were altogether diuers. Therefore let vs seeke the righte sense of this place, when that at the besieging of the citie of Ierusalem, king Achaz was afraide, naye hee was almoste dismayde with feare: a Prophet was sente vnto hym, who shoulde promisse that GOD would bee the keeper of the Citie: But seeinge a simple promise did not comforte hys confused minde, the Prophette was commaunded to geue him what signe so euer hee shoulde aske, either in heauen or in earthe. VVhen as that wicked hypocrite coueringe his infidelitie refused a signe, the Prophette vrged him more hardlye, and at the lengthe sayd: Yet God shall geue vnto you a signe, for beholde the Virgine shall conceiue and bear a sonne. &c. we interprete this to be spoken of Christ in this manner: All you the posteritie of Dauid, you endeouour as much as in you lieth to blotte out and abolish the fauour promised vnto you, (for the Prophet expressly nameth the house of Dauid in reproche) yet your vnfaithfulness shall neuer bring to passe, but that the truth of God shall haue the vpper hand: God promiseth that this citie shall be safe and free from the enemies. But if his worde be not sufficient, he is ready to geue you a token of assurance at your pleasure: you exclude bothe the graces, & you driue them frō you, yet God wil stand fast in the assurance of his couenaunt, for the promised redeemer shall come, in wyhomed*  
will



will perfectly present himselfe vnto his people. The Iewes obiekt that I-  
saïas shoulde haue done foolishly and absurdly, if he shoulde haue geuen  
to those men in that age, such a signe as should be shewed eight hundred  
yeres after or there about. And heere they very proudly list vp theselues,  
because that this obiection was let slippe and buried, either through the  
vnskillfulnesse or the carelesnesse of the Christians. But the answer seemeth  
not hard to me, if we obserue, that the couenauent of adoption was  
geuen vnto the Iewes, whereof all the rest of God his benefites shoulde  
depend. Therefore there was a general promise, wherby God had chosen  
the children of Abraham as a people for himselfe, vpon the which coue-  
nant all the special promises had their ground. Again, the Messias was  
the foundation of this couenant: Now we perceiue that the cause of the  
deliuerance of this citie was, for that it was the sanctuarie of God, and  
that the redemer was to come out from thence. This respect being taken  
away Ierusalem should haue perished a 100. times. Now let the godly  
readers consider, seeing that the king had openly reiected the signe offered  
him from God, was it not conuenient for the Prophet to goe to the  
Messias? as if he shuld haue sayd: Although this age is vnworthy of that  
deliuerance which I promised from the Lord, yet God being mindefull  
of his couenant, shal deliuer this citie from the enemies. That he might  
therefore shewe them no particular signe to testifie his fauour, this one  
ought to be enough & more then enough, that the Messias should come  
of the stock of Dauid. And it is to be noted, that the Prophet calleth the  
vnbeleuers to the general couenant, to be a maner of reproofe, because  
that they did admit no particular signe. Now it is sufficiently proued as  
I thinke, that when as the gate was shut against al myracles, it was high  
time for the Prophet to repaire to Christe, that the vnbeleuers might  
know that there was no other cause of their deliuerance, then the coue-  
nant which was made with the fathers. And by this wonderfull maner  
of teaching, it was the wil of God to testifie to all ages, that he therefore  
continually was so merciful to the childre of Abraham, because he had  
made a free couenant with them in Christ, and not for any of their de-  
serts. But the Iewes with an other cauil endeouour to slift away this our  
iudgemēt, because that presently it foloweth in the text of the Prophet:  
Afore the childe shall haue knowledge to eschew the euil, and to chuse  
the good, the land shalbe forsaken of 2. kings. &c. Heereof they gather  
that the birth of the childe is promised, which shoulde not be long de-  
laied, otherwise that should not agree which is spoken of the change of  
the kingdoms so hard at hand, which the Prophet declared shuld be be-  
fore the infant had passed the one halfe of his age, I answer, when as I-  
saïas had brought him as a signe which should be the author of saluati-  
on, and saide that an infant should be borne which shoulde be the true  
*Immanuel*, or (that I may vse Paules worde) God manifested in the flesh,  
1. Tim. 3. 16. He then generally speaketh of all the infants of that age,  
for the which matter, there is a strong reason at hand. For hauing first  
spoken of the generall couenant of God, he retourneth to the especiall  
promisse, for the which cause he was sent: so the first place which apper-  
taineth to the last and full redemption, noteth one certaine childe to  
whom the title of God shoulde only belong: but the latter place which is  
referred to that speciall benefit which was then at hand, appoynteth the

time by the infancie of the which then were new borne, or shortly after were to be borne. Hetherto (except I be deceiued) I haue with strong & sound reasons refuted the cauils of the Iewes, wherewith they endeour to ouerwhelme the glory of Christe, least by this prophesie it shoulde shine forth. Now it resteth for vs to take away that cauil in the worde *gimbh*. They very frowardly shake vp Mathew, who proue that Christ shoulde be borne of a virgin, when that the Hebrew word doth simplie note a yong woman, and they scorne vs, as men deceiued with a word wrongfully translated, that we shuld beleue that he was conceived by the holy Ghost, whē that the Prophet only sayth that he was the sonne of a yōg woman. But first therein they shewe ouer much pleasure in contending, while they vrge that worde to be vnderstode of a yong woman known vnto a man, which the scripture attributeth euery where to virgins. The etymologie also agreeth with the same which signifieth a hiding, wherein is noted a maidenly shamefastnesse, they bring one place oute of the Prouerbes, chap. 30. 19. which yet helpeth them nothing at all, for there Salomon speaketh of a maid, whom a yong man loueth, but it doeth not presently folow, that she shoulde be defiled whom a yong man loueth, nay the cōiecture on the other part is more probable. Furthermore, if I shuld graunt that which they require of the word, yet the matter it selfe conuinceth them and enforceth them to confesse that the Prophet speaketh of a wonderful and an vnwonted birth. He crieth that he bringeth them a signe from the Lord, and that no comunō signe but such a one as shuld excel al others: if he had only said that a woman shoulde beare a childe, then howe ridiculous a thing had it beene for him to make so solemne a preface? VVe see how the Iewes through their owne frowardnesse, doe not only set forth themselues to be scorned at: but also the most reuered mysteries of God. And it is not a vaine argument which is gathered out of the whole text: a damsel shal conceiue: why is there no mention made of the man? The prophet commendeth & speaketh of some vnaccustomed & vnusuall thing. Furthermore, the commandement of geuing the name to the child, was geuē to the damsel, in the which matter the Prophet also speaketh of a thing extraordinarie: for although that the scripture declareth that the mothers oft times gaue the names to the childrē: yet they did it by the authoritie of the fathers: therfore the Prophet directing his speach to the damsel, doth in this childe take from the mē what right soeuer the order of nature had geuen them. Then let this remaine stedfast, that the Prophet cōmēdeth this great myracle of God, that al the godly might attētiuely & reuerently consider the same, which the Iewes downworthely prophane, applying that to a cōmon maner of cōceiuing which is spoken of the secrete working and power of the spirite.

23. *His name Emmanuel.* The scripture vseth to speake thus, that God is with vs, when that he is present with vs, with his help & with his grace, & exerciseth the power of his hand to defend vs. But heere is the meane expressed, wherby God communicateth with men: for without Christe we are alienated from God, and by Christ we are not only receiued into his fauour, but we are also made one with him. And that which Paule teacheth to the Ephes. 2. 17. that the Iewes vnder the law were nere vnto God, and that there was a deadly hatred betwene him & the Gētiles, meaneth nothing els, but that God in shadowes & figures gaue signes of his

his presēce vnto this people which he had adopted, for that promise was in force, God in the midst of thee. Deu. 6. 15. & 7. 11. Altho this is my rest, Psal. 132. 14. But seeing that familiar coniunction of the people with God, did depend of the mediator, because that in substance he was not yet fully reuealed, by signes he was shadowed. His seat and his dwelling place was placed betwene the Cherubims, because that the arke was the figure and the visible pledge of his glory. But in Christe no more a shadowed but a perfecte presence of God was geuen and shewed vnto the people: for the which cause Paul sayth to the Col. 2. 9 that al fulnesse of the Godhead doth dwell in him bodily. And truly, he could not otherwise haue ben a lawfull mediator, except that vnseparable conioyning of both the natures in him had ioyned men to God: neither is there any cause why the Iewes shuld iangle, that the name of God is often transferred to those monuments, wherein he witnesseth his presence to the faithful: for it cannot be denied but that this name containeth in it a secrete contrariety, which cōpareth the presence of God reueled in Christ, with the whole maner of his presence, as he was shewed to the old people before the cōming of Christ. If the cause of this name begā then in dede to be manifest, whē that Christ appeared in the flesh: then it foloweth that in times past God was ioyned to the fathers not fully, but only in parte: wherof againe it is concluded, that Christ is God manifested in the flesh. And he hath exercised the office of a mediator euen frō the beginning of the world. But because al this did depend of the later reuelation, then as though he were cloathed with a newe person, he was woorthely at the length called *Immanuel*, when as he came fourth as a priest, who with the sacrifice of his owne body shuld wash away the sins of men, & with the price of his owne blood shuld reconcile them to his father, & to be short, shoud fulfil al the partes of mans saluation. So first in this name the diuine maiestie of Christ is to be cōsidered of vs, that it may haue that reuerence of vs which is due to the only & the eternall God. But yet neuertheles that fruit is not to be neglected, which God would therof gather & receiue from vs: for as oft as we behold God & man in the person of one Christ, we may certainly determine that God possesseth vs, if by faith we be ioyned vnto Christ. That the number is changed in that verbe, *they shall call*, it differeth nothing from those things which I spake before, the Prophet speaketh to one virgine, and therefore hee vseth the second persone, *thou shalt call*. But for what cause this name was firste vttered, this is the common confession of all the godly, that God gaue himselfe in Christ to be enioyed of vs.

24. *Ioseph being raised.* The readinesse of the obedience which is heere described, doeth make no whit lesse to testifie the certaintye of the faith of Ioseph, then it doeth for the praise of his obedience; for excepte that euery doubt hadde beene taken away, and his conscience very well settled, he neuer so willingly and so sodainly had changed his counsell and taken his wife, through whose companie hee lately iudged himselfe to haue bene defiled, therefore there was some note of the power of God imprinted in his dreame, which suffered not his minde to wauer. Then folowed the effecte of faith, that the will of God being knowen, he presently prepared himselfe to obey it.

25. *He knew her not til thee.* Vnder the coulour of this place, Heluidius in times past moued great troubles in the church, for that he would gather therof, that Mary was a virgin but vnto her first birth, & that after she had other children by her husband. The perpetual virginitie of Mary was very sharply and copiously defended by Hierome, let this one thing suffice vs, that it can be very fondly and il gathered out of the wordes of the Euangelist what became of her after that Christ was borne. Hee is called the first borne, but not in anye other respecte, but that we might know that he was borne of a virgine. It is denied that Ioseph had to do with her, vntill shee had brought foorth: this also is restrained vnto the same time, but what folowed after he doeth not declare. It is sufficiently knowen that such is the vse of the scriptures: and certainly, no man wil at any time mooue question of this matter, except he be curious: and no man wil obstinately stand in the same, except he be a contentious brabler.

## Luke 2.

Mathew.

Marke.

1. *And it came to passe in those dayes, that there came a commaundement from Augustus Caesar, that all the world should be taxed.*

2. *This first taxing was made, when Cyrenius was gouernour of Syria.*

3. *Therefore went all to be taxed, euery man to his owne Citie.*

4. *And Ioseph also went up from Galilee out of a citie called Nazareth, into Iudea, vnto the city of Dauid, which is called Bethlehems. (because hee was of the house and linage of Dauid)*

5. *To be taxed with Marie, that was gotten him to wife, which was with childe.*

6. *And so it was that while they were there, the daies were accomplished that shee shoulde bee deliuered.*

7. *And shee brought foorth her firste begotten sonne, and wrapped him in swadling clothes, and laide him in a cratche, because there was no rōume for them in the Inne.*

Luke declareth howe it came to passe that Christ should be borne in the citie of Bethlehem, when that Marye his mother dwelte in an other place, and was now nere vnto her trauel. And first he excludeth all humane counsel, when he sayth that Ioseph and Mary left their house and came thither, that they mighte bee taxed accordinge to their familie and stocke. If through the their owne deuise and counsell, they hadde chaunged their place that Mary might be deliuered in Bethlehem, then should we only haue considered the persons themselues: but now, when that they haue no other purpose, but that they might obey the commaundement of Augustus, we plainly see that they as blinde folkes were led by the hande of God thither, where it behoued Christ to be borne. And this semeth to fal out by fortune, as prophane men ascribe vnto fortune al other things which are not gouerned by the determined counsell of men.

But



But it is not sufficient simple to beholde what is done, but we muste also remember what was forespoken by the Prophet many ages before. And this comparifon shall evidently shewe, that this taxe was not commaunded by Augustus Caesar, and Ioseph and Marie remoued not from their house, that they might at that time come to Bethlehem, without the wõderful prouidẽce of God: so we see that somtime the holy children of God, although they wander in minde, not knowing whether they goe, yet they holde the right way, because the Lord directeth their steps: and the wonderful prouidence of God doth no lesse shew it selfe in this, that the tyrannical gouernmẽt draweth Marie from her house that the prophesie might be fulfilled, God by his Prophet had apoynted the place (as we shall after see) where he would his sonne should be borne: but if Mary had not by force ben compelled, she had determined to haue bene laid at home. Augustus commanded that a taxe should be seased in Iuda, & that euery man shuld geue his name, that thence forth they might pay a yerely tribute, which before they were woont to pay to God. So that which God vsed to require of his people, a prophane manne doeth violently snatche vnto himselfe: and that were as much, as if hee shoulde binde the Iewes wholly to himselfe, and should forbid that after that they should be accompted for the people of God. So when the matter was come to vtter despaire, and the Iewes seemed for euer to be cut off and alienated from the gouernment of God: God doth not only speedily and beyond the hope of all men, geue a remedy, but he vseth that wicked tiranny for the redemption: for the gouernor (or whosoeuer he was that was Caesar his deputie) while he executed that which was geuen him in commaundement, was the secrete messenger of God, to fetch Mary to the place apoynted of God. And certainly to this purpose tender the whole historie of Luke, that the faithfull might knowe that Christ was brought forth from his birth by the hand of God. For this auaileth not a litle for the assurance of faith, that Marie was sodenly and againste her owne minde drawn to Bethlehem, that the redeemer might come frõ thence, as he was promised.

1. *All the world.* This Synecdoche ought not to seeme hard, seeing that it was vsed in diuers places by the Romane wryters: and I doubt not but that this taxe was generall throughout all the prouinces, that it might be the more tollerable and not so odious, yet the manner of the tribute might be diuers. That this was the first taxing I interpeat, because that the Iewes then as it were throughlye tamed, hadde this newe and vnaccustomed yoke laide vpon them. For that whiche some saye that it was the first after that Cyrenius was gouernour of Syria, hath no colour in it: for there was a yearelye tribute, but the description or taxing was not made euery yeare. Therefore this is the meaning, that the Iewes were then more grieuouly oppressed. There is no absurditie in the diuersitie of the Gouernours name, while some call him Cyrenius, some Quirinus or Quirinius: for wee knowe that the Greekes in translating the Latine names, often chaunge somewhat in the pronounciation. But there riseth a farre greater difficultie then this from other where: for Iosephus in his eighteenth booke of Antiquities the first chapter, declareth that when Archelaus was banished to Vienna, Quirinus came as Proconsull, who shoulde vnite Iudea to the prouince of Syria.

Also it is agreed vpon amongst the wryters, that Archelaus reigned nine yeares after the deathe of his father Herode, whereof it is gathered, that there were aboute thirteene yeare betweene the birthe of Christe, and this taxing. For almoste all subscribe to Epiphanius, who affirmeth that Christe was borne the xxxij. yeare of the reigne of Herode, that is foure yeares before his death. This also is not a litle doubtfull, that the same Iosephus in the thirde chapter of the 18. booke, sayeth that this taxing fell in the 37. yeare after the victorie wonne at Actium. If that be true, Augustus liued almoste seuen yeares longer at the moste, so eight or nine yeares shall be detracted from his age. For it appeareth out of the third after Luke, that he had then reigned but fifteene yeare. But seeing it is certaine that the age of Christe is better knowen, then that the same ought to be called into question, so it is not vnlike but that Iosephus had forgotten himselfe in this matter, as also in manye others. And truely the Chronicles declare that Quirinus was Confull aboute nineteene yeares before that Antonius was ouercome, and that Augustus enioyed the Empire alone, so hee was a very olde manne when hee was sent into the prouince. Obserue that the same Iosephus numbred foure gouernours of Iudea in the space of eight yeares, yet he graunteth that the fift gouerned eleuen yeares: that was Valerius Gratus whome Pontius Pilate succeeded. Yet there may be geuen an other aunswere, that they coule not goe through with the taxe, presently as it was commaunded, for Iosephus declareth that Coponius was sente thither with an hoste, that he might keepe the Iewes vnder, whereof it is easily gathered that through the tumult of the people, this taxe was for a time hindered. And the woordes of Luke doe beare this interpretation, that there came out a commaundement about the time of Christes natiuitie for taxing the people: but the description could not be made, except the estate of the kingdom had ben chaged, because that Iudea was brought into a part of the prouince: so this latter part was added in steade of correction. This first description was vnder the gouernour Cyrenius: that is, it was then first brought to effecte. Though the question is not yet wholly answered. For to what purpose shuld the people be taxed, whē that Herode gouerned Iudea, who paid no tribute to the Romane Empire. I answere there is no absurditie in the matter, if Augustus (that hee might accustome the Iewes to the yoke, whose stubbornnes was sufficiently knowen) would also haue them taxed vnder Herode: and the peculiar kingdome of Herode was no hinderaunce but that the Iewes in the name of a tribute might pay somewhat for euery of their heades to the Romane Empire: for Herode only reigned by entreatie, and almoste seruilely. I knowe not from whence Eusebius tooke that which hee sayeth, that this taxing was decreed by the consent of the Senate.

7. *There was no rouse for them in the Inne.* Heere we see not only howe poore Ioseph was, but also how sharpe that tyrannie was, that no excuse is receiued, but that Iosephe is compelled in that troublesome time to bring his wife neare vnto her trauel, with him. And it is to be supposed that they which came of the kingly stocke were more sharply and more reprochefully handled then the rest. Ioseph was not so blockishe, but that hee was carefull to provide for the trauell of his wife, and so hee would willingly haue eschewed this necessitie.

But

But because he could not enforced, he geueth place, and commendeth himselfe to God. Yet wee see what a beginning of life the Sonne of God hadde, and in what place and swadling clowtes he was entertained. And the maner of his birthe was suche, because that to this ende hee tooke our flesh, that for our sakes he might humble himselfe: therefore he was cast out into a stable, and laide in a maunger, and hadde the rounte of a guest denied him amongste menne, that hee mighte open heauen for vs, not onely as guestwise, but as an eternall kingdom and an enheritaunce, and that the Aungelles shoulde admitte vs into their felowshippe.

Luke 2.

Matthew.

Marke.

8. And there were in the same country shepherdes, abiding in the field, and keeping watche by night because of their flocke.

9. And loe, the Aungell of the Lorde came vpon them, and the glory of the Lord shone about them, and they were sore afraide.

10. Then the Aungell sayde vnto them, Bee not afraide: for beholde, I bring you tidings of great ioy that shall be to all the people:

11. That is, that vnto you is borne this daye, in the Citie of David a Saviour, whiche is Christe the Lorde.

12. And this shall be a signe to you, yee shall finde the childe swaddled, and laide in a cratche.

13. And straight way therewas with the Angel a multitude of heauenlye souldiours praisinge God, and saying:

14. Glorie bee to God on highe, and peace in earth, towards men good will.

8. And there were shepherdes. It shoud haue bene in vaine to haue Christ borne in Bethlehem, except it were knowne to the world. Yet the maner which Luke describeth semeth vnlikely in the iudgment of men. First; Christ is reuealed but to a few witnesse, and that in the darke night. Then, when God had at hand many both honourable and excellent witnesse, which being put by, he chuse only shepherdes, that is, menne contemned and of no estimation. The reason and wisdom of flesh must of necessitie heere become foolish, and lette vs confesse, that the foolishnesse of God excelleth what soeuer is, or seemeth to be wise in this world. 1. Cor. 1. 25. But this also was a part of the humbling of him, not that any thing of the glory of Christe was by this taken away, but onely that he shoulde lie hidde for a time. Furthermore, as Paule, 1. Cor. 2. 4. admonisheth, that the Gospell is contemptible according to the flesh, that our faith mighte be grounded in the power of the spirite, and not in high woordes of mannes wisdom, or in any glory of the worlde: So God from the beginning laide vp this incomparable treasure in fraile vesselles, that the obedience of our faith mighte the better be proued.

VWherefore if we desire to come to Christ, let it not grieue vs, to followe them whome the Lord to the ouerthrowing of the pride of the world, hath taken as masters euen out of the filth of the beastes.

9. *The Angell of the Lorde came.* He sayeth, that the glory of the Lorde shone about the shepheards, wherby they might know the Angell. For it should haue little auailed to haue that tolde them of the Angel, which is reported by Luke, except God by some visible signe had witnessed that that came from him which they heard. Therefore the Angell appeared vnto them not in any common shape, or without dignitie, but adorned with a brightnesse of heauenly glory, which should moue the mindes of the shepheards, that they might receiue the word which was brought them no otherwise, then as oute of the mouthe of God himselve. From thence came that feare, whereof Luke presently speaketh, whereby God yseth to humble the hearts of men, that he might gette reuerence to his woorde, as I haue before declared.

10. *Be not afraide.* This exhortation tendeth to the taking away and lightening of the feare: for although it be profitable that the mindes of menne should be stricken with feare, that they mighte learne to geue God his honour, yet together with it they haue neede of comforte, least they should be vtterly ouerwhelmed. For it can not be, but that the maiestie of God should swalowe vppe the whole world, if the terrour that it hath in it, were not mixed with some sweetenesse. Therefore the reprobate fall downe halfe deade, because hee appeareth to them but as a iudge: but the Angel that he might refresh the mindes of the shepheards, testifieth that he was sent for an other ende: namely, that he might declare the mercy of God. For this voyce doeth not onely raise vppe those menne that are fallen, but restoreth those that are lost, and calleth backe from death to life, where they heare that God is mercifull to them. But the Angell sayeth that he bringeth tidings of great ioy, then hee addeth the cause or matter of this ioy, that there is a Sauour borne. By which wordes we are first taughte, that vntill menne haue peace wyth God, and that they be reconciled by the grace of Christ, what ioy soeuer they conceiue, is but vaine and deceitfull. The wicked ones do often triumph with a drunken and a madde mirth: but except there be a meane and a pacifier betweene God and them, of necessitie they must be miserablye tormented with blinde stinges of their conscience. Furthermore, although that flatteringly and daintily they nourish vppe themselves in delights, yet their pleasures are so many torments to them. This then is the beginning of a perfecte ioy, to feele the fatherly loue of God towarde vs, who onely geueth peace to our mindes: and this is the ioy in the holy Ghost, wherein Paule sayeth that the kingdome of God doeth consist, Rom. 14. 17. And that Epithyte of *Great* is therefore added, that we might not onely knowe that we should especially ioy in our saluation offered vs in Christ: but that the greatnesse of this good is such and so vnmeasurable, that it woorthily recompenceth all the sorowes, griefs and troubles of this present life. VWherefore let vs learne so to be satisfied with this one Christ, that the feeling of his grace might exceede all the troubles of the flesh, yea and at the length abolish the same. *That shall be to all the people.* Although the Angell speaketh to the shepheards onely, yet he declareth that this message of saluation which he bringeth them,

reachede



reacheth further, so that not they onely should heare it priuately, but others also shoulde heare the same. Furthermore obserue that this ioye is sayd to be common to al people, because it was generally offered to all. For God promised Christ, not to one, or to other, but to all the seede of Abraham.

And that the Iewes, for the moste parte, were deprived of that ioye, which belonged vnto them, was because of their vnbeliefe: as at this day God calleth generally all to saluation by the Gospell, but the vnthankfulnesse of the world bringeth to passe, that few inioy this grace equallye profered to all. Therefore this ioy being included amongst a few, is yet called common in respect of God. But although the Angel speaketh onely of the elect people, yet now that the wall is broken downe, the same message belongeth to al mankinde: for Christ preacheth peace not only to them which are nere: but also to them that are farre off; and no lesse vnto straungers, then to them that are of the household. Eph. 2. 17. But because that vntil the comming of Christ this couenaut was peculier with the Iewes, therefore the Angell seperateth them from all other nations.

11. *Vnto you is borne this day.* Here is expressed the cause of the ioy, as euen now wee declared, that is, because the redeemer, which in tymes past was promised, is borne: who should restore the Church of God into his estate. And the Angell doth not speake, as of a thing vterly vnknown, but he taketh the beginning of his message out of the law & the Prophets: because that it had bene in vaine for him to haue yfed this manner of speech to the Gentiles and prophane men. Christ the Lord to you is borne a Sauour: that same is also the cause why hee maketh mention that hee was borne in the cite of Dauid, which had bene in vaine, but for the renewing of the remembrance of those promises, which were euery where known and famous amongst the Iewes. To be short, the Angell applyeth his speech to his hearers, which were not altogether ignoraunt of the promised redemption. And hee ioyneth the Gospell with the doctrine of the law and the Prophets, as that which springeth out of that fountaine. But seeing that *Soter* expresseth more amongst the Greekes, as Cicero witnesseth, Verrina 4. 109. then Seruator dooth amongst the Lattins: and that there is not extant a latine word, which answereth vnto the same: I haue thought it better to speake barbarously, then to diminish any thing from the power of Christ: And I doubt not but that the common interpreter, and the olde doctours of the Church, had the same purpose: therefore is Christ called *Saluator*, as he which bringeth full saluation. And also this pronowne *to you*, hath a great Emphasis: for it should but finally auayle to heare that a Sauour was borne, except that euery man might apply it, as that he was borne to him. In this manner speaketh *Isaias*, chap. 9. 6. A childe is borne to vs, a sonne is giuen to vs. So also saith *Zacharyas* 9. 9. Behold thy king commeth vnto thee, poore.

12. *And this shal be a signe vnto you, you shal finde the childe swaddled.* The Angel answereth to that, whereat the Shepherdes might haue taken offence, and whereby their faith might haue bene hindered: for what a mockery is it, to see him layd in a stall, which was sent from God, as the king and onely Sauour. Therefore, least this vile & abiect estat of Christ, should

fear the Shepherdes from faith in Christ, the Angell foretelleth them what they shall see. And this order (which to the iudgement of manne may seeme absurde, and almost ridiculous) doth the Lord dayly vse towards vs. For by the voice of the Gospell sent downe from heauen hee doth commaund vs to imbrace Christ crucified, and he setteth signes in earthly and transitorie elements, which might lift vs into the glory of blessed immortalitie: so hee promising vs a spiritual righteousnes, setteth a litle water before our eies, and he sealeth eternall righteousnes to our soule by a small taste of bread and wine. If that the stable offend not the shepherds, and that they neuerthelesse seeke their saluatiō from Christ, and that they submit themselues vnder the gouernment of him, being yet but an infant, there ought no signe, be it neuer so contemptible darken his glory with vs: but at the least that wee might humbly worship him, sith that he is ascended into heauen, & sitteth at the right hand of the father.

13. *And straight way there was a multitude.* Although that in one Angel there was giuen a shew of Gods glory: yet GOD would that his sonne should be more royally adorned, and that aswell for the confirming of vs, as of the shepherdes. The credit of two or three witness is sufficient amongst men to take away a doubt: but the heauenly host with one consent and with one voyce giue testimonie to the sonne of God. Then what a peruerse were it, not to credit the generall testimonie of the Angells, whereby our saluation in Christ is witnessed? whereby we gather how detestable this incredulitie is vnto God, which disturbeth this sweete harmonie both of heauen and earth? Againe, we are to be condemned of more then beastly blockisanes, if this song (which the Angels with one consent haue song that they in wordes might beginne to vs) doe not kindle in vs a fayth and an endeuour to praise God. Adde this also, that the Lord would by this example of heauenly melody, comend vnto vs the vnitie of faith, and exhorte vs with one consent to sing his praises vpon the earth.

14. *Glory in the hyghest.* The Angels begin with thanks giuing, or with the praises of God, because that the scripture euery wher teacheth vs that we are redeemed frō death, to this end, that aswell in tongue as in works we might testifie our thankfulness to God. Let vs therefore remeber that this is the finall cause wherfore God reconciled vs to himselfe by his only begottē sonne, that the riches of his grace & great mercie being made knowne, his name might be glorified. And at this day how much euery one of vs is strengthened through the knowledge of grace to set forth the glory of God, so much hath he profited in the faith of Christ: yea as oft as mention is made of our saluation, we must know that there is as it were a signe giuen vs, to stirre vs vp to giuing of thanks and prayes vnto God. *In earth peace.* This is the more vsuall reading, that then the third clause may follow, *towards men goodwill.* And although for the sum of the matter there is no great difference, which of the two thou readeest: Yet the other interpretation seemeth to agree better, because it is not to be doubted, but that these two clauses agree together, *Glory to God on high, and in earth peace:* but except thou opposest men vnto god, it cannot be a full Antithesis. Peraduenture this preposition *Endeavored* the interpreters: because that the sense of the words was darke, to say peace to be in men. But seeing that in many places of the scripture this prepositiō is superfluous, there

there is no cause why it should hinder vs. Yet if any had rather place it in the latter clause, the same sense shall still remaine, as I will presently declare. Now it is to be seene what the Angels meane by this word *peace*: certainly they speak not of the outward peace, which men maintaine betwene themselves, but he saith that the earth is appeased, when men are reconciled to God, & are quiet within in their minds. We know that we are borne the children of wrath, and by nature that wee are enemies to God; so that it is then necessary that we should be vexed with horrible disquietnes, so long as we finde God offended with vs: therefore a short and an euident definition of peace is to bee gathered of the contraries, that is of the wrath of GOD, and the terrour of death, and so there is a dubble relation to be had: the one to God, the other to men, because that we haue then peace with God, and he blotting out our guiltines: & not imputing our finnes, beginneth to be mercifull vnto vs: and we resting in his fatherly loue; do call vpon him with a sure faith, & without feare we reioyce in that saluation promised vs. And although that in Iob 7. 1. the life of man vpon earth is called a continual warfare, and the thing it self declareth that there is nothing more troublesome then our estate, while we remaine here in the world, yet the Aungelles expressly place peace on the earth, that wee might know that no troubles can hinder vs, but that we enioying the grace of Christ, might haue settled & quiet minds. therefore let vs remeber that there is a seat of peace placed euē in the midst of the stormes of réptations, amongst diuers dangers, amongst violent répests, in the midst of battels & feares, least our faith being driuen back with any of these engines, should wauer or waxe faint. *Good will*, I know not how it came to passe, that it was put in the genetie case: certainlye the cōmon translation, which hath vnto men of *goodwill*, ought not onely to be forsaken as adulterous, but because it corrupteth the whole sense. Yet many are deceaued also, which reading it in the nominatiue case, *good will* doe referre the same to men, as if it were an exhortation to them to embrace the grace of Christ. I graunt that it is no otherwise confirmed, then as God offereth his peace vnto vs, except that we receiue the same. But seeing that *Eudokia* is taken in euery place in the scriptures, for that which the Hebrewes call *disan*, the old interpreter translated it *Beneplacitum*. This place is very y<sup>e</sup> expounded of the accepting of grace. But that which the Angels speak of, doth rather shew the fountaine of peace, that we might know that it is a free gift, & to flow out of the meere mercy of god. If you please to read it *Good will in men*, it shal not be amisse in respect of the sense: for in this maner of speech the cause of the peace shal also be noted: that is, that God freely accepteth men into his fauour, with who he before had warlik or deadly discord. If thou wilt read peace of good-will, for willing, I wil not be against this exposition: yet that is the plainest to haue *Eudokian* put apposituely, that we might know from whence peace commeth to vs.

Luke. 2.

Matthey.

Marke.

15. And it came to passe, when the Angelles were gone awaye from them into heauen, that the Shepherdes said one to another, let vs go then vnto Bethlehem, and see this thing that is come to passe, which the Lord hath shewed vnto vs.

16. So they came with hast, and founde both

Mary

Mary and Ioseph, and the babe layd in the cratch.

17. And when they had seene it, they published abroad the thing, which was tolde them of that childe.

18. And all that hearde it wondred at the thinges, which were tolde them of the Shepheards.

19. But mary kept all these sayinges, and pondered them in her heart.

20. And the Shepheardes returned, glorifying and praising God, for all that they had heard and seene, as it was spoken vnto them.

21. And when the eight dayes were accomplished, that they should circuncise the child, his name was then called Iesus, which was so named of the Angel, before he was conceived in the wombe.

15. After the Angelles were gone away. Here is the obedience of the Shepheardes described vnto vs: for when the Lord had appoynted them as witnesses of his sonne to all the world, hee effectually spake to them by the Angelles, least that should be forgotten, which was tolde them. It was not plainely and by worde commaunded them, that they shoulde come to Bethlehem: but because that they sufficiently vnderstoode that the counsell of God was so, they make haste to Christe, as at this daye, when we know that Christe is shewed vnto vs, to this ende, that our heartes by faith might come vnto him, our loytering cannot bee excused.

And Luke doth not in vaine declare that the Shepheards tooke counsell of their iourney as soone as the Angels were departed, least we suffer (as many vse) the word of God to vanish away with the sound, but that it may take liuely rootes in vs, and thereby that it may bring forth his fruite, when it hath ceased to sound in our eares. Furthermore, it is to be noted, that the Shepheardes doe mutually exhort one another: for it is not sufficient for euery one of them to looke to themselves, excepte that also there be vsed mutuall exhortations. Luke amplifieth the praise of their obedience, when he saith that they made haste, euen as a promptnesse of fayth is also required of vs. VVhich the Lord hath shewed vnto vs. Very skilfully and rightly doe they ascribe that to God, which they heard not but from the Angel, for, whome they acknowledge as the minister of God; they also thinke worthy of that auctoritie, as if he had put on the person of the Lord. Therefore for this cause doth the Lord call vs back often vnto himselfe, least the maiestie of his word should become of no estimation in the sight of men. Again we see here, that they accompt it to bee an offence in them to neglecte that treasure shewed them of the Lorde: for of that knowledge reuealed to them, they argue that they must go to Bathlehem, that they may see. And so it behooueth euery one of vs, according to the measure of his faith and vnderstanding to be prepared to follow whether as God calleth.

16. They found Mary. That truly was an vnseemely fight, and by that onely they might haue bene driuen from Christe: for what is there more vnlikely, then to beleue that hee should be king of all the people, who



who was not accounted worthy of a meane place among the common people? and to hope for the restitution and saluation of the kingdome from him, who for his want & pouertie was throwen out into a stable? Yet Luke writeth that none of these thinges hindred the Shepheardes, but that with great admiration they prayſed God: namely because that the glory of God was thoroughly fixed in their eies, and the reuerence of his word printed in their mindes, that whatſoeuer they mette with either infamous or contemptible in Chriſt, they with the height of their fayth doe eaſily paſſe ouer the ſame. Neither is there any other cauſe why euery of thoſe ſmall offences doe either hinder or turne our faith from the right courſe: but because that we taking ſmall hold vpon God, are eaſily drawne hether and thither. For if this one cogitation poſſeſſed all our ſenſes, that wee haue a certaine and a faythfull witneſſe from heauen, it were a defence ſtrong and ſtable enough againſt all kinde of temptations, and it ſhoulde well enough fortifie vs againſt all offences.

17. *They published abroad the thing which was tolde them.* Luke commendeth the fayth of the Shepheardes, in that they deliuered ſincerely through their handes, that which they receiued from the Lord: and it is profitable that the ſame ſhould be witneſſed for all our ſakes, that they might be, as ſecond Angelles for the confirming of our fayth. Again, Luke teacheth that they reported that which they had heard not without profit. And it is not to be doubted, but that the Lord gaue effect to their word, leaſt it ſhould be mocked or deſpiſed. For the eſtat of the men diſcredited the matter, and the matter it ſelfe might ſeeme to be but fabulous. But the Lorde ſuffereth not thoſe thinges to bee in vaine, which hee enioyneth them. And although this manner of working ſmally pleaſeth the iudgement of men, that the Lordes will is that his word ſhould bee heard of poore and meane men: yet it is approoued of God himſelfe, and vſed partly to humble the pride of fleſh, and partely to prooue the obedience of the fayth: but that al men meruaile, and no manne moueth his foote, that hee might come to Chriſte: hereof it may be gathered, that they hearing of the power of God were amaſed, not being ſtricken with any earneſt affection of the heart: wherefore this word was not ſo much ſpread abroad for their ſaluation, as that the ignorance of all the people might be inexcusable.

19. *Mary kept all thoſe.* The diligence of Marye in conſidering the workes of God is propoſed to vs for two cauſes. Firſt, that wee might know that the keeping of this treaſure was layde vp in her heart, that, that which ſhee had layd vp with her, ſhee might publiſh the ſame to others in time conuenient. Next, that all the godly might haue an example which they might followe. For if wee be wiſe, this ought to bee the eſpeciall trauell, and the chiefe ſtudie of our life, that wee might be diligent to conſider the workes of God, which ſhould buylde vp our faith. Furthermore, the word *conſerue* is referred to the memorie: and *Symballein* doth elſe ſignifie to conferre, as to make vp one perfect body, by gathering all thinges together, which agreed amongst themſelues to prooue the glory of Chriſte. And Mary could not wiſely conſider the value of all thinges together, but by conferring ſome thinges with others.

21. *Glorifying and prauiſing of God.* This alſo appertaineth to the common vſe

vse of our faith, that the Shepherdes might certeinly know it to be the work of god. And the earnest glorifying of God which is praised in the, is a certeine secrete reproofe of our sluggishnesse, or rather of vnthankfulnessse: for if the swathing cloutes of Christ so much preuailed amongst them, that they could rise out of the stable and cratch euen vnto heauen: howe much more effectually ought the death and resurrection of Christ be with vs, that we might be lifted vp to God. For Christ was not onely lift vp from the earth, that he might draw all things after him: but he sitteth at the right hand of the father, that we which are pilgrims in this world, might with our whole hearte meditate of the heauenly life. But Luk declareth the true nature of godlines, whē he saith that the witnesse of the Angell was in steede of a rule to the Shepherdes, to the which they directed all thinges. For then is faith rightly holpe by the workes of God, if it directeth all thinges to that purpose, that the trueth of God, which is reuealed in his word may more clearly shine forth.

21. *That the childe should be circumcised.* That which generally is to be considered of circumcision, let the readers fetch out of Ge. 17. 10. It shal be sufficient at this time briefly to touch those thinges, which beelongs to the person of Christ. God would that his sonne should be circumcised, that he might be subiect to the lawe: for circumcision was a solempne signe, wherewith the Iewes were initiated into the obseruation of the lawe. Paule declareth the end, Gal. 4. 4. when he saith that he was made vnder the law, that he might redeeme them which were vnder the law. Therefore Christ taking circumcision professed himself a seruant of the law, that he might obtaine libertie for vs. And so by this meane not onely the seruitude of the lawe was abolyshed by him: but the shadow of the ceremonie was applyed to his sound and perfect bodye, that it might soone take an end. For although the abrogating of it depended of the death and resurrection of Christ, yet this was a certaine beginning of the same, that the sonne of god suffered himselfe to be circūcised. *His name was then called Iesus.* This place also witnesseth, that it was a manner receiued amongst the Iewes, that on the day of circumcision, they gaue names to their children, as we at this day vse to doe at baptisme. But the Euangeliste noteth two thinges, that the name of Iesu was not giuen vnto the sonne of God, rashely or for the pleasure of men, but that the Angel brought it from heauen: The that Ioseph & Mary obeyed the commandement of God: & this is the consent of our faith with the word of God, that that word going before, wee should speake to the same, and our faith shoulde answere to his promises. Especiallye Luke commendeth vnto vs the order of publishing of the word, when hee saith that saluation was testified by the mouth of men, which was promised by the Angell from aboue through the grace of Christ.

Matth. 2.

<p>1. When Iesus then was borne at Bethlehem in Iudea, in the dayes of Herode the king: beholde there came wise men from the East to Ierusalem,</p> <p>2. Saying, where is the king of the Iewes that is borne? for we haue seene his starre in the East,</p> <p style="text-align: right;">and</p>	<p>Marke.</p>	<p>Luke.</p>
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and are come to worship him.

3. VVhen king Herod heard this, hee was troubled, and all Ierusalem with him:

4. And gathering together all the chiefe Priestes and Scribes of the people, he asked of them where Christ should be borne.

5. And they sayde vnto him, at Bethlehem in Iuda: for so it is written by the Prophet:

6. And thou Bethlehem in the lande of Iuda art not the least among the princes of Iuda: for out of thee shall come the gouernour, that shall feede my people Israel.

1. VVhen Iesus was then borne. Matthew concealeth the cause whye Christ was borne at Bethlehem: but the spirit of God, who had appointed the Euangelistes as his Scribes, seemeth aduisedly so to moderate their stile, that with most notable consent, they al write one and the same historie, though it be in diuers manners: that thereby the trueth of God might be the more certeine and euident, when as it was openly manifest, that his witnessers did not purposely before consent to speake, but euery one separate from other, nor hauing one respecte of an other, did simply and freely write that, which the spirite taught them.

Furthermore, here is a historie declared worthy to be remembered, that God fetched wisemen out of Chaldea or Persia, which should come into Iudea to worship Christ, where hee lay without honour, and contemned. Truly a wonderfull counsell of God, that God would his Sonne should come forth into the world vnder this obscure humilitie: yet hee excellently adorned him, as with phrases; so with other tokens, least any thing for the triall of our faith had beene wanting from his diuine maiestie: yet here is to be noted a notable harmonie of thinges seeming to be repugnant. The starre from heauen declareth him to be a king, whose throane is the beastes stall, because that hee is denied a place euen amongst the common sorte of men. His maiestie shineth in the East, which not onely appeareth not in Iudea, but is also disiled with many reproches. To what purpose is this: namely, the heavenly fathers will was to appoint that the starre and the wisemen should lead vs the right way to his sonne: but yet hee stripped him naked of all earthly honour, that we might know his kingdome to be spirituall. VVherefore this storie is not onely profitable, because that God brought these wisemen to his sonne, as the first fruites of the Gentiles: but also because hee would set forth the kingdome of his sonne, as with the praise of them, so of the starre for the helpe of our sayth, least the wicked and malicious dispire of his own nation, should cause him to be despised of vs.

It is sufficiently knowne, that the Astrologers and Philosophers with the Perseans & the Chaldeans were called Mag. (i. wisemen:) Therefore is it easily to be coniectured that these came out of Persia. Furthermore how many they were in number, it is better not to know, because the Euangeliste doth not expresse it, then rashly to affirme for certaine, that which is doubtfull.

A childish error lead the Papistes, that they imagined them to be three, because Matthew saith that they offered gold, frankincense and mirrh: as if hee should distinctly assigne a proper office to euery of them, and that rather hee should not declare that these three things were generally offered by them. VVhosoever that old writer was, whose vnperfecte commentarie yppon Matthew beareth the name of Chrysostome, and is accompted amongst Chrysostomes workes, saith that they were fourteene: which hath no more colour, except that peradventure it came by tradition of the fathers, yet that same also hath no assurance. But the Papistes are more then ridiculous, which imagined to themselves that they were kinges, because they did read that beefore sayde Psal. 72. 10. That the kinges of Tharsis, of the Isles and of Saba should come, which should offer giftes to the Lord: Verily they are wise workemen, who that they might giue a newe shape to men, they haue begun at the turning of the worlde: for of the South and VVest they haue made the East.

And it is not to be doubted, but that by the iust reuenge of God, they were so amased, that their grosse ignorance might be laid open to the reproofe of al men, who made no religion to corrupt the trueth of God, and to turne the same into a lye. But here is first demanded, whether this starre was one of the number of them, which the Lord in the beginning created, for the garnishing of heauen: then whether the knowledge of Astrologie brought these wise men hether, that thereby in mind they conceaued the birth of Christ. Although we may not contentiously stricke of these matters, yet it is to be gathered out of the words of Matthew, that it was not a naturall starre, but extraordinary: for it was not by the course of nature, that at certein times it vanished away, and after sodenly shone againe: then that it went a streight course towardes Bethlehem, and at the length that it stooode fixed ouer the house wherein Christ was, none of which thinges agreeth to naturall stars. It is more probable that it was like to a Comet, and that it was seene in the ayre, rather then in heauen. And it is no absurditie, that Matthew speaking according to the manner of the people improperly called it a starre: hereof is almost gathered an answer of the second question. For seeing it is certaine, that Astrologie is contained within the boundes of nature, the wise men could not by the onely direction of the same haue come to Christ: therefore it behoued them to be holpen by a secrete reuelation of the spirite: yet I deny not but that they had some beginning or feede out of the arte: but I say it was necessary that the same shoulde be help with some new and extraordinary reuelation, least it should be in vaine or vanish away.

2. *VVhere is hee that is borne king?* That some interpreters thinke a king borne, to be secretly opposed against a king made or created, seemeth to me to be too subtil: therefore I take it more simplye that the wise men meane that this king was lately borne, and remaineth yet an infant, that they might make a difference betweene him and a king growen in age, and holding the gouernment of the people: for presently they say, that they were moued neither with the fame of his actes, or with his present greatnesse openlye knowne, but by a diuination from heauen, of a thing that was to come. But seeing that the sight of the starre was so ef-

fectuall



ſeſtuall with the wiſemen, woe be to our ſluggiſhnes, which ſo coldely ſeeke Chriſt the king reuealed vnto vs.

*VV*e come to worſhip him. The ſtarre was ſhewed to this end, that it might draw the wiſemen into Iudea, that they might be witneſſes and proclaimers of the new king. But for that which appertaineth to them, they came not to giue any godly worſhip to Chriſt, as is due to the ſonne of God, but after the Perſian manner, they would ſalute him as a moſte excellent king. For it is not probable that they thought more of him, then that hee ſhould be endued with ſingular power and dignitie, that hee might worthily turne all men into admiration and reuerence of him. For it may be, that they would before hand gette his fauour, that they might haue him friendlye and fauourable to them; If peraduenture it came to paſſe, that hee obtained the gouernment of the Eaſt.

3. *Herod the king was troubled.* Herod was not ignoraunt of the propheſies, wherein the Iewes had a king promiſed them, who ſhould reſtore their afflicted and ouerthrowne conditions into a happy eſtate. For hee had from a childe liued in that kingdome, and had perfectly learned all their matters. Adde alſo that this rumour was ſo ſpread, that it could not be vnknowne to the people which dwelt neere about them: yet hee is troubled as it were with a newe matter, vnheard of beefore: that is, becauſe hee diſtruſting God and his promiſſes, thought it but vaine to hope for a redeemer, eſpecially ſeeing he imagined (as proud men uſe to doe) with a fooliſh confidence, that he had eſtabliſhed the kingdome to him and to his. But ſeeing he being drunken in his own felicitie, had beefore in his ſecuritie contemned the propheſies, now is he ſodenly feared with the remembraunce of them. For he ſhould not ſo much haue bene moued with the ſimple ſpeach of the wiſemen, if the oracles or propheſies had not come into his minde, which beefore ſeemed to be as toies, &c of no importaunce: ſo the Lord, after he hath ſuffered the vnbeleeuers to ſleepe, ſodenly he ſhaketh them out of their reſt. That which Matthewe ſaith, that Ieruſalem alſo was troubled, may be expounded two waies: either that with the ſodein noueltie of the matter, the citizens were tumultuouſly rayſed vp, as if that they very deſirouſly receiued the ioyfull meſſage of the king that was borne then: or that they being accuſtomed to miſchiefes, and through long pacience being couered with vnſeſibleneſſe, feared a chaunge, leaſt that greater calamitie ſhould riſe thereof. For they were ſo worne and almoſt conſumed with continuall wars, that a miſerable and cruell ſeruitude ioyned with peace, was not onely tollerable, but was alſo to be wiſhed for of them: whereby it is to be perceiued how yll they had profited vnder the whippes of God. For they were ſo benumbed with amaſedneſſe, that the promiſed redemption and ſaluation after a ſort ſtanck before them. And I doubt not but that Matthewe would haue their vnthankfulnes noted: for that they beeing tired with a wearines of euils, had throwne away the hope and deſire of grace promiſed them.

4. *Gathering together the chiefe Prieſtes.* Although there was no ſpeake at all of Chriſt in Herodes court, yet aſſoone as the wiſe men had made mention of a king, the propheſies came into their minde, which beefore were forgotten: ſo Herod preſently coniectureth, this king, for whom the wiſemen ſeek, to be that Meſſias in times paſt promiſed fro the lord.

And here againe it appeareth, that Herod was woonderfully affearde, while that he so carefully enquireth; and no meruaile: for seeing that al tyrantes are fearefull, and that their owne crueltie strikes more feare in- to themselves, then it doth vnto others: It behoueth Herod to be affraid aboute all other, as one that perceiued him selfe to reigne against the lord. Furthermore, this new inquisitiō declareth how grosse the contēpt of Christ was before the comming of the wisemen. That the Scribes and high Priestes doe sincerely aunswere out of the scripture (who yet afterwarde furiously endeouored to corrupt the whole scripture, least they should giue any testimonie or credit to Christe) is therefore done, because that as yet Christ had not troubled them with his Gospell; so all the wicked ones doe easily subscribe to God in all generall principles: but when the trueth of God dooth vrge them neerer, then they vomit forth the poyson of their contumacie: of the which thing at this daye wee haue a notable example in the Papistes: for without controuersie they confesse that Christ is the onely begotten sonne of God, cloathed with our flesh, and they acknowledge in the two natures one person of God and man. But when we come to the power & office of Christ, ther presently riseth a conflict: because they wil not suffer themselves to bee brought into order, much lesse to be brought to nothing. In summe, as far as the wicked thinke that nothing is taken from themselves, so much reuerence they will graunt to God and to the scripture. But when that Christ hand to hand striueth with ambition, couetousnes, pride, vaine hope, hypocrisie, and deceites, then forgetful of all modestie, they are carried into madnesse. Therefore let vs know that wicked affections are the chiefe cause of blinding the enemies of the trueth, which turne light into darknesse.

6. *And thou Bethlehem.* It is not to be doubted, but that the Scribes did faithfully cite the wordes of the text in their own tongue, as it is in the Prophet: but it was enough for Matthew to note the place: and because that he writ in Greeke, he followed the allowed translation. For by this place and such others it is easily gathered, that the Gospell was not written by him in the Hebrew tongue. Furthermore, this is alwaies to be obserued, as oft as the apostles do cite any testimonie of scripture, although they render it not word for word; nay, sometime they are far from the same: yet they are very aptly and fitly applyed of them to the matter. VVherefore let the readers alwayes marke to what purpose the Euangelistes bring the places of scripture, let them not stand scrupulously vpo euery word, but let them be content with this one thing, that the scripture is neuer wrested by them into a diuers sense: but that it is properly applyed to the peculiar and proper vse. And certainly seeing it was their purpose to giue milke, to drink to infants and nouices in the faith, which were not yet able to take sound meat: no religion staid them that lesse diligently and exactly they should enquire what the scripture teacheth of the sonne of god, and so that taste which the Apostles giue them, should lead them to the fountaine. Now let vs returne to the prophesie of Mischeah. These are the words that are read in the Prophet; and thou Bethlehem Ephrathah art litle to be among the thousands of Iudah: yet out of thee shal he come forth vnto me, that shalbe the ruler in Israel. Matthew for Ephrathah putteth Iuda, but in the same sense: for the mind of

Micha.

Micheah was onely by this note, to put a difference betweene this Bethlehem, whereof he speaketh, & that other in the tribe of Zabulon. There is more difficultie in the rest of the text: for the Prophet saith that Bethlehem is litle, that it should be accounted amongst the gouernours in Iuda. Matthew on the other side extolleth the dignitie, as that it should be one of the chiefe. This cause moued many interpreters that they reade this place of the Prophet interrogatiuely: yet some of a better iudgment thought that Matthew would in this chaunge set forth the praise of the grace of God: because that this poore and obscure towne was made a place of the birth of this great king. But although that Bethlehem excelled in this honour, yet it profited nothing the dwellers there; so that it rather fell into a grieuouler destruction, because that the redeemer was worfe then vnworthily receiued thither. Mathew also for a rular putteth this word shepherde: yet he expresth both two, for that he declareth that Christ should be the captaine of the people, and that the office of feeding was committed vnto him.

Matthew. 2.

Marke.

Luke.

7. Then Herod priuily called the wisemen, and diligently enquired of them, the time of the starre that appeared;

8. And sent them to Bethlehem: saying, goe, and search diligently for the babe, and when ye haue found him bring me word againe, that I may come also and worship him:

9. So when they had hearde the king, they departed, and loe, the starre which they had seene in the East, went before them, till it came, and stood ouer the place where the babe was.

10. And when they sawe the starre, they reioyced with an exceeding great ioy.

11. And went into the house, and founde the babe with Mary his mother, and fell downe and worshipped him, and opened their treasures, and presented vnto him gifts, euen gold, and incense, & mirrh.

12. And after they were warned of God in a dream, that they should not go againe to Herod, they returned into their countrey another way

7. Herod priuily called the wisemen. The tirant durst not shew his feare & carefulness, least he shuld so arme the people with audacitie, with whō he knew himself hated: therfore opely he dissembleth the cause as thogh it pertained not to him. But priuily he enquireth, that he may preuent the present peril. But although an euil cōscience made him feareful, yet it is not to be doubted but that stroke his mind with an vnusual feare, that being destitute of counsell, & distraught in mind, he was for the time amased. For there is no easier a matter, then vnder the cloak of humanitie to suborne a cōpanion from amongst the courtiers, which espying out the whole matter, might perfectly return. Certainly Herod was wonderful subtil, & ther was in him a rare magnanimity; so that it is the more to be wōdred at, that now in so extreame daunger, when as he had a remedie at hand, that he should lie astonished & half dead: wherfore we may know that

it was wonderfull, that the sonne of God did then escape the iawes of the Lyon. And the Lorde at this day doth no lesse bewitch his enemies, least they should deuise a thousande sleighthes to hurte & to destroy his Church: nay, that they often take not the occasions which are in a readinesse. And the Lord by an other meanes, as wee shall see, laughed to scorne and mocked the subtiltie, wherewith hee had deceaued the wisemen, faining that he himselfe would come to worshippe him. But as Herod fearing the tumult of the people, was bereft of his minde; so againe he was so madde, that he did neither doubt nor feare, to stirre vp God against himselfe: for he knew that if a king was borne, that he was ordained of God, that hee might raise vp the decayed throane of Dauid. Therefore he sets not vpon men, but foolishly he presumes to war with God: Both therefore is to be noted, that hee was taken with a spirite of giddines, that he might strik God: yet he dealt very childishly, because his counsell was brought to naught; so that he was euen as a blind manne, which gropeth in the darke.

9. *VWhen they had heard the king, they departed.* Truly this was a vile sluggishnes of the Iewes, that none of them kept companie with these strangers, that they might goe see the king promised to their nation. The Scribes shew them the way, and asigne the place, where he is borne, yet they suffer them to goe alone, and no man stirres foote. Peraduenture they feared the crueltie of Herod: but this was also a wicked vnthankfulness, that they would incurre no daunger, for the obtaining of the saluation offered them, and that they set lesse by the grace of God, then by offending the tyrant. But I shewed a litle before, that the whole people were too much degenerate, which had rather be oppressed with a yoke of tyrannie, then that by the chaung they would feele any discomfortie. And if God had not confirmed with his spirite the mindes of these wisemē, they might haue fallen at this offence: yet the zeale of their endeouour is not diminished, but forward they goe without a companion. But they want not matter to confirme their faith, while they nowe heare him renoumed as king by diuine oracles, who was shewed vnto the by the star. That the star directeth the as they wēt on their way, euē vnto the place, it may be easily gathered, that it vanished away before: for no other cause, but that they might enquire at Ierusalē for the new king: & that to take away excuse from the Iewes, which after they were taught of the redeemer sent vnto them, yet wittingly & willingly despised him.

11. *They found the babe.* So vncomly a sight might haue bred a new offence to the wisemen, whē as they saw nothing in Christ that appertained to a king; so that he was villier vsed & more contemned, then any common infant. But because they are perswaded that he is appointed of god to be a king, this only thought fixed in their mindes, causeth the to reuerence Christ: for in the counsel of god they do behold his dignitie, as yet hid & kept secret. And because they certainly appoint that he shal proue otherwise then he yet appeared, they are no whit ashamed to giue him kingly honour. Also by their gifts they declared whence they cā: for it is not to be douted, but they brought these as tokens & fruits of their country. And vnderstand that euery one of the did not offer his gift: but these 3. things were in cōmō offred by the al, that which almost al the interpreters disput of the kingdō, priesthod & burial of christ, & make gold a token of his king-



kingdom incense of his priesthood, and mirrh of his buriall, in my iudgment hath no likelihood in it. VVe know that it was a solemne custome amongst the Persians to haue some gift in their hand so oft as they saluted their kinges. And these wise men chose these three thinges, the fruites and commodities whereof doe make the East parte renowned and famous. Euen as Iocob sent into Aegypt the best and chosen fruites of the land, Gene. 43. 12. But seeing they after the manner of the Persians, worshipping him, whom they as yet thought to be an earthly king, offered fruites of the earth: It is our parte spiritually to worship him. For this is that lawfull and reasonable worshipping, which hee desireth: first, that we should offer vp our selues vnto him, and then all that wee haue.

Luke. 2.

Mathew.

Marke.

22. And when the dayes of their purification after the law of Moses were accomplished. they brought him to Ierusalem, to present him to the lord:

23. (As it is written in the law of the Lorde, euery man childe that first openeth the womb, shall be holy vnto the Lord,)

24. And to giue an oblation, as it is commanded in the law of the Lord, a paire of Turtle doves, or two young Pigeons.

25. And behold, there was a man in Ierusalem, whose name was Simeon: this man was iust, and feared God, and waited for the consolation of Israel, and the holy Ghost was upon him.

26. And a reuelation was giuen him of the holy Ghost, that he should not see death, before hee had seene the Lord Christ.

27. And he came by the motion of the spirits into the temple. and when the parents brought in the childe Iesus, to doe for him after the custome of the law:

28. Then he tooke him in his armes, and praised God, and said,

29. Lord, now lettest thou thy seruant depart in peace, according to thy word:

30. For mine eyes haue seene thy saluation.

31. VVhich thou hast prepared before the face of all people.

32. A light to be reuealed to the Gentiles, and the glory of the people Israel.

22. And when the dayes were accomplished. The fourtie day after her deliuerance, the rite of purification ought to be solemnised: yet Mary and Ioseph came also to Ierusalem for an other cause, that they might present Christ to the Lord, because hee was the first borne. Nowe, first we must speake of purification. Luke maketh the same common to Mary and to Christ: for the pronowne *Their* can by no meanes be applyed vnto Ioseph. And it is not absurde, that Christ, who for vs beecame accursed vpon the crosse, for our sake tooke our vncleannesse vpon him, though

he was free from fault and sinne, as concerning the guiltinesse: that is, if the fountaine of puritie would be accounted vncleane, that hee might wash away our vncleannesse. They are deceaued, which thinke that this law was but for pollicy; as if the woman should be vncleane before her husband, and not before the Lord: when rather there was set before the eyes of the Iewes, as well the corruption of their nature, as the remedie of God his grace. And this one law abundantly suffiseth to proue original sinne, as it containeth a notable testimonie of the grace of GOD. And the curse of mankinde cannot be more plainely shewed, then when the Lorde testifieth, that the infant commeth vnpure and polluted out of his mothers wombe, in so much as the mother her selfe is defiled by the byrth. Certainely except man were borne a sinner, and were by nature the childe of wrath, and that there rested in him some spotte of sinne, he should not neede a purgation: wherefore it followeth that all were corrupt in Adam, seeing that they are by the mouth of the Lorde condemned of vncleannesse. And that is not against it, Rom. 11. 16. That the Iewes are called holye branches of a holy roote, because this good came vnto them not of themselues, but as by other means. For although that by priueledge of adoption they were seuered for a chosen people, yet corruption from Adam was their first enheritaunce by order. Therefore it is conuenient to distinguish betweene the first nature and the peculiar benefit of the couenaunt, wherein God freeth his from the curse. And to this purpose belonged the purification in the law, that the Iewes might know, that by the grace of God they are cleaſed from those filths, which by their birth they brought with them into the world. Hereby is also to be learned howe horrible the infection of sinne is, which in some parte defileth the lawful order of nature. Verily I graunte, that neither matrimonie in it self, nor bearing of children are vncleane: nay, I graunt that the fault of lust is couered with holines of matrimony: but yet the ouerflowing of sin is so deep & plentiful, that alwaies some sins flow out from thence, which sprinkle with blottes, whatsoeuer is otherwise pure.

13. *As it is written in the Lawe.* This was an other parte of godlinesse which Ioseph and Mary perfourined: The Lord commaunded, Num. 3. 13. that all the males shoulde bee offered to him in remembraunce of their deliuerance, because when the Angell slewe all the first borne of Aegypt, hee had spared the first borne of Israell: after it was lawfull for euery man to redeeme his first borne for a certaine price. That was an old ceremonie.

Now sith the Lord is a cōmon redeemer of al, by right he challengeth vs to him from the least to the greatest. Surely it is not in vaine that Luke doth oft repeat, that Ioseph & Mary did that which was prescribed in the law of the Lord. For by these words we are taught, that nothing is to be attempted after our own witte in the worship of God, but that must be obediently followed, which he hath by his word commaunded.

24. *And to giue an oblation.* This sacrifice belonged to the rite of purifying, least any shoulde thinke that it was offered for the redeeming of the first borne. VVhen the Euanglist nameth a paire of turtle doves, or two pigeons, he taketh it for grauted, that the pouertie of Ioseph & Mary was such, that their abilitie reached not to the offering of a lambe. For this exception is plainly set down, Leuit. 12. 6. If any obiecte that there

was gold offered a litle before by the wisemen, wherewith they might haue bought it: I answer, we cannot imagine that there was such plenty of gold, as could suddenly make a poore man rich. For we read not that they had camels laden with gold: but it is more credible, that it was some small portion, which they brought only for honours sake. Neither did the law precisely commaund that the poore should consume their substance vpon a sacrifice: but making a difference betweene them and the rich, it eased them of charge. VVherefore it shall be nothing hurtful, if we say that Ioseph and Mary gaue as much as their abilitie did beare, although that they had laid vp some money, to beare the charges of the journey and of their life.

25. Behold, there was a man in Ierusalem. This history is set down, that we might know, that when almost al the people had prophaned themselves with a wicked contempt of God, yet there remained a few worshippers of God, & Christ was known of the from his first infancy. These were those remnants, which (as Paul to the Ro. 11. 5. teacheth) were reserved, according to the free election of God. And in this smal handful was the Church of God included, although the priestes and scribes did no lesse proudly then falsly boast of the title of the church. The Euangelist only maketh mention of two, which knew Christ at Ierusalem, when he was brought into the temple, Simeon and Anna. And first I must speake of Simeon. VVe read not of what estate he was, and it may be, that he was some meane man, and vnknowne: but Luke commendeth him for godlynesse and righteousnesse, to the which he addeth the gift of prophesie. Godlynesse and righteousnesse are referred to the two Tables of the law, and so in these two poyntes consisteth the integritie of life. It was a testimonie of godlynesse that hee looked for the comfort of Israel: for without the hope of saluation GOD is not rightly worshipped, which dependeth partly in beleeuing his promises, then especially by the restauration promised by christ. But now seeing this waiting or looking for is praised in Simeon, as a rare vertue, heereof gather, that there were then but few, which truly nourished the hope of redemption in their hearts. Al men had in their mouthes the Messias, & the blessed state vnder the kingdom of Dauid. but in the meane while almost no man did patiently beare the present miseries, staying vpon this comfort, that the redemption of the church was at hand. And as the godlines of Simeon in this did shew it self, that he lift vp his mind in waiting for the promised saluation; so at this day, as many as wil proue themselves the sons of god, wil sigh with continuall desires for the promised redemption. For sufferance is very needfull euen to the last coming of Christ. *The holy ghost was vpon him.* He speaketh not of the spirit of adoption, which is comon to al the children of God, though not in equal manner: but he speaketh of a more peculiar gifte of prophesie, which doth more plainly appeare in the next verse, & by that which foloweth, where it is sayd, that he receiued answer by the holy Ghost, and that the same spirit guiding him, hee came into the temple. Therefore although that Simeon exceeded not in any publik honor, yet he was adorned with many notable gifts: as godlynes, innocency of life, faith & prophesie. And it is not to be doubted, but that he alone did priuately receiue this oracle, that it might passe from him as a common confirmation to all the godly. Iesus is called the Christe of God: because that hee was annoynted of the Father, and together with the holy ghost

hee tooke the honour of the kingdome and of the priesthood. Simeon is said to haue come into the temple by the spirit: that is, by secret instinct and certaine reuelation that he should meete Christ.

29. *Now lettest thou thy seruant departe.* By this songe it appeareth that Simeon beheld the sonne of God with other eies, then with the eies of the flesh: for the outward beholding of Christ could bring nothing but a contempt, at the least it could not so haue satisfied the minde of the holy man, that so glad as enioying the summe of all his desires, hee shoulde make haste to die. Therefore the spirit of God lightened his eies with faith, that he might discern the glory of the sonne of God in that vile & contended habite. When he saith that he would depart in peace, he vnderstandeth that hee woulde die with a quiet mind, as hee that was filled, and had obtained his desires. But it is demaunded if he should haue died before, should Simeon haue bene drawen to it with trouble and tumult, as they vse that are vnwilling? I aunswere, the circumstance which is added, is to be noted, *according to thy woorde*. For seeing God hath promised him the sight of his Sonne, it was fitte he shoulde stay in suspence: nay, it behooued him to liue carefully, vntill that hee was made partaker of his hope. This is therefore to be obserued, because that many falsely and naughtely doe pretend the example of Simeon, boasting that they would willingly die, if it were graunted them to enioy this or that matter, when as yet they take libertie to theselues to conceaue vowes according to their owne lustes, or to forge vaine hopes without the word of God. If Simeon had said precisely now with a staied & a quiet mind I will die, because I haue seene the sonne of God: in this speech he had bewrayed the weakenes of his faith: but because he had the word for it, it was lawfull for him, according to the rule of faith, to flee death vntill the comming of Christ.

30. *Because mine eies haue seene.* Although this maner of speaking, is oftē seene in the scriptures, yet the corporal beholding of Christ seemeth expressly to be noted in these words: as if Simeon shuld say, that he now had the sonne of god present in the flesh, vpon whom he had bent the eies of his mind before. I take saluation for the matter of saluation: because that al the partes of saluation and of a blessed life are laid vp in Christ. Now if the only sight of Christ, being as yet but an infant, did so much preuail with Simeon, that ioyfully & quietly he would go to death: how much more aboundat matter of saluation is there giuē to vs this day, who may see al the points of our saluation fulfilled in Christ. Christ is not conuerfant vpon the earth, neither do we beare him in our armes, but his diuine maiestie doth clearly & openly shine in the Gospel, & therin he sheweth himself to be seene of vs, as it were face to face, as Paule saith, 2. Cor. 3. 18. neither sheweth he himself any more in weaknes of flesh, but in the wonderful power of the spirit, the which he declareth in miracles, in the sacrifice of his death, and in the resurrection. In summe, he is so absent from vs in body, that yet wee may beeholde him sitting at the right hand of his father. If such a beholding of him bring vs not peace, that we may goe ioyfully to death, we are more then vnthankfull to God, and we carelessly account of the glory, which he hath bestowed on vs.

31. *Which thou hast prepared.* By these wordes Simeon signifieth that Christ was ordained of god, that al people might enioy his grace, & that  
shortly



shortly after he shoulde be placed vp on high, that he might tourne the eyes of all men vnto him. And in this worde he comprehendeth what propheties soeuer there be of the encrease of the kingdome of Christe. But if Simeon embracing the tender infant in his armes, coulde yet extend his minde to the vtter borders of the world, that he acknowledged his present power euery where: howe much more doeth it become vs at this day to thinke more royally of him, sith that he is list as a banner to the Gentiles, and hath made himselfe knowne to the whole worlde.

32. *A light to lighten.* Now Simeon sheweth to what ende Christ was brought forth from the father before all people, that is, that hee might lighten the Gentiles, which before were in darknesse, and that he might be the glory of the people Israel, for betwene this and them he maketh a difference, and that not without a cause, because that the children of Abraham by right of adoption were neare vnto God, but the Gentiles with whom God had made no couenant, were accounted as strangers from the church. By the which reason, Israel, Ier. 31. 9. is not only called the childe of God, but also the first borne, and Paul teacheth to the Ro. 15. 8. that Christ came that he might be a minister of circumcision, according to the promises geuen vnto the fathers. But Israel is so preferred to the Gentiles, that al they in common might obtaine saluation in Christe. A light to lighten, signifieth as much as if it had bene sayde, to geue light to the Gentiles, whereby we gather that menne are naturally without light, vntill that Christ the Sonne of righteousnesse shine vnto them. As concerning Israel, although they were endewed with greate honour from God, yet Simeon sheweth that all this glory dependeth of this one head, that the redeemer was promised them.

Luke. 2.

Matthew.

Marke.

33. And Ioseph and his mother mariuaild at these things, which were spoken touching him.

34. And Simeon blessed them, and sayde vnto Mary his mother: Beholde, this childe is appoynted for the fall and rising againe of many in Israel, and for a signe which shalbe spoken against.

35. Yea, and a sword shal pearce through thy soule, that the thoughtes of many hearts may be opened.

36. And there was a Prophetesse, one Anna the daughter of Phannuel, of the tribe of Aser, which was of a great age, and had liued with an husbande 7. yeares from her virginitie.

37. And she was widowe foure score & foure yeares, and went not oute of the temple, but serued God with fastings and praiers, night and day.

38. Shee then comminge at the same instante vpon them, confessed likewise the Lorde, and spake of him to al that looked for redemption in Ierusalem.

39. And when they had performed al things according to the law of the Lorde, they retourned into Galile, to their owne citie Nazareth.

33. *And Ioseph and his mother.* Luke doth not say that they were amazed as at a new or a straunge matter, but that they reuerently considered, & with due estimation embraced this prophetic of the holy Ghoste oute of the mouth of Symeon, that they mighte more and more profite in the knowledge of Christe. And we are taught by this example, after we are once enstructed in a right faith, to gather what small helpes soeuer may seeme to auaille for the confirmation of the same: for he hath then right-ly profited in the word of God, who ceaseth not to esteeme whatsoeuer he daily readeth or heareth, for the continuall furtherance of faith.

34. *And Simeon blessed them.* If thou referrest this to Ioseph and Mary, there is no difficultie in the matter, but because Luke semeth to comprehend with them Christe; it maye be demaunded by what righte Simeon tooke vpon him this office of blessing, for the lesse is blessed of the greater, as the Apostle teacheth. Heb. 7. 7. Furthermore, it seemeth to be absurd, that any mortall manne shoulde conceiue praiers for the sonne of God, I aunswere that the Apostle doeth not speake of euery blessing, but of the priestes onely, for men otherwise do blesse one an other. And it is more probable that Simeon as a priuate manne, and as one of the common sorte of the people blessed them, rather then as a publike person: for as it is sayd before, he was neuer called a priest. But there is no absurditie if we say that hee prayed for the happie successe of the kingdom of Christe, because the spirite in the Psalme, commaundeth this maner of blessing to all the godlye. *Beholde this childe is appoynted.* Simeon properly directeth this speache to Marye, yet it generally belongeth to all the godly. The holy Virgine hadde neede of this admonition, least that shee triumphing at these pleasant beginnings, as it commonly cometh to passe, should be the lesse able to beare the sorowes that were to come. And also, least shee shoulde hope that Christe shoulde be receiued with the generall fauour of all the people, but rather that shee might be armed with inuincible strengthe of the minde against all contrary blastes. But yet the spirite of God woulde deliuer a generall doctrine to all the godly, that they beholdinge the worlde with wicked contumacie resisting Christe, should not be shaken nor broken with such hard dealing. VVe knowe howe grievous and sore a hinderance the vnbeliefe of the worlde is vnto vs, but it behooueth vs to ouercome it, if we will beleeue in Christe Iesu: for the estate of menne was neuer broughte to so good passe, that the greater parte should followe Christ. VVherefore it is necessarie that whosoever shoulde geue their names to Christ should be instructed in these principles, and armed with these defenses, that they may continue in his faith. But this was a most greuous temptation, that Christ was not known of his owne. Naye he was contumeliously reiecte from that people, which boasted themselues to be the Church of God. And especially for that the Priestes and the Scribes which had the gouernement of the Churche, were his most deadly enemies: for who woulde thinke that he was their king, that shoulde see him so vnwoorthely and reprochefully reiecte from them? Therefore Symeon doeth not withoute cause foretell that Christe was appoynted for the fall of many, and those of the people of Israel. And the meaning is, that he was ordained of God, that hee shoulde ouerthrowe and cast manye downe headlonge. But it is to be noted that the fall rose heereof, that the vnbe-  
leue

Ieeuers stumbled at him, the whiche is shortly after declared, where Simeon calleth hym a signe to be spoken againste. Therefore because the vnbeleeuers are rebelles vnto CHRISTE, they strike themselves againste him, whereof foloweth their fall. And it is a Metaphore fetched from a marke or butte, at the whiche archers doe shoote, as if that Simeon shoulde haue sayde: Heereby is the malice of men perceiued, nay the wickednesse of all mannes witte, that all menne had made a conspiracie, and should stirre and crie out againste the Sonne of God. For there could not bee suche a consent of the worlde to speake againste the Gospell, excepte it were as a naturall discorde betweene the Sonne of God and those menne. And though the enemies of the Gospell disagree amongst themselves, so as their ambition and furie carieth them into diuers factions; and factiously are deuided into diuers fantasies, as the varietie of their superstitions which separateth the Idolaters is manifolde, Yet in this they all agree, that they maye withstande the Sonne of God. Wherefore it is truely sayde, that it is too euident a token of the wickednesse of manne, for that euer it withstandeth Christe. And though it bee an incredible woonder, that the worlde so riseth againste his creator: yet because the Scripture foretolde that it shoulde so bee, and reason openly sheweth, that when menne were once estranged from God throughe sinne, they alwaies flee from him, there is no cause why suche examples shoulde disturbe vs, but rather that our faith being furnished with suche armes, shoulde buckle it selfe forwardes to fight with the resisting of the worlde. Furthermore, because that God hadde then gathered Israel to himselfe out of the whole worlde, and nowe that there is no more difference betweene the Iewe and the Grecian: It was conuenient that that shoulde nowe come to passe, whiche we reade shoulde then be done.

Isaias hadde sayde in his time, chapter 8. 14. Beholde, the Lord shall bee as a stumblinge stone, and as a rocke to fall vpon, to the two houses of Israel: from that tyme the Iewes neuer almost ceased to strike againste God, but their moste violente conflict was againste Christe. Nowe, they whyche call themselves Christians, doe imitate the same furie. Naye, they whyche proudly arrogate to themselves the supremacie of the Church, do often bend that power they haue, to oppresse Christ. But lette vs remember that they shall nothinge preuaile, but that at the lengthe they shall be broken and torne in peeces. For vnder the woordes of *Falling downe*, the spirite doeth so pronounce a punishment vpon the vnbeleeuers, that we might learne to goe farre from them, least compaignie shoulde wrappe vs in the same destruction. And Christ is not therefore anye lesse to be beloued, for that he rising, many fall downe: for the fauour of the Gospell ceaseth not to be pleasant and acceptable to God, although it be deadly to the wicked worlde.

If anye manne demaunde howe Christe canne be an occasion of falling to the vnbeleeuers, which nowe are destroyed withoute hym: The aunswere is easie: they pearish twice that wilfully deprive themselves of that saluation offered them from God.

Therefore the fall signifieth a double punishment whyche remaineth for all vnbeleeuers, after that wittingly and willingly they haue striven with God.

*And*

*And rising againe.* To the former clause this comfort is opposed, that it might mitigate the matter odious to our sense: for this is sorowfull to be heard, if nothing else were added, but that Christe shoulde bee a stone of offence, which through his hardnesse should breake and rend in peeces a great number of men. Therefore the Scripture calleth vs backe to his other office, that the saluation of men hath the foundation in him, as *Isaias* 8. 13. also speaketh: Sanctifie the Lord of hostes, let him be your feare, and he shall be vnto you as a Sanctuary, or a defended tower. And Peter speaketh more plainly: to whome yee come as vnto a liuing stone disallowed of menne, but chosen of God and precious: and yee as liuely stones are built, *I. Pet.* 2. 4. for so it is contained in the scripture: Beholde I putte in *Sion* a chiefe corner stone, prooued, electe and precious, and he that beleueeth therein shal not be ashamed, vnto you: therefore which beleuee it is precious, but to them whiche beleuee not, the stone whiche the builders disallowed. &c. Therefore least this title wherein Christ is called the stone of offence, should make vs afraid of Christ, he presently on the contrary side affirmeth, that hee is also called the corner stone, whereby the faith of all the godly is sustained: may, he woulde put vs in minde; that that is but accidentall, and that this is naturall and proper. Furthermore, it is woorthy to be noted, that Christ is not called the stay or proppe of the godly, but the rising, for the estate of men is not suche, as it were expedient for them to remaine in the same, therefore it beho- ueth them first to rise from death, before they can begin to liue.

35. *Through thy soule.* This admonition auailed to the confirming of the minde of the holy virgin, least shee should be throwne downe wyth sorow, when the time for those bitter conflictes were come whiche shee shoulde passe through. But although her faith was shaken and troubled with diuers temptations, yet the most bitter strife she had, was with the crosse, whereby Christ seemed as one vtterly extinguished. And although shee was neuer swalowed vppe of sorowe, yet her brest was not so stonie, but that it was greuously wounded, for the constancie of the Saints doeth muche differre from vnsensiblenesse. *That the thoughts of many hearts may be opened.* Some ioyne this sentence with that clause whiche goeth somewhat before, that Christ was appoynted for the fall. &c. and they include in a parenthesis, that which we last expounded of the sword, but in my iudgement it were better to referre it to the whole sentence. And that woorde *That*, is not heere properlye a causall, but onely noteth a clause folowing: for when the lighte of the Gospell shineth, and then persecutions arise, withall are the affections of the heart opened whiche before were hid: for suche are the cloakes of mannes dissimulation, that without Christ they are easily hidde. But Christ through his light wipeth awaye all their fained excuses, and laieth their hypocrisie naked. Therefore this office of righte is attributed vnto him, that he layeth open the secreats of the heart: but where the crosse foloweth the doctrine, he searcheth the hearts more to the quicke. For they which in outward profession doe embrace Christe, they abhorre from suffering the crosse: and because they see the Church subiecte to diuers troubles, they easily forsake their standing.

36. *There was a Prophetesse one Anna.* Luke only maketh mention of two, by whom Christ was receiued, and that for this purpose, that we might learne



learne to preferre that which is of God, before all the worlde, though it be but small. The Scribes and the priestes had then great renowne. But seeing that the spirite of God remained vpon Simeon and Anna, whereof the Priestes were vtterly destitute, these two only deserue more reuerence, then the whole company of them, which are onely lift vp in pride with vaine titles: for this cause is the age of Anna expressed, and shee adorned with the title of a Prophetesse. Thirdly, there is noted a notable testimonie of her godly holinesse of life. For these are the things which by right gette authoritie and estimation. And truely the disguised renowne and vaine pompe deceiueth none other, but them which for the vanitie of their witte, are addicted to fantastickall deceits. It is sayde that shee liued 7. yeares with her husband from her virginity, that we might know that shee was a widow euen in the flower of her age: for being a yong maide she was married, and shortly after she lost her husband. And by this circumstance, that shee abstained from a seconde marriage, hauing as yet a lustie body, encreaseth the praise of her chastitie: yet that which foloweth may be expounded two waies, that she was a widowe almoste of foure score and foure yeares: that is, that there was so much time passed in her widowhoode, or that shee had liued so long. If thou accomptest foure score and foure from her widowhoode, it must folow that she was aboue a hundred yeare old, but I leaue this indifferent. And that the spirite of prophecie did as yet shine in some fewe, the doctrine of lawe and the Iewish religion was as it were by these signes approoued, vntill Christ should come: for that it was necessary in suche a waste wastnesse of religion, that the electe of God, should be staied with these helps, least they should fall away.

37. *Shee went not out of the Temple.* It is an hyperbolical kind of speech, yet the sence of it is plaine, that Anna was almoste continuallye in the Temple. Luke addeth that shee worshipped God with fastings & continuall prayers, whereof we gather that she frequented not the temple, as if with this bare going thither shee woulde discharge her duetie, but also that shee vsed other exercises of godlinesse. But it is woorthy to be noted, that one and the same rule is not heere prescribed to all: neyther ought these things be drawn into a generall example, which are heere praised in this widowe woman, for it behooueth vs wisely to discern what appertaineth to euery mannes calling: for foolish emulation hath filled the worlde with Apes, while superstitious menne doe more greedily then wisely snatche vnto themselues, whatsoeuer they heare praised in the Saintes, as though that as there are distincte degrees of orders, so there were not also a choise to be had of woorkes, that euery one mighte answere to his seuerall calling. That which is heere spoken of Anna, Paule doth especially restraine to widowes, therefore married folkes shal doe very preposterously, if they shoulde frame their life after an vnlike example: yet there remaineth a doubt, that Luke seemeth to establish part of the worship of God in fastings. But it is to be noted, that of those woorkes which belong to the worshipp of God, some are required simply, and (as they saye) are necessarye of themselues, and there are others which are to be referred to this end, that they might serue those former. Prayers doe properly appertaine to the worshipp of God: and fasting is an inferiour aide, which is no other wise approued of God, but as it helpeth.

perth the endeour and zeale of praying: for the rule is to be holden, that the offices of men are to be esteemed by the right and lawfull end. The distinction also is to be holdē, that god is directly worshipped with prayers and not with fastings, but in consideration of that which foloweth. And it is not to be doubted but this holy woman vsed her fastings, to lament for the calamitie of the Church that then was.

38. *Confessed likewise.* Luke commendeth the holy melodie, which resounded in the tounges of Simeon and Anna, that the faithfull might mutually exhort themselues with one mouth to sing the praises of God, and that some should likewise aunswaere others. V When he sayeth that Anna spake vnto all that looked for the redemption, hee againe noteth the small number of the godly: for the chiefe head or foudation of faith was put in this expectation, and it appeareth that there were but fewe which nourished the same in their mindes.

39. *They returned into Galile.* I doe easily graunte that the iourney into Egypte was betweene these. And that which Luke sayeth that they dwelt in their owne citie Nazareth, was in order of time after the flight into Egypt, which Mathew reporteth. Furthermore, if it be not absurde to haue that omitted by one Euangelist, whiche is declared by an other, there is also no let, but that we may say that Luke cutting off that time, whereof he had appoynted to make no mention, passed ouer to the historie folowing: but yet I assent not to their comment which saie that Ioseph & Mary after they had performed the sacrifice of purgation, returned to Bethlehem, that they might dwell there. For they foolishly imagine that Ioseph had a dwelling place there, where hee was so vknownen, that he coule not finde a place to remaine in as a guest. Neyther doeth Luke vnaduisedly call Nazareth as well his citie as Maryes, whereby we gather that hee neuer dwelt in Bethlehem, although hee sprang or rose from thence. But of the order of times I will presently speake more fully,

### Mathewe 2.

13. *After their departure, beholde the Angel of the Lorde appeareth to Ioseph in a dreame, saying: Arise, and take the babe and his mother, & flee into Egypt, and be there till I bring thee worde, for Herode will seeke the babe to destroye him.*

14. *So hee arose and tooke the babe and his mother by night, and departed into Egypte.*

15. *And was there vnto the death of Herode, that it might be fulfilled, which was spoken of the Lord by the Prophet, saying: out of Egypt haue I called my sonne.*

16. *Then Herode, seeing that he was mocked of the wise men, was exceeding wroth, & sent forth and slewe all the male children that were in Bethlehem, and in all the coastes thereof, from two yere olde and vnder, according to the time, which he had diligently searched out of the wise men.*

17. *Then was that fulfilled which was spoken by*

Marke.

¶ Luke.

by the Prophet Ieremias, saying:

12. In Rama was a voyce heard, mourning  
and weeping, and great lamentation, Rachel weep-  
ing for her children and would not be comforted,  
because they were not.

13. After their departure. Howe many daies there were betweene the departure of the wife men, and vntil the time that Ioseph was commanded to flee into Egypte it is vnknownen, neither is it anye great matter: but that it is probable that the Lord spared Marie vntil she were strong out of her childebedde, that shee might be able to take her iourney. And this was the woonderfull counsell of God, that he would preserve his Sonne by flight: and it is not to be doubted but that the minde of Ioseph was shaken with daungerous temptations, when as there was no hope shewed him but onely by flight: for in flight there was no token of the helpe of God, then it was very vnlikely that he which should be the sauour of all men could not be preserved but by the aid of a mortal man. But the Lord held this moderatio in preserving his sonne, that he might shewe some signes of his heauenly power, & yet he shewed not the same so evidently, but that it shoulde lie hidde vnder a forme of infirmitie: for as yet the time was not come that Christ shoulde be openly glorified. It is an euident shewe of the Deitie, in that the Aungell foretelleth a matter hid and vnknownen to men: and it appertaineth to the infirmitie of the flesh, whereunto Christe was become subiecte, in that he commaundeth to defend the life of the childe by flight and banishment: but heereby we are taught that God doth not alwaies preserve his children by one meane, but now he sheweth his power gloriously, and now againe he sheweth some litle sparkes of the same from vnder obscure couerings or shadows. Nowe this woonderfull maner of preserving the sonne of God vnder the crosse, doeth teach that we do wickedly, which do prescribe a certaine way to God. Therefore let vs suffer our saluation to be furthered of him by diuers meanes, neither let vs refuse to be humbled, that thereby he may the better shewe forth his glorie. But especially we must not flee the crosse, wherewith hee exercised his sonne euen from his first infancie. Furthermore, this flight is a parte of the foolishnesse of the crosse, but whyche excelleth all the wisdom of the worlde. That the sauour of Iudea might come forth in his time, he is enforced to flee out of the same, and Egypt nourisheth him, from whence neuer anye thynge came before, but that whiche was deadlye to the Church of God.

VVho is not amazed at this so sodaine a worke of God? Againe, hereof gather the certaintie of the dreame, in that Ioseph presently obeyeth the commaundement of the Aungell: for his readinesse to obey, doth plainly shewe that he doubted not, but that he hadde God for the author of his flight which hee was about to take. Yet this maye seeme to rise vpon distrust, because that he hasteth so speedily, for this fleeing also in the night cannot be without feare: but the excuse is easie. He sawe that the meanes whiche God had ordained for their preservation, was very meane and base, therefore hee gathereth that it is lawfull for hym fearefullye to flye in the nyghte, as yf he is in extreme daungers,

so it behooueth vs alwaies to moderate oure feare at the warninges of God, to the which if the Lord consent, it shall not be against our faith. *Be there till I bring thee woordes.* By these woordes the Aungell declareth that God hath a care of the life of the childe, yea euen for the time that is to come, and Ioseph had neede of this confirmation, that he might be certainly perswaded that God would not onely be a guide to him in this iourney, but also that he would be a continual keeper of him in banishment. And by this meanes the Lorde would stay many cares whyche might trouble the minde of the godly man, that he might remaine quiet in Egypt: for otherwise no moment of time should haue passed without diuers torments, when as he should discerne and see himselfe depriued, not only of the enheritaunce promised of God to all the Sainctes, but of the temple, the sacrifice, the publike profession of the faith, and should remaine amongst the most wicked enemies of God, and in a depe whirlpoole of superstitions. He caried with him in the person of the infante, what good things soeuer the fathers hoped for, or that the Lorde had promised them: but because hee had not as yet profited so muche in the faith and knowledge of Christ, hee had neede to be vpholden with this commaundment: *Be there vntill I bring thee woordes,* least that it should be troublesome to him to languish amongst the Egyptians, banished out of his country.

15. *Out of Egypt haue I called my sonne.* Because that Mathew sayeth that the prophesie was fulfilled, many haue thought that the Prophet meant nothing but that which is expressed, and they imagined this sence to the selues, that the Iewes doe foolishly, while they resist and endeouore to oppresse the Sonne of God, because the Father will call him oute of Egypte. And in this maner doe they wickedly wrest the woordes of the prophet, whose purpose is to make the Iewes guiltie of vnthankfulness, which from their first infancy and beginning, haue found God a louing and a bountifull father, yet they forthwith prouoke him wyth newe sinnes. Therefore lette this be out of controuersie, that this place oughte not to be restrained to Christe: neither yet is it wrested by Mathewe, but aptly applied to the present purpose. Thus ought the woordes of the Prophet be vnderstoode, when Israel was but a childe I broughte hym out of that miserable captiuitie wherein he was drowned. Firste he was like to one dead, and Egypt was to him in stead of a graue, & I brought him from thence, as one brought out of the graue, and did bring him into the light of life. And the Lord sayeth so for good cause, for that deliuerance was a certaine birth of the people, for then were the tables of adoption made openly, when as by the lawe proclaimed, hee was receyued into the charge of God, a priestly kingdom, and a holy nation, when as he was separate from all other people: to be short, when as the Lorde erected a tabernacle to himselfe, that he might dwel in the midst of him. So that then the woordes of the Prophet are of this force, as if he should haue sayde, the people were pulled out of Egypte no otherwise, then as out of the deepe swalowe of death. Nowe the redemption broughte by Christe, what was it els then a resurrection from death, and the beginning of a new life: for then was the light of saluation almoste extinguished, when as God in the person of Christ, begate againe the Church vnto himselfe. Then in her head came the Church out of Egypte, euen as the



the whole body was broughte from thence before. And this Analogie causeth, that it seemeth not absurd, that Christ shoulde passe some time of his childehode in Egypt. But rather so muche more glorious was the grace and power of God, and his wonderful counsell did so much more shine forth, because that light came out of darknesse, and life from out of the helles: for otherwise the reason of flesh might be amazed, namely that the redeemer should come out of Egypt. Mathewe therefore declareth that it is no newe or straunge thinge, that God shoulde call his sonne from thence. And this rather availeth for the confirmation of our faith, that as in times past, so now againe the Church of God shoulde come out of Egypt. In this was the diuersity, that in times past the whole people were shut vp in the prison of Egypt: but in the seconde redemption, only the heade of the Church lay hid there, but caried included in him the saluation and life of all men.

16. Then Herode seeing. Mathew speaketh of the iudgement and opinion of Herode, who thoughte himselfe deceiued by the wisemen, because they would not be the ministers of his crueltie. He rather was taken in his owne subtilty, who vnfaithfully had fained, that he also was minded to worship the newe king. But there is no mention made of this historie in Iosephus. Only Macrobius in his second booke *Saturnaliorum*, reporting the iestes and mery sporting sayings of Augustus, sayth when he heard that at the commandement of Herode, the children in Syria vnder two yere olde were slaine, and in that sturre his owne sonne was also slaine: I had rather (saide he) be Herodes hogge then his sonne. But lette the authoritie of one Mathew abundantly satisfie vs. This offence so famous ought not to haue bene omitted of Iosephus. Yet it is no maruell that he sayeth nothing of the infants, who very lightly & obscurely toucheth as detestable an example of crueltie, that almoste at the same time he slew all the iudges, which they called *Sanhedrim*, least there might remaine any remnant at all of the stock of Dauid. And I doubt not, but that by the same feare he was driuen to bothe these murthers. Yet there is a question moued of the time: for when Mathewe sayeth that they were slaine which were two yere old and yonger, according to the time he had searched out of the wise men: whereof it maye be gathered that Christ was about that age, or at the least that he was not farre from the poynt of 2. yere olde. Some drawe this further then so, affirming that Christ was almost at that age at that time that the wisemen came: but I denie that the one of these may be gathered by the other. Howe fearefull Herode then was, when the rumour was spred among the common people of the new born king we haue sene a litle before, and seeing that feare the staied him that he durst not send some priuie traitour to search out the cause, there is no cause why we should maruell that he was for a time restrained from so odious and so cruell a slaughter: especially sith the late report of the comming of the wise me was as yet fresh & new. And certainly the coniecture is probable, that he deferred the execution of that villanous offence which he had in his mind, vntil he saw occasion, and it may be that the iudges were first slaine of him, that the people being without their captaines, he might without cōtrolment compel them to beare any thing. Wherby it may be gathered that they vse a friuolous argument, which say that Christ was two yere olde when he was wor-

shipped of the wise men, because that according to the time wherein the starre appeared, Herode slewe the children of two yeare olde and somewhat vnder, and foolishly they take it as graunted, that the starre appeared not vntill the virgine was deliuered. But it is much more likely to be true, that they were warned before, and that they tooke their iourney about the natiuitie of Christ, that they might finde & see the infant new borne in his swathing bandes, or in his mothers lappe. And that aboue the rest is a childish deuice, that they came out of some vnknown countrey, and as it were oute of an other worlde, so that they hadde almoste spent two yeres in their iourney. Furthermore, those things which Osiander bringeth, are rather to be laughed at, then neede any confutation. But in this text of the hystorie whiche I propose, there is no inconuenience, that the wise mē came before the time of her childbed was passed ouer, and they foughte a kinge whiche was borne, and not one whiche was nowe two yeare olde, and that Ioseph (they being retourned into their countrey) fled away by night, but yet in passage of his iourney hee executed at Ierusalem that duetye of religion whiche by the lawe of the Lord was prescribed: (And coulde hee in so populous a citie, whereunto there was a continuall concourse of people out of al places, be safe from daunger)? that when he was gone into Egypte, Herode carefully considered of his daunger, and at the lengthe the boyle of his crueltie brake, which he had nourished within him aboue a yeare and a halfe: for that aduerbe *Then*, doeth not alwaies signifie a continuance of time in the scripture, but is often vsed where there is a long distance of things.

18. *In Rama was a voyce.* It is certaine that the Prophet describeth the destruction of the tribe of Benjamin, whiche came to passe in his tyme, for he had fortold the cutting off of the tribe of Iuda, wherunto the half tribe of Benjamin was annexed. Hee ascribeth the mourning to Rachel which was dead, by the figure *prosopopeia*, which auaieth much to the mouing of affections. But Ieremias bringeth not in these Rethorickall coulers, only for the setting forth of his oration, but because the hardnes & sluggishnesse of the liuing could not otherwise be corrected, then by calling the dead after a sort out of their graues to lament for the vengeance of God, which they that liue, vse for the moste parte to haue in derision. And sith that prophesie of the prophet was fulfilled at that time; Matthew doth not vnderstande it, as if it were there foretolde what Herode should do: But that at the comming of Christ that lamentation shoulde be renewed, which the Beniamites had vsed many yeares before, and so he wold mete with an offence, which might trouble & shake the minds of the godly: namely, that no saluation was to be hoped for from hym, for whose sake these infants were slaine assoone as he was borne. Naye, this seemed to be an vntowarde and unhappie prophesie, that the birth of Christe shoulde kindle a greater flame of cruelty, then was woont to burne in moste seuerer warres with enemies. And as the prophet promisseth a restoring, where a nation was cut vp euen from the very infants: so Mathewe declareth, that that destruction shall not hinder, but that Christ shall shortly after appeare as a redemer of all the people: for wee know that all that chapter is filled with most sweete consolations. And after that funeral complaint, there presently foloweth, refraine thy voice from weping, & thine eyes from teares, for thy worke shalbe rewarded, and

and there is hope in thine ende. Therefore this similitude is there of that former destruction executed vpon the tribe of Benjamin with this second, that both of them was a signe of saluation that should be restored, Mathew. 2.

19. And when Herode was dead: beholde, an Angell of the Lorde appeareth in a dreame to Ioseph in Egypte.

Marke.

Luke.

20. Saying, arise, and take the babe & his mother, and goe into the lande of Israel: for they are dead which sought the babes life.

21. Then he arose vp, and tooke the babe and his mother, and came into the land of Israel.

22. But when hee hearde that Archelaus did raigne in Iudea, in steade of his father Herode, hee was afraid to go thither: yet after he was warned of God in a dreame, hee tourned aside into the partes of Galile.

23. And went and dwelte in a citie called Nazareth, that it mighte be fulfilled which was spoken by the Prophets, which was, that he should be called a Nazarite.

19. VVhen Herode was dead. In these words is the cōstancy of the faith of Ioseph shewed, in that he remained in Egypt, vntill he was againe by the cōmandement of God called backe into his couñtre: wherby we see that the Lord neuer forsaketh his, but that he helpeth them in time cōueniēt. But it is probable that Ioseph presently after the death of Herod returned out of Egypt, before that Aug. Cæsar by his decre had apoynted Archelaus ruler of Iudea: for by his fathers wil he was apoynted to succede in the kingdō, yet he abstained frō the name of a king, being admonished that this depended vpō the wil & apoyntment of Cæsar, yet he gouerned al things, then he went to Rome & got the same cōfirmed: only the name of a king was denied him, vntil by dedes he should deserue the same. But Philip was gouernour of Galile, a man of a soft wit, & almost like to a priuate man. Therefore Ioseph by the aduise of the Angel, went into his Countrey, because that there was lesse daunger vnder a Prince not geuē to blood, which louingly nourished his subiects. Also the purpose of God is alwayes to be had in memorie, in that he kept his sonne alwayes from the beginninge vnder the exercises of the crosse, because that this was the way whereby he shoulde redeme the Church: and for that cause tooke he vpon him our infirmities, and was subiecte to daungers, and endaugered with feares, that by his deuine power he deliuering the Church from them, he might geue it euerlasting peace: VVherfore his daunger was our safetie, and his feare our assurance, not that he then coulde be afraide by reason of his age, but because that through the feare of Ioseph and Marye hee was caried hither and thither, it might be worthely sayde, that our feares were layed vpon him, that he might obtaine a peaceable assurance for vs.

23. That hee shoulde bee called a Nazarite. Mathewe doeth not deriue a Nazarite of Nazareth, as if that this were the proper and certaine Etimologie, but it is onely an allusion. But *nazir* signifieth one holye and

consecrate to God, of *Nazar*, which is to separate, and the Hebrewes call *Nazer* a flower. But it is not to be doubted but that Mathewe considered the former sence: For we neuer read that the Nazarites were called flourishing: but such as were consecrat to the Lord, according to the prescription of the law, which is in the booke of Numbers, chap 6.4. Therefore this is the meaning. Although that Ioseph was driuen by feare into a corner of Galile: yet God had a farther purpose in his counsell, and thereby was the citie of Nazareth ordayned for him to dwell in, that he might worthily beare the name of a Nazarite. But it is demanded by whiche of the Prophets this name was giuen to Christe, sith in no place there remaineth any such testimonie. To some it seemeth sufficient, that the scripture doth oft call him holy, but this is too cold an answer. For Mathew, as we see, doth stand vpon the word, and hath respect vnto the olde Nazarites, who had a peculyer kinde of holynesse: as if hee shoulde say, that it was meete that that should be fulfilled in the person of christ, that was then shadowed in the Nazarites, who were as the firste fruites chosen vnto G O D. Yet it remaineth to searche where the Prophetes say, that this name was giuen to Christ. Chrysostome because he cannot vndo the knotte, cutteth it thus: saying, that manye of the bookes of the Prophetes are lost. But that aunswere hath no colour in it: for although the Lord, that he might punish the sluggishnes of the olde people tooke from them some part of the scripture, or cutte away some part that was not so necessary: yet since the comming of Christ nothing was lost. And very vnlearnedly is that place of Iosephus brought for this purpose, where he saith, that there were two bookes left by Ezechiell. For that which Ezechiel prophecieth of a new Temple and of a kingdom, is evidently distinguished from the former propheties, & maketh, as it were a new volume. If that at this day we haue al those bookes of Scripture remayning and safe, which were extant in Mathewes time, it is necessary that this testimonie of the Prophet, which hee citeth shoulde be founde in some place.

But amongst them all, in my iudgement, Bucers opinion is most right, who thinketh that the place out of the booke of Iudges, chap. 13.5. is heere noted. And there is mention made of Sampson, but because that Sampson is not called a redeemer of the people, but as he was a figure of Christ, and the deliuerance brought by his hand and ministerie, was a certaine token shadowing that full saluation, which at the length should be brought vnto the world by the sonne of God. Whatsoeuer the scripture speaketh of Sampson in good parte, is rightlye referred to Christe. If any desire to haue it plainer, Christe was the principall example, but Sampson was an inferiour shadowe or figure of him: therefore when he was cloathed with the persone of the redeemer, we must know that none of those praises wherewith that excellent and diuine office was adorned, doeth so properlye belonge to him as to Christe: for the fathers tasted that grace of redemption, which through Christe is geuen vs to comprehend at the full. That Mathewe placeth this woorde Prophets in the plurall number, the answer is easie, because that booke of the Iudges was composed by diuers Prophetes. Yet I thinke, that that whiche is heere sette downe of the Prophets doeth reache farther. For Ioseph (who was a temporall preseruer of the Church, & many wayes bare



bare a figure of Christe, or was rather a liuely image of him) was called the Nazarite of his brethren, Gen. 49. 26. and Deuter. 33. 16. Therefore God would that the excellent dignitie, whereof hee had made a shewe in Ioseph, shoulde shine in Sampson, and he gaue him the name of a Nazarite, that the faithfull beinge instructed with these small beginninges, mighte more diligently looke for their redeemer whiche was to come, who was to be separate from al, that he might be the first born amongst many brethren.

Luke 2.

Matthew.

Marke.

40. And the childe grew, & waxed stronge in spirite, and was filled with wisdom, and the grace of God was with him.

41. Nowe his parents went to Ierusalem euery yeare, at the feast of the Passouer.

42. And when hee was twelue yeare olde, & they were come vpp to Ierusalem after the custome of the feast,

43. And had finished the daies therof, as they retourned, the childe Iesus remained in Ierusalem, and Ioseph knew not, nor his mother,

44. But they supposing, that he had ben in the companie, went a daies iourney, and soughte him among their kinsfolke and acquaintance.

45. And when they found him not, they turned backe to Ierusalem, and sought him.

46. And it came to passe three dayes after, that they founde him in the Temple, sittinge in the midst of the Doctours, bothe hearinge them, and asking them questions.

47. And all that heard him, were astonished at his understanding and answers.

40. And the childe grew. Mathew goeth presently from the infancie of Christ to his manifestation. Luke heere reporteth one thing at the least worthy to be remembred: that is, that Christ in the midst of his youthe gaue a shew of his office to come, or at the least by this one exercise in his childehoode, he would shewe what he should be hereafter. And first hee sayeth that he grew and waxed strong in spirite: by which woordes he declareth that the giftes of his minde did encrease also together with his age. VVherby we gather that these profitings or encreasings are referred to his humane nature, for nothing can be added more to his Godhead. Yet it is demaunded whether he did not excell in all fulnesse of spiritual gifts, presently after that he was conceived in the wombe of his mother, for it seemeth to be absurd that any thing should be wanting to perfection in the sonne of God. Yet the answer is easie, if it derogateth nothing from his glory, that he was altogether humbled & laid lowe: then there can be no incoueniẽce to him in this, that as his wil was to grow in body, so also to profite in mind for our sake. And certainly, when the apostle teacheth the He. 4. 15. that he was like vnto vs in all things ex-

G. 3.

cepting

cepting sin, without doubt he also comprehendeth this, that his soul was subiect to ignorance. This is the only difference betwene vs & him, that those infirmities which of necessitie are tied to vs, he toke vpon him freely and of his owne will. Therefore Christ for the reason and estate of his age according to his humane nature, encreased in the free giftes of the spirit, that out of his fulnesse he might impart to vs, because we receiue grace out of his grace. Some which are too fearful, restrain that which is sayd heere to an outward shewe, and expounde it, that Christ seemed to profite as though in deede he encreased not in any new vnderstanding. But the words sound otherwise, and this error is yet more plainly confuted, when as shortly after Luke addeth. *The child profited in age and wisdom with God and men.* For it is not lawfull to imagine that there lay hid in Christ any vnderstandinge, whiche in successe of time appeared vnto God. And it is not to be doubted but that the counsel of God was plainly to expresse howe truly and perfectly Christ embraced al partes of a brotherly vniting with men, when he toke vpon him our flesh. Neither doe wee by this meanes imagine him to be two: for although there was one person of God and man, yet it foloweth not that what soeuer was proper to the Deitie, should be attributed to the humane nature: But forasmuch as it was necessary for our saluation, the sonne of God kept his diuine power hidde. And that which Ireneus sayth, his Deitie resting, he suffered his passion, I do not only interpret it of his corporal death: but also of that incredible sorow and vexation of the soule, who vttered this complaint vnto him: my God why hast thou forsaken me? In summe, except a man should deny Christ to be made very man, let him not be ashamed also to confesse that he willingly tooke vpon him all those things which cannot be separate from our humane nature. And it is foolishly objected that ignorance coule not light vpon Christ, because it was the punishment of sinne, for the same may be saide also of death: but rather the scripture affirmeth that hee fulfilled the office of a mediator, because that what punishments soeuer we had deserued, he toke from vs & laid vpon himselfe. Furthermore they do very grosely and ignorantly, in that they make ignorance a punishment of sinne: for it cannot be thought, that Adam when he was yet sound, knew al things. Neither do the Angels beare the punishment of sinne, whē they are ignorant of any thing. Some conclude more subtilly, that there was no ignorance in Christ, because that ignorance is a fault. But these also doe take very euil a false & a vaine principle: for otherwise it were necessarye for the Angelles to be like to God, that they might be without fault. Blindnesse or ignorance of a mans minde is a fault, and is worthely accompted as a parte of originall sinne: but here is no other ignorance attributed to Christe, then suche as may be in a manne pure from all spot of sinne. But when Luke sayeth that he waxed strong in spirit, and was filled with wisdom, he meaneth whatsoeuer wisdom is in men, and dailye groweth in them, that it floweth out of this only fountaine, that is from the spirit of God. That speache which foloweth (*the grace of God was with him*) is more generall, for it comprehendeth what excellencie soeuer was in him.

41. *Nowe his parentes went euery yeare,* Heere is the godlinesse of Marye and Ioseph prayed, because that they diligently exercised themselves in the outward worshippinge of God. And they tooke not this yerely iourney

ney vpon them rashly, but by the commaundement of God: for in that the lawe onely commaundeth the males, that they should present themselves in the sight of God, it doeth not wholly exclude women, but by permission spareth them. And by this note is pure religion discerned from vaine and wicked superstitions, for that shee keepeth herselfe in obedience to God, and the commaundement of his lawe: but the other wander after their owne fantasie beside the woordes of God, without any certain rule. And although the worship of the temple was infected with many corruptions, and the priesthoode saleable, and the doctrine filled with many errors: yet because that the ceremonies of the lawe did as yet flourish there, and they keepe the outward rite of sacrificing, as was appoynted in the lawe, it behooued the faithfull to testifie their faith by suche exercises. But the name of father is after the common opinion of men, improperly geuen vnto Ioseph.

44. That hee hadde bene in the companie. It appeareth by diuers places of the Scripture, that they which came on the feast daies to the Temple to worshippinge, did vse to make their journey in greate companies. Wherefore it is no maruaile if that Ioseph and Marye were not so careful for the childe the first daye. But after they shewe that they were not careless, neither through slouth nor negligence.

46. Sittinge in the midst of the Doctours. There must needs shine some beames of Gods glorye openlye in the childe, that hee was allowed to sitte by those proude menne. And although it be probable that hee sate in some lower seate, rather then in the place of the Doctours: yet these proude disdainfull menne woulde neuer haue geuen him the hearinge in the publike assemblie, excepte that some diuine power hadde compelled them, therefore this was but as a signe of his callinge, whose full time was not yet come. And therefore hee gaue them this onely taste, which presently menne had forgotten, but that Marye kepte it laid vppe in her heart, that afterwardes shee myghte bringe the same from thence with other treasures for the common vse of the godlye. And these two things are to be noted, that all menne meruailed, because that they accounted it as a woonder, that a childe shoulde frame his questions so aptly, and fittely. Againe in hearing and demaunding, Christe hymselfe rather played the parte of a scholler then of a maister. Because that as yet hee was not called of his Father, that hee mighte professe hymselfe a publike Doctour of the Church, hee doeth onely moue questions modestly to the Doctours. Yet it is not to be doubted, but that by this exercise he nowe began to reprove their corrupt maner of teaching: for that whiche Luke addeth after of answaeres, I interpret to be vsed after the Hebrew maner, for any woorde or speache.

Luke 2.

Mathewe.

Marke.

48. So when they saw him, they were amazed, and his mother sayd vnto him: Sonne, why hast thou thus dealt with us? Beholde, thy father and I haue sought thee with heauie hearts.

49. Then said he vnto them: How is it that ye sought me? knew ye not that I must goe about my fathers businesse.

50. But they vnderstoode not the worde that he spake vnto them.

51. Then hee went downe with them, & came to Nazareth, and was subiect to them, & his mother kept all these sayings in her heart.

52. And Iesus encreased in wisdom & stature and in fauour with God and men.

48. *His mother sayd.* In my iudgement they are deceiued which thinke that the holy virgine sayde so as boasting of her authoritie. But it may be that shee hauing him aside, and no witnesse by, shee beganne at the lengthe to expostulate with her sonne, after that he was come from the assemblie. Howe soeuer the matter was, shee was not caried away wyth ambition, but because of her three daies sorowe, shee vttered this complaint vnto him: yet that she expostulateth as if she was vniustly iniured, doth plainly declare how ready we are by nature, hauing no regard of God, to defend our owne righte. This holy virgine had rather haue died a hundred times then of sette purpose of minde shee woulde prefer her selfe before G O D: but while shee cockereth her motherly sorowe, through inconsideration, shee slideth into that fault. And truely by this example we are admonished to suspect all the affections of the flesh, and howe needefull it is for vs to take heede, least that wee holde oure righte further then is conuenient, and being addicted to our selues, we shoulde defraude God of his honour.

49. *Knewe not.* Christe reprehendeth his mother woorthely, yet hee doeth the same sparingly & gently. The summe is, that the duetie which he oweth to God his father, is farre to be preferred before all obedience to menne. Therefore those earthly parentes doe ill, which sorowe that they are neglected in respecte of God. And hereof is a generall doctrine to be gathered. VVhat soeuer is due vnto menne, ought to be subiecte to the first table of the lawe, that the power of God may remaine vntouched. So obedience is to be geuen to Kings, to Parents, and to maisters: but no otherwise then vnder the power of God: that is, that nothing be taken or pulled from God for mannes cause: neither is oure obedience then broken towards menne, when as there is an especial regarde had of God. *About my fathers busynesse.* By this woorde hee declareth that hee hathe somewhat greater then manne. Hee also declareth the principall ende whye hee was sent into the worlde: namely, that he mighte fulfill that office enioyned him of his heauenly father. But it is maruell that Ioseph and Marie vnderstoode not this aunswere, who had ben taught by many testimonies that Iesus was the sonne of God, I aunswere: Though they were not altogether ignoraunte of the heauenly stocke of Christe, yet they vnderstoode not in euery poynte that he was occupied in fulfilling the commaundements of the father, because that as yet his calling was not euidently made knowen vnto them. But in that Marye keepeth in her heart those thinges, whiche as yet shee conceiueth not in the vnderstanding of her minde, lette vs learne reuerently to take, and (as seede conceiued in the earth is nourished) to laye vppon our mindes those mysteries of God, which as yet excell the capacitie of our minde.

51. *He was subiect to them.* This humblenes in that the Lord & head of Angels.



Angelles willingly made himselfe subiect to mortal creatures, did Christ take vpon him for our saluatiō. For so had the counsell of god determined, that for a time he should be hidde vnder the name of Ioseph, as vnder a shadow. And though no necessitie enforced Christ to this subiection, but that he might haue exempted himselfe from the same: yet because that vpon this condition he had taken the nature of man vpon him, that he might be subiect to his parentes, and withal, he tooke vpon him the person of a man and of a seruauant, as concerning the office of a redeemer, this was his lawfull condition; so that it becommeth euery one of vs more willingly to beare that yoke, that shall be laid vpon vs of the Lord.

Mathew. 3.

Marke. 1.

Luke. 3.

1. And in those dayes, Iohn the Baptist came and preached in the wilderness of Iudea.

2. And said, repent for the kingdome of heauen is at hand.

3. For this is he, of whom it is spoken by the Prophet Esaias, saying, the voyce of him that crieth in the wilderness, is, prepare ye the way of the Lord, make his pathes streight.

4. And this Iohn had his garment of camels haire, & a girdle of a skin about his loynes: his meat was also locustes and wild honney.

5. Then wente out to him Ierusalem and al Iudea, and al the region rounde about Iordan.

6. And they were baptised of him in Iordan, confessing their sinnes.

1. The beginning of the Gospel of Iesus Christe, the sonne of God.

2. As it is written in the Prophets: Behold, I send my messenger before thy face which shall prepare thy way before thee.

3. The voyce of him that cryeth in the wilderness is, prepare ye the way of the Lorde, and make his pathes streight.

4. Iohn did baptise in the wilderness, & preach the baptism of amendment of life, for remission of sinnes.

5. And al the countrey of Iudea, and they of Ierusalem went out vnto him, and were all baptised of him in the riuers of Iordan, confessing their sinnes.

6. Now Iohn was clothed with camels haire, and with a girdle of a skin about his loins, & he did eat locusts and wild honney.

1. Now in the fiftenth yeere of the reigne of Tiberius Cæsar, Pontius Pilat being gouernour of Iudea, & Herod being tetrarch of Galile, & his brother Philip tetrarch of Iturea, & of the countrey of Trachonitis, & Lysanias the tetrarch of Abylene.

2. VVhen Annas and Caiphas wer the high priests, the word of God came vnto Iohn, the son of Zacharias in the wilderness.

3. And he came vnto al the costs of Iordan, preaching the baptism of repentance, for the remission of sinnes.

4. As it is writte in the booke of the sayings of Esaias the prophet, which saith, the voyce of him that crieth in the wilderness is, prepare ye the way of the Lorde, make his pathes streight.

5. Euery valey shalbe filled, and euery mountaine & hill shalbe brought low, and crooked thinges shalbe made streight, and the rough waies shalbe made smooth.

6. And al flesh shal see the saluation of God.

Although that is parte of the Gospell which we haue set downe before out of Matthey and Luke, yet it is not without a cause that Marke

accompteth the beginning of the Gospell at the preaching of Iohn Baptist. For as it is recorded in the first of Iohn, that then the lawe and the Prophetes were ended. The law and the Prophets to Iohn, and since the kingdome of God, Luke. 16. 16. And to this very aptly agreeth the testimonie of Malachy, which hee alleageth. The Lorde that hee might the more incense the mindes of men to the desire of the promised saluation, had ordayned for a time, that the people shoulde bee without new propheties, and wee know that Malachy was the last of the lawefull and certaine Prophetes. Also least the hungrye Iewes should in the meane while faynt, he exhorteth them that they shoulde keepe themselves vnder the lawe of Moses, vntill the promised redemption should appeare. And he maketh mention of the lawe onely, because that the doctrine of the Prophets doth differ nothing from the same: but it was only an Appendix & more full expolition, that the whole manner of gouerninge the Church might depend vpon the lawe. And it is no new or vnaccustomed matter in the scripture, to comprehend the propheties vnder the name of the law: because that al of the were referred to them, as to their fountaine and principall poynt. And the Gospell was not an inferiour addition to the lawe, but a new manner of teaching, which abrogateth that first. Malachy also discerning a double estate of the Church, appointeth the one vnder the law, and beginneth the other vnder the gospell. For it is not to be doubted but that he meaneth Iohn Baptist, whome he saith: Behold, I will send my messenger: because (as it is now said) here is an expresse distinction made betweene the law, and the new order & estate of the Church, which was to be in the same roome. In the same sence he had sayde a litle before (that which is cited by Marke: for the places are very like) Behold I send Elyas the Prophet to you, before that great day of the Lord shal come. Also, behold I send my messenger, who shall make cleane the way before me, then shall the Gouverneur, whom ye seeke, come to his temple. Because that he promiseth in both these places a better estate of the Church, then was vnder the Gospell, without doubt the beginning of the Gospell is thereby noted. And before the Lord should come forth to restore the Church, it is sayd that a forewarner and cryer should come before him, who should declare that hee was at hande: whereby wee gather the abrogation of the law and the beginning of the Gospell, properly to be set in the preaching of Iohn. But sith Iohn declareth that Christ was cloathed with flesh, both his natiuitie, and the whole historie of his appearance is contained vnder the gospell.

But here Marke declareth when the Gospell beganne to be published, wherefore hee dooth not without cause beginne at Iohn, who was the first minister of the same. And for this cause was it the will of the heavenly father to bury, as it were in silence, the life of his sonne, vntill the tyme of his full reuelation shoulde come. Neyther was it doone without the determinate providence of God, that the Euangelists should passe by that whole time, that Christ lyued priuately at home: & should by and by passe from his firste infancye to the thyrtye yeere of his age, wherein he endued with the estate of a publike person, is openly shewed as redeemer to the worlde: but that Luke briesfly toucheth about the

the twelſe yeere one ſigne and token what his calling ſhould be. And this eſpecially appertaineth for this cauſe: firſt, to know that Chriſt was very man, and then the ſonne of Abraham and of Dauid, which the lord would teſtifie vnto vs.

The reſt which we haue ſet downe of the ſhepherdes, the wiſemen and Simeon, doe appertaine to the proouing of his deitie. And that which Luke declareth of Iohn and his father Zacharyas, was as a preface to the Goſpell. There is no abſurditie in chaunging the perſon in the wordes of Malachy. Thus God ſpeaketh by the Prophet: I ſend my meſſenger, and he ſhall prepare the way before me. But by Marke the father is brought in ſpeaking to the ſonne. But wee ſee that Marke had no other purpoſe, then that he might more fully declare the minde of the Prophet.

Marke giueth Chriſte the title of the ſonne of God, whom the other Euangelists wiſſeſſed to be borne of the ſeede of Abraham and of Dauid, that he might alſo be the ſonne of man. But Marke thereby declareth that no redemption can be hoped for, but from the ſonne of God.

**M A T. 3. 1.** *In thoſe dayes.* **L V K E 3. 1.** *In the fifteenth yeere.* It cannot be gathered oute of Mathewe and Marke what age Iohn was of, when hee beganne to come abroad. But Luke declareth evidently that he was then thirtie yeare olde or there about. The olde wryters of the Church declare almoſt with one conſent, that he was borne fifteene yeare before the death of Auguſtus. His ſucceſſour Tyberius hadde nowe enioyed the Empire fifteene yeares when the ſame Iohn began to preach: therefore that time of thirtie yeares which I ſpake is gathered; whereby it alſo ſolloweth, that hee did not long execute the office of a teacher, but that in ſhorte time hee gaue place vnto Chriſte: for Chriſte as a little after we ſhall ſee was alſo baptized when hee was thirtie yeare olde, and then he was entred to the performance of his office. But when Chriſt the ſonne of righteouſneſſe, preſently folowed Iohn his morning ſtarre, or rather the morning, it is no maruaile if that Iohn vaniſhed away, that Chriſtes onely glory might be the more manifeſt. **L V. Pontius Pilate.** It is probable that this was the ſeconde yeare of Pilate. For after that Tiberius hadde obtained the Empire, Iofephus declareth in the eighteenth booke of Antiquities, that hee created Valerius Gratus gouernour of Iudea, placing hym in the rounge of Annius Rufus. And this putting one in an others rounge, might fall out in the ſecond yere of hys gouernment. The ſame Iofephus declareth that Valerius was Gouernour of Iudea for the ſpace of eleuen yeares, therefore Pilate hadde holden that prouince aboue two yeare, when Iohn beganne to preache the Goſpell. This Herode whome Luke maketh Tetrarche of Galilee, was the ſeconde heire of Herode the Great, who ſucceeded his father by will: for the gouernment of Iudea was geuen to Archelaus, but when hee was baniſhed by Auguſtus into Vienna, that portion fell into the handes of the Romanes for a praie.

So Luke heere rehearſeth two of Herodes ſonnes: namely, Herode Antipas, who was made Tetrarche of Galilee, and hadde in poſſeſſion, Samaria and Peræa, and Philip who was Tetrarch of Trachonitis and Iturea, raigned from the ſea of Tiberias or Genefara, to the foote of Libanus, from whence the ſloude Iordane ariſeth.

They vntreuely imagine that Lysanias was the sonne of Ptolomeus Mennæus, who was king of Chalcis, who had bene slain before by Cleopatra, about thirtie yeers before the birth of Christ, as Iosephus declareth in his fifteenth booke of antiquities. Also he could scarcely haue bin his nephew, whom the same Iosephus in the first booke of the warre of the Iewes reporteth to haue bene the kindler of the parthean war: for then he should haue bene about three score yeere old. Furthermore, seeing that he stirred the Parthians to warre vnder Antigonus, he was of necessitie then growen to the estate of a man. But Ptolomeus Mennæus died not long after the slaughter of Iulius Cæsar, being entred into the office of the Triumuir betweene Lepidus, Antonius, and Octavius: as Iosephus witnesseth in the 14. booke, chap. 23. But this nephew of Ptolomeus, was called Lysanias, as his father was, and hee might also leaue a sonne of his owne name. Yet their errour is without question to be reiected, which imagin that Lysanias, who was slaine by Cleopatra should liue threescore yere after his death.

The name of Tetrarch is here vsed improperly, as though the whole region should bee deuided into foure partes. But seeing that in the beginning the countries were deuided into foure partes, and then that other chaunges followed: yet for honors sake the name was stil continued: in the which sense Pliny numbred seuentene Tetrarches of one region.

2. *VVereth the high priestes.* It is certaine that two high Priestes together at one time neuer occupied the priesthod. Iosephus witnesseth that Caiphas was made high priest by Valerius Gratus, a litle before he went out of the prouince. VVee read nothing in Iosephus, that should be altered by Pilate, in that time that he gouerned Iudea: but when hee was restrained of his aucthoritie, and was commaunded to goe to Rome to aunswere his cause, then at that time Vitellius, the gouernour of Syria dryuing Caiphas out, transposed the priesthood to Ionathas, the sonne of Anani, Antiq. 18. But that Luk nameth two high priests must not so be taken, as if þe tytle was giuen to them both: but because that the one halfe of the honour of the priesthood was in Annas, the high priestes father in law. VVherefore Luke declareth that matters were then so troubled and confounded, that there was then no one true and certaine high priest, but that through ambition and tyrannicall power, that sacred office was torne in sunder.

*The word of God came.* Before that Luke reporteth, as others doe, that Iohn entred the office of teaching, he saith, that he was called thereunto of God, that his ministerie might beare aucthoritie with it. I see not why the interpreters had rather to translate it vpon Iohn, rather then *To Iohn*: yet because the sense is not doubtfull, namelye, that this ambassage was layde vp with him, and that the commandement of preaching was giuen vnto him, I follow the receiued translation. Heereby gather that there are no true teachers, but to whom that office is enioyned of GOD. Neither doth it suffice to haue the word of God, except there be also an especiall calling.

That Matthew and Marke make not mention but of a desert, reconcile it with the wordes of Luke thus, Iohn beganne his office of teaching amongst his neighbours with whom hee dwelt, then he spread his



Gospell farther, that it might be knowne in mo places: whereby it came to passe, that in short time his fame spread vnto Ierusalem. Yet that coast of Iordan might be called *desertum*, a desert: for it doth not signifie a place not inhabited, but a sharpe and hilly countrey, which is occupied with a lesse resort of men.

2. *Math: Repent.* Matthew differeth from the other two Euangelistes in this, that in the person of Iohn he setteth downe the summe of his doctrine, and they set it downe in his owne words. Yet Marke hath more by one word then Luke: for he saith, he came, baptising and preaching the baptisme of repentance, but in the matter it selfe the consent is very good: beecause that all ioyne repentance with forgiuenesse of sinnes. For the kingdome of GOD amongst men is nothing els then a restoring to a happy life, and so a true and eternall felicitie. Therefore when Iohn saith, that the kingdome of God is at hand, he meaneth that men, which were estraunged from the righteousnesse of God, and banished the kingdome of heauen, are againe gathered vnto God, that they might lyue vnder his hand. And this doth free adoption and forgiuenes of sinnes worke, whereby hee reconcileth the vnworthy to himselfe. In summe, the kingdome of heauen is nothing else then newnesse of lyfe, wherein God restoreth vs into the hope of eternall immortalitye. For we being taken out of the bondage of sinne and death, he chalengeth vs vnto himselfe, that wee wandring here vpon earth, might now by fayth possesse that heauenly life: to the Ephesians 1.4. For although we be like to dead men, yet we know that our lyfe is in safetie, while that it is hidde in Christe. Coloss. 3. Fro hence, as out of a fountaine is the exhortation to repentance gathered. And Iohn saith not repent, and then by this meanes the kingdome of heauen shall appeare: but in the first place he proposeth the grace of GOD, and then hee exhorteth menne that they shoulde repent. VVhereby it is euident, that the mercy of God, whereby he restoreth those that are lost to be the foundation of repentance. Neither doe Matthew and Luke in any other sense reporte that he preached repentance for the remission of sinnes: for repentance, (as some vnwisely imagine) is not placed first, as if it should be the cause of forgiuenesse of sinnes, or that it might preuent God, that hee might beginne to be mercifull vnto vs: but men are comaunded to repent, that they might receiue the reconcilyation offered them. But as the free loue of GOD, whereby hee imbraceth miserable men, not imputing their sinnes vnto them, orderly goeth before; so it is to be noted, that we haue forgiuenes of sinnes in Christ: not that God would nourish them through his loue: but that hee might heale vs from them. Neyther can any man taste the grace of GOD, except he hate sinne, and be displeased with offences: but by the definition of repentance and fayth it may be fullyer knowne, how vnseperably they are ioyned together: therefore in entreating of this doctrine I am the sparer.

But for the better vnderstanding of this present place, it is meete to obserue that the whole Gospell consisteth of two partes: forgiuenesse of sinnes, and repentance. And in that Matthew noteth the first parte by the kingdome of heauen, it may thereby be gathered, that there was hostile disfection betweene men and God, and that they were wholly banished out of the kingdome of heauen, vntill that God shoulde againe

receiue

receiue them into his fauour. And though Iohn proposing the grace of God, exhorteth menne to repentaunce, yet it is to be noted, that this also is the gift of God, aswell as the enheritaunce of the kingdom of heauen. For as hee freely forgiueth vs our sinnes, and by his mercy deliuereth vs from the guiltinesse of eternall death; so also hee repayreth vs after his owne image, that we might liue to righteousness. As he freely adopteth vs to be his sonnes; so hee regenerateth vs by his spirite, that our life might testifie, that we doe not falsly cal him father. And Christ doth no lesse quicken vs vnto righteousness, by crucifying our old man, and by extinguishing the faults of our fleshe, then he doth wash away our sinnes by his blood, and appease his heauenlye father towards vs, with the sacrifice of his owne death. Yet this is the summe of the Gospell, that GOD embraceth vs in his Sonne, our sinnes being washed away: that wee denying our selues, and our owne nature, might liue holylye and godlyly; and so shoulde meditate a heauenly lyfe vpon the earth.

3. LV. *Preaching the baptisme of repentaunce.* This maner of speaking dooth first generally shewe, what is the right vse of the Sacramentes: Then for what purpose Baptisme was instituted, and what it doth containe.

A Sacrament therefore is not a dumbe ceremonie, which sheweth I wotte not what pompe, without doctrine, but hath the worde of God annexed to it, which giueth lyfe to the outward ceremonie. I meane not that worde, which some Exorcist muttereth with magycall whisperings: but that which pronounced with clear & open voyce doth auaille to the edifying of fayth. For it is not simplye sayde that Iohn baptized to repentaunce, as if the grace of GOD hadde beene included in the visible signe: but that hee preached what the profit of baptisme was, that the signe might be made effectuell by the woordes preached. And this is peculyar to baptisme, that it is called the seale of repentance for forgiuenesse of sinne.

Nowe seeing that his Baptisme hadde the same signification, power and manner, which ours haue: If a figure bee esteemed by the trueth thereof, it is false, that the baptismes of Iohn and Christe are diuerse.

MATH. 3. *The voyce of a cryer in the wilderness.* Although that place of Isaia 40. 1. ought not to be restrained onely to Iohn: yet hee is one of them, of whom that is there spoken: for after the Prophet hath spoken of the ouerthrowe of the Citie, and the extreame calamitie of the people, he promisseth a new restitution of the people. The words were. the Lord shal say againe, comfort ye, comfort ye my people. For after the temple was ouerthrowne, and the Sacrifices abolished, the people were lead into captiuitie, and their estate was almost desperat: and because their eares were deaffe at the continuall calling of the Prophets, the Lorde did as it were holde his peace for a time. Least the godlye mindes shoulde fall downe in that sorrowfull silence the Prophet declareth that there shoulde agayne arise newe Preachers of grace, which shoulde comforte the people in the hope of saluation. Suche were Za-

eharyah, Haggai, Malachy, Esdras, and such lyke . But because that there is promised a restitution , which shoulde bee perpetuall , and not for a shorte tyme: and Isaias especially respecteth the redemption which was hoped for: by the comming of Christe, Iohn was rightlye accounted the chiefe amongst the ministers of comforte . Then it followeth in the texte of the Prophet : The voyce of a cryer , and that voyce is opposed to the silence for a time, whereof I spake euen nowe : for the Iewes, were for a tyme deprived of that doctrine , which they had vn- godlyly contemned.

The name of a deserte is metaphorically put for a desolation or a de- formed ruine of the people , as was in the time of the banishment . For there was so horryble a dissipation , that it might bee compared to a deserte ; so the prophet amplifieth the grace of GOD, as if hee shoulde haue sayde, although the people was thrown farre from their countrey, and was banyshed out of the company of menne, yet the voyce of God shall also resounde in the deserte , which shall ioyfullye comforte them that are halfe dead. In this sense Ierusalem was the deserte, when Iohn beganne firste to preach : for in euery place all things were brought into a waste and horyble confusion . But it behooued those grosse and foolish men the more to be styrred vppe by beeholding this visibie de- serte, that thereby they might the more greedilye haue receiued the pro- mise of saluation offered vnto them in death.

Now wee see how truly this prophesie agreeth vnto Iohn, and how properly it is applyed vnto him. *Prepare ye the way of the Lord.* It is not to be doubted, but that the Prophet speaketh to Cyrus, & the Persians whose ayde GOD vsed : and the meaning is, that the Lorde would by a won- derfull power bring to passe, that a waye shoulde be opened to his peo- ple by wayes vntrauailed , by steepe rockes , and by the drye deserte , because that hee had at hande ministers of his grace, which should take all lettes and hinderaunces out of the waye. But that was a beeginning, shadowing the redemption.

And when the spirituall trueth commeth into the light , Iohn is sent, that hee might remoue those lettes . And daylye the same voyce soun- deth in our eares , that wee shoulde prepare a way to the Lorde: that is: that vices beeing taken awaye , which shutte vppe the kingdome of Christe , wee shoulde giue accessse to his grace . To the same pur- pose also becometh that which followeth in the Prophet: The croo- ked shall bee made straight: for hee meaneth that there are onely rough and troublesome courses in the worlde: But that through so hard pas- sages the Lorde will make himselfe a waye , that by a woonderfull meanes hee might pearse through to the accomplishing of our salua- tion.

6. *All fleshe shall see.* The meaning is, that this saluation shall not bee kepte secrete, or tasted onely by a fewe menne : but that it shall be knowne and common to all . VWhereof it followeth , that this pro- phesie was not fulfilled in the returne of the people . For although GOD then shewed a token of his fauour woorthye to bee remem- bred, yet hee did not then reueale his saluation to all the woorld.

Naye, it is the purpose of the Prophet to oppose the wonderfull excellencie of saluation, which was to be reuealed, agaynst the former benefites of god, that the faithfull might know that he neuer dealt so notably with the Church, and that the power of God was neuer so excellently shewed in the deliuerance of his. Flesh in this place doth signifie men, without the note of sinne.

4. *Matth. Iohn had his garment.* The Euangelist dooth not accompte this amongst his especiall vertues, that hee was addict to a rude and austere manner of lyuing, he also fled a meane and an accustomed cleanness; But because he had said before that he was a manne dwelling among the mountaines.

Now he addeth that his meate and his apparell was according to his dwelling place. And this hee reheaseth not onely, that wee might know that hee tooke no delicates, being content with countrey meate and apparell: But that in his filthy and contemptible habite he was much esteemed amongst men very delicate and renoumed. Furthermore, as superstition appoynted almoste a perfect rigghteousnesse in these outwarde shewes, they commonly thought that such decency was a heap of holynesse. There was an other fault neere vnto this, that they woulde imagine that this man in this solitarie lyfe, abhorred the common maner of lyuinge, as Eremites and Moonkes excell in this one thing, if they could differ from the rest. At the length there grew ouer grosse ignorance, that they made of his garmente of hayres, a whole skunne. And it is not to be doubted but that the Euangeliste discrybeth heere a mountaine man, farre from all vrbانيتie, finenesse, and daintinesse, not onely content with meate that might be gotten, but onely eating naturall meates; as wilde honney, whereof there was good plentie enough in that place, and Locustes, whereof the councey was also very fruitfull. Or, because it was profitable, that a man contemned, and not fauoured for any excellency, should come forth into the world, that the onely maiestie of GOD might shine in him, which yet shoulde draw all men to wonder at him. For that is to be noted, which is added, that great course of people came vnto him from euery place: whereby wee gather how renoumed his fame was. Or because it was the purpose of God to propose in him a rare example of frugalitye, that by this meanes hee might allure the Iewes to reuerence his doctrine, or at the leaste, that he might conuince the Iewes of vnthankfulnesse, according to that sayinge of Christe, Iohn came neyther eating nor drinkeing, &c. Luke

7. 33.

6. *Matth. 5. Mar. They were baptised, confessing their sinnes.* This confession was a testimonie of their repentaunce. For as the Lord in his sacramentes doth binde himself vnto vs, as it were by giuing vs his hand writing; so it is also meete that we should aunswere him againe. In baptism he witnesseth that our sinnes are forgiven vs, and he calleth vs to repentaunce. Therefore that men may rightly offer themselves vnto baptism, they are required to confesse their sinnes: otherwise the whole action should be nothing else but a vaine sporte. It is also to be noted, that hee heere speaketh of them that are growen to some age: who we know are not to be admitted without consideration into the Church, nor by baptism to be receiued into the body of Christ, except there be first an examination



mination had. VVhereby it is manifest, how ridiculous the Papists were, which wrest this to auricular confession. For the sacrificers were not present, into whose eares priuilye all of them shoulde whisper their own sinnes: neither is there mention made of all the sinnes, neyther is it said that Iohn commaunded, or gaue his Disciples an ordinary manner of confessing: And that wee maye graunte the Papistes that, which they require: Confession shall beelonge to them onely, that shall bee catechized, and after Baptisme it shall haue no place. Truly they agaynst the example of Iohn doe prescrybe a lawe of Confession alter Baptisme.

Matth. 3.

Marke.

Luke. 3.

7. Now, when hee sawe manye of the Pharises and of the Saduces come to his baptisme, hee saide vnto them, O generations of vipers, who hath forewarned you to flee from the anger to come?

8. Bring forth therefore fruits worthy amendment of life.

9. And think not to say with your selues, wee haue Abraham to our father: for I say vnto you, that God is able of these stones to rayse vp children vnto Abraham.

10. And nowe also is the axe put to the roote of the trees: therefore euery tree, which bringeth not forth good fruite is heauene downe, and cast into the fire.

7. Then sayd he to the people that were come out to bee baptised of him: O generation of vipers, who hath forewarned you to flee from the wrath to come,

8. Bring forth therefore fruits worthy amendment of lyfe, and beginne not to say with your selues, we haue Abraham to our father: for I say vnto you, GOD is able of these stones to raise vp childre to Abraham.

9. Now also is the axe laid vnto the roote of the trees: therefore euery tree, which bringeth not forth good fruite, shall be hewen downe, and cast into the fire.

10. Then the people asked him, saying, what shall we doe then?

11. And he answered, and said vnto them: he that hath two coates, let him parte with him that hath none: and he that hath meate, let him doe likewise.

12. Then came there Publicans also to be baptised: & said vnto him, maister, what shall we doe?

13. And he saide vnto them, require no more then that, which is appoynted vnto you.

14. The soldiours likewise demanded of him, saying: And what shall we doe? And he said vnto this doe violence to no man, neyther accuse any falsly, and be content with your wages.

M A T. 7. VVhen he saw many of the Pharises. Here Matth. and Luke doe  
H declare

declare that Iohn did not only generally preach repentance, but also that he applied his speech to the perious. And truly it wil be a cold maner of teaching, except the teachers doe wisely consider what the time requireth, and what is fitte for the persons: and there is not in this behalf any thing more vnequall then a perpetuall equalytic. And for this cause it is sayde that Iohn did more seuerely handle the Pharises and the Saduces: because that through the hypocrisie & prid, wherein they swelled, it seemed meet that they should be more sharply punished then the comon sort of men. But that we may well vnderstand his purpose, it is to be known that there is no people more without sense and feeling then the hypocrites, which with an outward shew of holines deceiue themselves and others. For as God thundereth euery where against the whole world; so they in a false imagination frame vnto themselves a sanctuarie: because they are perswaded that they haue nothing to doe with the iudgement of God. If any think that Iohn dealt preposterously, that at the first salutation he entertained them so hardly: I answer that they were not vnkown vnto him, and the knowledge which he had was not by custome or experience, but rather by the secrete reuelation of the spirit: wherefore they were no whit the lesse to be spared, least with the greater prid they shuld return home. If any againe shall object, that they were not to be feared with so sharpe a rebuking, which by baptisme professed that they would become other men: an answer is also readie, they which are accustomed to lie to God, and to please themselves, and shew deceite & dissimulation for the truth, are more hardly to be vrged to true repentance. For there is, as I sayd, a wonderfull obstinacie in hypocrites: therefore vntill they be skoured with violence, they hold very fast their shew.

Now that Iohn reprocueth and rebuketh them openly before al men, is for an example, in which sense Luke reporteth that he spak this to the people. For though Iohn pinched but fewe menne, yet he had regard of all, that he might strike a feare into them: as Paule, 1. Tim. 5. 20. commaundeth, that in open reproouinges this profit should be looked for. Therefore he pecularly speaking to the Pharises and Saduces, dooth in their person admonish all the reste, that they shoulde not shewe forth a feigned shewe of repentance, for a true affection.

Furthermore it was greatly for the profite of al the people to know what manner of menne the Saduces and the Pharises were, by whome the worshipp of GOD was miserablye corrupted, the Church wasted, and the whole religion ouerthrowne, and to be shorte, who hadde with their corruptions extinguished the light of GOD, and with their sinnes had infected all thinges. Therefore it is probable that Iohn did openly sette vpon the Pharises, that hee might prouide for the whole Church of GOD: that, they should no more with a vaine shewe holde the eyes of the simple, nor oppresse the people with their wicked tyrannie. And therein was also shewed his wonderful constancie, that though they excelled all others: yet he spared not their dignitie, but sharplye, as they were worthy, he brought them into course. So it becommeth al godlye teachers to be bolde; that they shoulde not feare anye power of men, but that without feare they should striue to throwe downe euerye hygh thing, which listeth vp it selfe against Christ. If that they which willingly came to Baptisme, that they might giue theyr name to the Gospel,

were so sharply saluted by the instrument of the holy Ghost: how must we then doe at this day with the professed enemies of Christ, which not onely stubbornly refuse all taste of sound doctrine, but more violently goe on with sword and fire to blotte out the name of Christ? Certainly if thou shouldest compare the Pope and his filthy cleargy, they shalbe very gently dealt with, if they be cast into one bundle together. Wherefore let them quarell not with vs, but with the spirit of God, whose cares are so delicate, that they can abide nothing to be spoken sharply agaynst the Pope. Yet let godly teachers take heede to themselves, while they are caryed with a godly zeale against the tyrantes of the Church, least they myxe the affections of the fleshe. And because that no vehemencie canne be approoued of GOD, but that which is moderated by the wisdom of the spirit, let them not onely restraîne their affections, but let them deliuer and commit themselves to the holy Ghost to be gouerned, least any thing passe from them without consideration.

Hee calleth them generation of Vypers, rather then Vipers, that hee myght lay that venymous poyson to all the sorte of them: for he would not condemne only these fewe, which were there present, but the whole bodye: as if he should say, that both the sortes did but engender serpents. There were great dissentions betweene them, but the contempt of God, a wicked desire of rule, a hatred of sound doctrine, and a heape of many sinnes. *VVho hath forewarned you?* Because he suspected their repentaunce, he doubting it, enquireth with admiration, whether it be possible that they should repent from the heart. By this meanes he stirreth them to a more neare examination of their conscience, that they should sifte themselves more deeply, & that all flatteries being remoued farre from them, they might exercise a more seuerer sensure in calling their sinnes into question.

*VVrath* is here taken for the iudgment of God, as in diuerse other places it is vsed; as when Paule saith, Rom. 4. 15. & 12. 19. The lawe worketh wrath, and giue ye place to wrath. And he calleth it *to come*, which hangeth ouer their heads, least according to their wont, they nourish vp themselves in securitie. Yet hee therefore maketh mention of the tyme to come: because the hypocrites as long as GOD spareth them, doe carelessly despyse his threatnes: for they are not wakened, except they be stricken hard. For though the wrath of GOD flowe forth, and that his roddes doe stryke the whole earth, yet the hypocrites doe alwayes hope that they are free.

*To flee the wrath of God* is here taken in good parte: for it is as much as to seeke the meanes to appease GOD, that he might cease to be angry with vs. For a great number of men, that they might escape the wrath of God do withdraw themselves from his hand and iudgement, but so the sinner profiteth nothing by fleeing from God, but dooth rather more and more encrease his wrath vpon him.

MAT. LV. 8 *Bring forth therefore fruits* He confirmeth that which I sayd before, that the repentaunce which is testified in wordes is of no value, except they proue the same in deede: for it is a thing more precious, then that there should be a lyght and vaine opinion of the same. Therefore Iohn denyeth, that the open testimony which they gaue was sufficient:

but he saith that in proceſſe of time it ſhalbe reuealed by their workes, whether they doe earnestly repent. It is to be noted that good workes are called the fruites of repentance: for repentance is inward, which is placed in the heart and the minde: but then in the chaung of the life it bringeth forth the fruites of the ſame. And becauſe that in popery all this poynt of doctrine was filthily corrupted, this difference is to be holden, that repentance is an inward renewing of a man, which ſpringeth forth in outward life, as the tree bringeth forth fruit out of it.

**M A T. 9.** *Think not to ſay with your ſelues.* LV. 8. *Begin not to ſay.* Sith it is certain that there is but one meaning of both theſe ſpeeches, we do eaſily gather what Iohn would. The hypocrits do either ſleepe in their ſins, or liſtentiouſly & proudly vaunt theſelues vntil they be oppreſſed: but when they are cited to the tribunal ſeat of god, then they carefully ſeek means to eſcape, & lurking corners, or pretend ſome colour: Therefore Iohn thus ſpeaketh vnto the Pharifeſ & Saduceſ. Now that you are ſharply reproued of me, do not as ſuch as you are, uſe to doe: that is, ſeek not a remedie by a vaine & falſe pretence. And he wreſteth from the that wicked hope, wherewith they were bewitched: the couenant which GOD made with Abrahā was vnto the in ſteede of a ſhilde to couer an euil conſcience, not that they ſetled their hope in the perſon of one man: but becauſe that God had adopted the whole ſtock of Abraham. In the meane while they thought not, that none are to be accounted of the ſeede of Abrahā, but they which folow his faith; and the couenaunt of God is not ratified, that it may profit to ſaluation but by faith. And that claue *in your ſelues* is not ſuperfluous: for although in ſpeech they did not boaſt themſelues to be the ſonnes of Abraham; yet inwardly they pleaſed themſelues with this title: ſo that the hypocrites are nothing more aſhamed to mock God then men.

*God u able.* The Iewes flattered themſelues almoſt with the ſame pretence, which the Papiſts at this day do inſolently chaleng to themſelues. It is neceſſary that there ſhoulde be a Church in the worlde: for GOD will be knowne, and haue his name called vpon in the worlde, and the Church cannot bee other where but with vs, with whom the Lord hath made his couenaunt. The Prieſtes and other, which had the gouernment and authoritie, were eſpecially puffed vp with this arrogancie: for they accounted the common people prophane and accuſed, as wee reade in Iohn 7. 49. And they thought themſelues to be the holy firſt fruites: as at this day the horned biſhops, Abbots, Canons, Monks, Sorboniſts, & al the ſacriſicers being liſt vp with the proud title of the Cleargie, do in cōpariſon of themſelues deſpiſe the laitie. This errour doth Iohn reprove & reſel, in that they do to ſtraightly reſtraine the promiſe of God, ſhewing that though God had none of them, that yet he would not be without a Church. Therefore the meaning of the words is, God made a couenant with Abraham & his ſeede. One thing deceiueſt you, that whē you are more the degenerate, you think your ſelues to be the only ſons of Abraham: but god wil frō an other place raiſe vp a new ſeed to Abrahā, which doth not now appear: & he ſpeaketh in the datiuē caſe: *He wil raiſe vp childrē vnto Abraham*, that they might know the promiſe of God was not to no effecte, and that Abraham, who obeyed hym, ſhoulde not bee deceyued, although there wanted ſeede in them; ſo from the beeginning



ning of the worlde, the Lorde was true to his seruantes, neither did he euer faile in performing his promise of shewing fauour to their children, although hee reiected the hypocrites. That many thinke that Iohn speaketh this of the calling of the gentiles, seemeth not to me to be of force: but because that it seemed incredible to these proude men, that the Church might be transferred to any other place, he admonisheth the that God hath meanes to preferue his Church, which they did not thinke of: as if he should make him children of stones.

M A T. 10. LV. 9. *Now also the axe.* After that Iohn had taken that couer of vaine hope from the hypocrites, he pronounceth that the iudgement of God is nigh. He had said before, that they being cast off, that god shuld not want a people: now he addeth that God himself is now in the same, that he might driue the vnworthy out of the Church, as barré trees vsē to be cut vp. The summe is that the hand of GOD is now stretched forth to purge the Church: for the grace of God doth neuer shewe it self for the saluation of the godly: but withal his iudgement commeth forth for the destruction of the worlde, and that for two causes; because that then the Lord seperateth his from the reprobate, and the vnthankfulness of the world prouoketh his wrath a new. V Wherefore it is no meruaile, if the preaching of the Gospell, and the comming of Christ doe put the axe to cutte away the corrupt trees, and should dayly hasten the vengeance of God against the wicked.

LV. 11 *The people asked him.* A true affection of repentaunce engendreth this carefulnesse, that the sinner desirously enquireth what God willed and commaunded, and the aunswere of Iohn doth briefly define the fruites worthy of repentaunce. For the worlde alwayes desireth to be discharged of the ceremonies towards God, and dooth nothing more readily then sette faigned and deuised worshippings before God, so ofte as hee calleth to repentaunce. But what fruites dooth the Baptist commend in this place? The duties of charitie, and of the second table, not that God neglecteth the outward profession of godlines, & of his worship: but because this note of difference is more certaine, & dooth often lesse deceiue. For the hypocrites doe painefullye endeavour, that they might shewe themselues worshippers of GOD in ceremonies, and yet lette passe the care of true righteousnesse, when they are eyther vnkinde to their neighbours, or giuen to deceites and spoiles. V Wherefore necessarily they are to be called to a straighter examination, whether they lyue honestly amongst menne, whether they helpe the poore, whether they spare them in misery, whether they louingly communicate those things, which the Lorde hath giuen them. For this cause Christe in Matthew 23. 23. calleth iustice, mercie, and trueth, the chiefe poyntes of the lawe, and the scripture in diuers places commendeth iustice and iudgement.

This is to be noted, that the duties of charitie are first named, not that they excell the worshipping of GOD; but as the witness of the godlynes of menne, that their dissimulation may be layd open, which bragge that with their mouth, which is farre from their heart. But it is demaunded whether Iohn laid this law precisely vpon al the, which Christ had prepared to be his disciples, that they should not haue two coates. Fyrst it is to be noted, that this is a figuratiue speech, from the parte to the whole:

because that vnder one kinde there is comprehended a general doctrine. Hereof it followeth that such a meaning is to be gathered, as agreeth to the rule of charitie, which is prescribed of God: namely, that euery man of his aboundance should helpe the neede of the poore. For the Lorde doth not wrest a tribute from them, that they should giue sorrowfullye and vnwillingly, which by compulsion should be constrained to doe that they would not: but he loueth cheereful and willing giuers, as Paul saith 2. Cor. 9. 7. This I speake for this purpose: because it auayleth much that men should be perswaded, that that which they offer of their goodes is an acceptable sacrifice of a swete fauour vnto God. And they doe not onely cast a feare vpon the consciences, but they drowne them in dyspayre, whosoever make a lawe that no man should possesse any thing of his owne. But there need no long confutation to bee vsed against these fanatical men, which so bytingly snatch at the letter. If it be not lawefull to haue two coates, the same is to be said of dishes, of saltsellers, of shirts, and of all household stuffe. But by the text it appeareth, that Iohn meant nothing lesse, then to ouerthrow the politike estate: whereby we gather, that he commaunded nothing els, then that the rich menne, according to their abilities, should bestow vpon the poore, that, which their necessitie required: as if he should haue said, looke what thinges your neighbours doe want, for the sustentation of their life, and you haue aboundance of, that your aboundance may helpe their neede. Furthermore, how much more God nourisheth vs; so much more must euery man beware, that we cocker not our selues. Let rather the necessitie of brethren vrge vs, and what benefites of God soeuer we haue by vs, let them enforce vs to charitable well doing.

12. *And the Publicans came.* Hee doth not onely generally exhort the Publicans, that they shuld repent, but he requireth those things, which belong to their calling. For we know that besides the general rule of the law, euery one must looke what the estate of lyfe, whereunto he is called requireth. Loue is generally commaunded to al christians: but there folow particuler duties, wherein the doctour to the Church, the magistrate or prince to the people; and againe, the people to the magistrate, the husband to the wife, and againe, the wife to him: and last, the children and the parèts are bound the one to the other. Furthermore, because that they vexed (as it is a couetous, rauenous, and cruel kind of men) the common people with vniust exactions: the Baptiste reprobeth those faultes, where-with that people was most infected, forbidding that they should not excede measure in exacting tributes: yet hereby we gather, that it is no lesse lawfull for a Christian to gather tribute, then it is graunted to the magistrat, to lay it vpon them. The same is to be thought of warfare, Iohn commaundeth not the soldiours to throw away their weapons, and to forsake their calling: but he forbiddeth vnder the pretence of warfare to spoyle the poore people, to oppresse the innocent with iniuries, to go abroad after the manner of theeues, as manye were wont; so in these words there is a priuat approbation of a politicke estate. It is a frivolous cauill, that here are onely delyuered instructions for the rude, which are farre vnderneath a Christian perfection. It was the office of Iohn to make the people perfect to the Lord: and it is not to be doubted, but that wholly he applyed himselfe saythfully in this matter. And truly they  
dissame.

diffame the gospel with a sacrilegious accusatiō, which make it contrary to the gouernementes of men; as if Christ should destroy that, which his heauenly father hath ordayned. For without the sword the lawes are dead, and there is no power nor auctoritie in iudgements. Neither hath the magistrate onely neede of an executioner, but also of other officers, of which number are soldiours, where peace cannot otherwise bee preserved, but by their ayde and hand: only the end is to be considered, that Princes make not a iesting sporte at mans blood, that soldiours placed to bestow their helpes to kill, be not caryed with the desire of gaine to crueltye, but that they both be drayne with the necessitie & respect of publike profit.

Matth. 3.

11. Indeepe I baptise you with water, to amendment of lyfe: but hee that cometh after me, is mightier then I, whose shoes I am not worthy to beare, he will baptise you with the holye Ghost, and with fire.

12. VVhiche hath his fanne in his hande, and will make cleane his floore, & gather his wheate into his garner, but wil burne up the chaffe with vnguentishable fire.

Mar. 1.

7. And preached, saying, A stronger then I cometh after me, whose shoes latchet I am not worthy to stoupe down, and vnloose.

8. Trueth it is, I haue baptised you with water: but hee will baptise you with the holy Ghost.

Luke. 3.

15. As the people waited, and all menne wised in their heartes, of Iohn, if hee were not the Christ:

16. Iohn answered, and sayde to them all: In deede I baptise you with water: but one stronger then I cometh, whose shoes latchet I am not worthy to vnloose: he wil baptise you with the holy Ghost and with fire.

17. VVhose fanne is in his hand, and hee will make cleane his floore, and will gather the wheate into his garner: but the chaffe wil be burne up with fire that neuer shalbe quenched.

18. Thus then exhorting with many others thinges, he preached vnto the people.

The Euangelistes reporte the same wordes of the Baptist. In this one thing Luke is more plentifull, in that he first declareth vpon what occasion this sermon was made: namely, because it was in daunger least the people through a false opinion shoulde giue the honour due to Christe, to him. Therefore that he might speedily take away the occasion of the error, he openly testifieth that he is not Christe, and so putteth a difference betweene himselfe and Christe, that he might giue him his right. And this he doth willingly, that he might delyuer his disciples to Christ from hand (as they say) to hand: but hee preuenteth it the speedilyer, least by holding his peace the longer, hee might confirme the error of the people.

VVhen hee saith that a stronger shall come, hee meaneth one endued with a farre other power and dignitie, in respecte of whom hee himselfe is to be brought into order. And he vseth common phrases, wher-

with he so extolleth the glory of Christ, that in comparison of him, hee declareth that he himself is nothing. This yet is the chief, that he accounteth Christ the author of the spirituall baptisme, and that he is the minister onely of the outward. And it seemeth to be an answer to a secrete obiection, if peradventure any should object to what ende belonged that Baptisme, which he tooke to himselfe: for it were not a matter of light weight, to bring any thing into the Church of God, but especially to professe a newe kinde of instruction which should be more perfect than the law of God: therefore he answereth that he taketh nothing in hand rashly, that yet he was the minister of the outward seale, which diminished nothing from the power and glory of Christ: whereby we gather that his purpose was not to distinguish his baptisme from that, which Christ commaunded to his disciples, and whose perpetuall vse he willed to flourish in his church. Neither doth he oppose the visible signe, to the other signe, but comparing the persons of the Lord and of the seruant together, he teacheth what is proper to the Lorde, and what is to be attributed to the seruant. Neither let that opinion hinder vs, which now long ago was spread euery where, that the baptisme of Iohn doth differ from ours: but we must learne to iudge by the matter it self rather, then by the error of men. And truly the comparison which they imagine should be too absurd: for thereby it followeth that the holy ghost should be giuen at this daye by the ministers: agayne it shoulde followe that the baptisme of Iohn was a dead signe, and voide of all power. Thirdlye it should follow, that we had not a baptism common to Christ & to vs, seeing it sufficiently appeareth, that by this seale he sanctifieth that fellowship, which he vouchsafeth to haue with vs, while that in his owne body he consecrated baptisme. Therefore here is to be holden that, which I sayde before, that Iohn here simply discerneth the person of Christ, from himselfe and all other ministers of Baptisme, that the Lorde might be aboue the seruantes. And here is gathered a generall doctrine, what are the duties of men in baptisme, and what is proper to the sonne of God: for the onely administration of the outward and visible signe is committed to men: but the truth it selfe resteth in the power of Christ alone. The scripture doth sometime improperly asigne that to me, which Iohn here chalengeeth to Christ alone, & affirmeth that belongeth not to men: but the scripture waieth not what specially man hath of himselfe, but simply teacheth the power & the profit of the signes, and how God worketh with his spirit through the same. But here is a distinction made between Christ and his ministers, least that which is worthily due to the one, the world should wickedly giue to the other: as it is not more bent to any thing, then to adorne the creatures with those thinges that belong to God. And this obseruation shal helpe vs out of many difficulties. VVe know how great iars there are in our age about the vse & efficacy of the signes, all which may be answered, that the whole institution of the Lord comprehendeth the author himselfe, and the power of the spirit, together with the figure and the minister: but whereas the minister is compared with the Lord, that the Lord may haue al, & the ministers brought to nothing.

11. *VVith the holy Ghost, and with fire.* It is demaunded why Iohn also sayd not, that it is only christ, which washeth our soules with his blood:

Namely,



Namely, because that the washing also it selfe is wrought by the power of the spirite, it was sufficient by the only name of the spirite to expresse the whole effect of Baptisme. And the meaning is plaine, that Christ alone doeth geue what grace so euer the outward Baptisme doth figure, because that he sprinkleth the consciences with his bloude, and he himselfe mortifieth the olde man, and geueth the spirit of regeneration. The worde *Fire* is added in stead of an Epithyte, and is applied to the spirite, because that it so purgeth our filthinesse, as golde is tried in the fire: As Iohn. 3. 5. metaphorically calleth it water.

**M A T. 12.** *VVhich hath his fanne.* In the former sentence Iohn preached of the grace of Christe, that the Iewes mighte geue themselves to him to be renewed: nowe also he speaketh of iudgement, that he mighte strike a feare into the contemners. For sith many hypocrites do proudly refuse the grace of Christ offered them, it is also necessary to pronounce vnto them that vengeance which remaineth for them: for this cause Iohn doeth here describe Christ as a seuerer iudge against the vnbeleuers. And this order of teaching must be obserued of vs, that the hypocrites maye know, that they shall not go unpunished which reiect Christe, that they being raised out of their sluggishnesse maye begin to feare him as a reuenger, whom they haue despised as the authour of saluation. Also it is not to be doubted but that Iohn would teach what Christ would worke through his gospel. Therefore the preaching of the gospel is a fanne: because that before the Lord sith vs, the whole worlde is full of confusion, euery man seeketh to please himselfe, and the good are mixed with the euill, and last of all it pleaseth them to wallowe in chaffe. But where Christ commeth soorth with his Gospel, while he reprooueth the consciences, and citeth to the tribunall seate of God, the chaffe is fanned away, which before couered the most part of the floore. And thoughte the Gospel purgeth euery man from chaffe, yet Iohn heere compareth the reprobate to chaffe, and the faithfull to wheat. Furthermore, the floore is not taken for the world (as some imagine) but for the Church: for it is to be noted to whome Iohn speaketh. VVhen the Iewes were list vppe with the bare title, Iohn warneth the that they do foolishly to be proud, because that they possesse a place for a time in the church of God, out of the which they were shortly to be throwen as chaffe oute of the floore. In this maner he reprehendeth the corrupt state of the Church: because that it was full of huskes, weedes, and other filthie things, but was presently to be purged with the liuely voyce of the Gospel. But howe is Christ sayd to purge the chaffe from the wheate, who can finde nothing in men but meere chaffe? The answere is easie, the Elect are made into wheat, that they being taken from the chaffe, maye begathered into the barne. But Christ began this cleansing, and daily goeth forwarde wyth the same, yet he shall not fully performe the same before the latter day: therefore Iohn calleth vs thither. But we must remember that the faithful now at this day through hope do enter into the garner of the Lord, that there at the length in deede they may haue an eternall seate. And the reprobate now through their guiltinesse doe conceiue a heat of that fire, the perfecte burning whereof, they at the last day shall feelee. I know that many haue subtilly disputed of the eternal fire, wherein the wicked shall be tormented after the iudgement: but it maye be gathered out of

many places of the scripture, that it is a metaphoricall kind of speaking. For if there bee appoynted a reall or materiall fire (as they call it), then must there also be added brimstone, & a fanne to kindle it: because that there is mention made of them both in Iſaiaſ, chap. 30. 33. Certainly there is no other maner of fire, then worme: for if by the consent of al, it is receiued that there is a metaphore in the name of worme, then is the same to be thoughte of fire. VVherefore lettinge passe the speculations wherein vaine men weary themselues without profit, let it suffice vs to vnderstand, that with these maner of speeches; for the rudenesse of oure capacitie, is that horrible torment noted, which at this day can neither be conceiued in mans vnderstanding, nor expressed in wordes.

## Mathew. 3.

13. Then came Iesus from Galile to Iordan, vnto Iohn, to be baptized of him.

14. But Iohn put him bucke, saying: I haue neede to be baptized of thee, and camest thou to me?

15. Then Iesus answering, said to him: let be nowe: for thus it becommeth to fulfil al righteouſnesse. So he suffered him.

16. And Iesus when he was baptized, came straight out of the water. And loe, the heauens were opened vnto him, and Iohn sawe the spirit of God descending like a doue, and lighting vpon him.

17. And lo a voice came fro heauen, saying: This is my beloued sonne, in whom I am well pleased.

## Marke. 1.

9. And it came to passe in those dayes, that Iesus came from Nazareth a citie of Galile, and was baptized of Iohn in Iordan.

10. And as soone as hee was come out of the water, Iohn sawe the heauens clouen in twaine, & the holy Ghost descending vpon him like a Doue.

11. Then there was a voice from heauen, saying: thou arte my beloued sonne in whom I am well pleased.

## Luke. 3.

21. Now it came to passe as al the people were baptized, & that Iesus was baptized, and did praye, that the heauen opened.

22. And the holy Ghost came downe in a bodily shape like a Doue vpon him, and there was a voice fro heauen, saying: Thou art my beloued sonne in thee I am wel pleased.

23. And Iesus himselfe began to be about thirtie yere of age,

13. To be baptized of him. To what end the sonne of God would be baptized, we do partly gather by his anſweare. First there is a speciall reason brought why he was baptized as we are, that the faithfull mighte more certainly be perswaded that they are grafted into his bodye, and buried with him through baptisme. But the end which he proposeth here, is larger: for so it becommeth to fulfil al righteouſnesse. The word righteouſnes doth often signifie as muche in the scripture as the obseruing of the law. And so this place may be expounded, that it became Christ, in that he willingly submitted himself to the law to performe the same in euery poynt. Yet I had rather take the same more simplic in this manner; as if Christ shuld haue sayd, omit now to speake of my dignitie: for the question is not, which of vs two excelleth other, but wee must rather looke what our calling requireth, & what is enioyned vs of god the father: for this was the general cause why Christ was baptized, that he might perform obedience to his father; & the special cause was, that he in his own body might cōsecrate baptisme, that it might be cōmon to vs with him.

14. I haue neede to be baptized of thee. It is certain that Iohn knew Christ to be not only a notable prophet as many do foolishly dreame, but for the sonne

sonne of God as he was. Otherwise he shuld haue ben iniurious to God, submitting his holy calling to a mortal man. But how he knew this, let the readers learne out of the 1. cha. 15. of Iohn. And this was a probable cause of refusall, that Christ had no neede of baptisme: but in this doeth Iohn fail, that he considereth not that he demãdeth baptisme for others sakes. Therefore Christ commandeth him to consider what belongeth to him that occupieth the place of a seruant: because that a volũtary subiection doeth derogate nothing from his glorie. And although in that so great a man some part of his office was hid for a time: yet that perticuler error shoulde not hinder the Baptist, but that rightlye and lawfully he shuld haue executed his office. By which exãple we are taught, that they which haue an office enioyned thẽ of the lord, may not do any thing rashly for any reuelatiõ, though at the first they do not vnderstãd euery thing annexed to their office, or depẽding vpon the same. His modesty is also to be noted, that he ceasing frõ his own opinion, doth presẽtly obey christ.

16. *Lo the heauens were opened.* The opening of the heauẽs is sometime taken for the manifestation of the heauenly glory, and here also it signifieth a diuision of the visible heauen, so that Iohn might see somewhat about the planets & the stars; for the meaning of Markes words cannot be other, who saith that he saw the heauẽs clouen in twaine. But more narrowly to inquire what maner of diuision this was, it doth neither apertaine much to the matter, neither doth it profit: for it is sufficient to know, that this was a token of the presence of God. Further, when the Euangelists say that Iohn sawe the holy Ghost, it is probable that the heauens were especially opened for his cause, though I repugne it not, but that Christe also as he was man, was made more certaine of his calling. And to this purpose the wordes of Luke seeme to tende, when he sayth: that while Christ praied, the heauens opened: for although he poured out his prayers alwaies for the profit of others: yet he had nede as he was man, seeing he was to fight so hard a battel, to be armed with a singular power of the spirite. But here arise 2. questions. The first is, why the spirite then descended vpon Christ, which was in him before. This question is answered by the place of Isai 61. 1. which is entreted of in an other place. The spirite of the Lord vpon me, therefore hath the Lord anoynted me, to preach glad tidings to the pore he hath sent me. Although christ wonderfully excelled with a singular grace of the spirit, yet he kept himself at home as a priuate manne, vntil he was brought forth by his father. Therefore now, when the appoynted time is come wherein he should prepare himselfe to fulfil the office of a redemer, he is endued with a newe power of the spirite, and that not so much for his sake as for others. For this was done of purpose, that the faithful might honour and reuerently embrace his diuine power, & that the infirmity of flesh shuld not be cõtenued in him. That same also was the cause why he deferred his baptisme to the 30. yere of his age. Baptisme was a beginning of the gospel, & therefore together with the preaching of the gospel it begã. And christ preparing himselfe to preache the gospel, was by Baptisme as wel entred into his office, as instructed by the holy spirit. The holy spirite therefore appeared vnto Iohn descending vpon Christ, to admonish that nothing carnall or earthly, should be sought for in Christ, but that he came from heauen as a diuine man in yhom the power of the holy spirit raigneth.

VVe certainly knowe him to be God manifested in the flesh, but in the person of a seruauant, and in his humane nature there is also a celestial power to be considered. The second question is, why the spirite appeared in the likenesse of a Doue, rather then of fire: whose aunswere dependeth of an analogie or similitude of a thing signified with the figure. VVe know what the Prophet Isay attributeth to Christ, chap. 42. 3. A brused reede shall he not breake, smoking flaxe shal hee not quenche, hee shall not crie, nor his voyce shalbe heard. For this gentlenesse of Christe, wherein he louingly and gently calleth, and daily biddeth sinners to the hope of saluation, the holy spirite descended vpon him in likenesse of a Doue. And in this signe there is a notable pledge of moste sweete comfort geuen vnto vs, that we should not feare to come vnto Christe, who commeth forth vnto vs not with a fearfull power of the spirite, but endued with a louing and pleasant grace. *He sawe the holy spirite;* Namely Iohn: for it presently foloweth that the spirite descended vpon Christ. Nowe heere ariseth the thirde question, how Iohn could see the spirite: I answere, seeing the spirite of God is spreade in euery place, and filleth the heauen and the earthe, a descendinge is vnproperly attributed to it. The same is to be accompted of the sight, for although in it selfe it is inuisible, yet it is sayde to be seene, where as there is shewed some signe of his presence. Iohn seeth not the essence of the spirite, which falleth not vnder the sense of the eye, neither did he see the power it selfe, which is not comprehended by humane sense, but only by the vnderstanding of faith: but hee seeth the likenesse of a Doue, vnder the which God shewed the presence of his spirite. Therefore it is a Metonymicall kinde of speache, wherein the name of a spirituall thing is geuen to a visible signe. For as they doe foolishly and preposterously vrge the letter, that they might include the signified thing in the signe, so it is to be noted that in these kindes of speaking is noted a coniunction of the thing with the signe. According to this meaning the bread of the holy supper is called the bodye of Christ: because it testifieth that it is truely geuen to vs for foode. Yet that withall is to be remembered which I now touched, there must not be imagined a descension of the thing signified, that it should be soughte in the signe, as though it were there locally included; but this one thinge ought enough, and more then enough to suffice vs; that the Lorde by his secrete power wil performe whatsoeuer he hath promised vs by figures. Many also rather curiously, then profitably. doe demand whether this Doue were a perfecte body or but a goast. Though that the wordes of Luke seeme to affirme that it was not the substance of a body, but only a likenesse, yet least any man should therby take occasion of quarelling, I leaue it as I finde it.

17. *A voice from heauen.* That voyce did sounde out of that diuision of the heauens, whereof mention is made before: that thereby his maiestie might the more certainly be manifest vnto him. Also when Christe came openly to execute the office of a mediatour, hee was sent from the father with this testimonie to vs, that wee hauing this pledge of oure adoption, might without feare call God himselfe our father. The title of a sonne doeth truely and naturally belong to Christe alone: but yet the sonne of God was shewed in oure flesh, that that one which the father hath by his owne right, might also obtaine the same for vs. VVherefore  
God



God bringing forth Christ a mediator for vs, with this title of sonne, he declareth that he will be a father to vs all. To the same purpose appertaineth the Epithyte of beloued, for that wee of our selues being hated of God, it is necessary that his fatherly loue should flowe vnto vs by Christ. And the best interpreter of this place, is Paule to the Ephesians, chap. 1. 6. when hee sayeth that we haue obtained fauour in his beloued sonne, that we might be beloued of God. The which is also more fully expressed in this clause. *In whome I am wel pleased.* For he doeth declare that the loue of God doeth so rest in Christ, that he will powre forth himself from him vnto vs all? and not to vs onely, but also to the Angels themselves: not that they needed a reconciliation, which neuer were at discord with God: but because that they doe not perfectly adioyne vnto God, but by the benefite of the head. For the which cause he is also called the first borne of euery creature, Col. 1. 15. And againe Paule in another place teacheth that he came, that hee might gather what things soeuer, are in heauen and in earth, Col. 1. 20.

Mathew. 4.

1. Then was Iesus led aside of the spirite into the wilderness, to be tempted of the deuill.

2. And when he had fasted forty daies and forty nightes, hee was afterward hungrie.

3. Then came to hym the tempter, and sayd: if thou be the sonne of God, commaund that these stones be made bread.

4. But he answering, sayd: It is wrytten, man shall not liue by breade only, but by euery worde that proceedeth out of the mouth of God.

Marke 1.

11. And immediatly the spirite diueth him into the wilderness.

13. And he was there in the wilderness fourtye dayes, and was tempted of Satan: he was also with the wilde beastes, and the Angels ministered vnto him.

Luke 4.

1. And Iesus full of the holy Ghost returned from Iordan, and was led by the spirit into the wilderness.

2. And was there fourtye dayes tempted of the deuill, and in those dayes hee did eate nothing: but when they were ended, hee was hungrie.

3. Then the deuill sayd vnto him: If thou be the Sonne of God, commaunde this stone that it be made bread.

4. But Iesus answered him, saying: It is wrytten, That manne shall not liue by breade onely, but by euery worde of God.

1. Then Iesus was led aside. Christe went aside into the deserte for two causes: First that after the fast of fortie dayes as a newe man, or rather a heauenly, hee might come forth to execute his office: Then that hee should not enter into so hard and notable an office, except he were tried with temptations, as if he should so lay the foundation of his first exercise. Therefore let vs know that Christ by the direction of the spirite was led from the companie of menne, that the great doctour of the church, and embassadour of God should come abroad as one rather sent from heauen, then taken out of some little towne and common sort of men. So God vsed Moses, when by his hand he would deliuer his law, he tooke him into the mount Sinai, and being led aside from the sight of the people, he kept him as it were in a holy sanctuarie. Exod. 24. 12. It behooued Christ to be adorned with no fewer or lesse tokens of diuine grace and signes of power then Moses, least the maiestic of the gospell should be

be les then of the law: for if the Lord thought that doctrine which was the minister of death woorthy of rare honour; how much more honour doeth the doctrine of life deserue? And if the shadowed figure of God hadde so great light, then with howe perfecte brightnesse is it meete to haue his countenance beautified, whiche appeareth in the Gospell? This same was the ende of his fast: for Christ abstained not from meat and drinke, that hee mighte geue an instruction of temperance: but that he might thereby haue the more authoritie, while he being exempt frō the common sorte of men, doeth come forth as an Angel from heauen, and not as a man from the earth. For I beseeche you what maner of vertue was there in that abstinence, not to eate meate, whome no hunger mooued to desire the same? For it is certaine, and the Euangelistes doe plainly pronounce, that he no otherwile bare the hunger, then if hee had not bene clothed with flesh. VVherefore it were a mere follye to establish a Lenten fast, as they call it, as an imitation of Christ. For there is no greater reason why we at this daye shoulde followe this example of Christe, then had in times past the holy Prophets, and other fathers vnder the lawe to imitate the fast of Moses? And we knowe that this neuer came in their minde. God almost for the same cause continued Eli-ah fasting in the mount, because he was the minister that shoulde restore the lawe. They faine theselues to be folowers of Christ, which through the Lent do daily fast: that is, they so stuffe their belly at dinner, that vnto supper time they easily passe the time without meat. VVhat likenesse haue they with the sonne of God? Greater was the sparinge of the elders: but they also had no affinitye with the fast of Christ, no more then the abstinence of men commeth neere to the hunger of Angels. Adde also that neither Christe nor Moses did yearely keepe a solemne faste, but both of them did it only once in their whole life. And I woulde to God that they had onely plaide like apes with these follies. But it was a wicked and a detestable scorning of Christ, in that they attempted in theyr fained fasting to frame them selues after his doing. It is moste vile superstition that they perswade themselues that it is a worke meritorious, and to be some part of godlinesse and diuine worship. But this contumely is not to be borne: first against God, that they obscure his notable myracle. Then against Christ: because they taking his glorye from him, decke themselues with his spoiles. Thirdly against the Gospell, from the which no small credite is taken, if this fast of Christ be not acknowledged to be a seale of the same. God shewed a singular myracle when he kept his sonne from the necessitie of eating, and do they not in a madde boldnesse spite at God, when they affecte to do the same by their owne power? Christ was noted with deuine glory by this fasting. And shall he be spoiled of his glory and brought in order, when as all mortall menne shall make themselues his felowes? This was the ende which God appointed to Christes fast, that it shoulde be a seale to the Gospell: They that apply it to any other vse: do they not take so much from the dignitie of the Gospell? Therefore let this counterfetting cease, which peruerteth the counsell of God, and the whole order of his workes. But of fastes in their kinde I speake not, (which I wish were more common amongst vs, so that the same were pure) for it was mete to shew for what

purpose Christ fasted.

Also Sathan tooke occasion of hys hunger to tempte Christ, as a little after shall bee shewed more at large, nowe it muste bee generally seene whye God woulde haue him tempted. For the woordes of Mathewe and Marke doe sounde that hee was broughte into thys combate by the determinate counsell of God, which saye that hee was ledde by the spirite for thys cause into the deserte. I doubt not but that God in the personne of hys Sonne, woulde shewe as in a moste cleare glasse howe deadlye and importune an ennemie of mannes saluation Sathan is. For whereof commeth it to passe that hee shoulde assaile Christe so sharpe-lye, and shoulde powre oute all his forces and violence against hym at thys time whiche the Euangelistes note, but because he sawe hym at the commaundemente of his father, prepared for the redemption of mankinde: therefore hee then resisted in the personne of Christe, our saluation, as hee deadlye persecuteth daily the ministers of the same redemption, whereof Christe was the authour.

But it is to bee noted wythall, that the sonne of God did willingly endure those temptations, whereof it is nowe entreated, and that hee striue wyth the Deuill as it were hande to hande, that by his victorie he might gette vs the triumphe. Therefore as ofte as Sathan assaileth vs, let vs remember that his violence canne no other way be sustained and driuen backe, then by opposinge thys shielde againste him, as for that cause the sonne of God suffered himselfe to bee tempted, that hee myghte stande betwene vs so ofte as Sathan stirreth anye exercise of temptations againste vs. Therefore when hee ledde a priuate life at home, wee doe not reade that hee was tempted: but when hee vndertooke the office of a Redeemer, then hee in the common name of hys Church came into the combate.

Then if Christe was tempted as in the publike personne of all the faithfull, lette vs knowe that these temptations whyche befall vnto vs, are not by fortune, or stirred at the pleasure of Sathan without the permission of God: But that the spirite of God, gouerneth these conflicts, whereby oure faith is exercised, whereby is gathered a certaine hope, that G O D who is the chiefe and great captaine and gouernour, is not vnmindefull of vs, but that hee will helpe vs in oure streightes wherein hee seeth vs ouermatched.

The woordes of Luke sounde somewhat otherwise, That Iesus ful of the holye Ghoste, retourned from Iordan, in whyche woordes hee signifieth, that hee was then armed with a more plentifull grace and power of the spirite, that hee myghte bee the more stronge to endure suche brutes, for the spirite did not in vaine descende vpon hym in a visible shape.

And it is sayde before, that the grace of G O D did the more shyne oute, because that the cause of oure saluation so required. The same Euangelist and Marke, do teach that the beginning of his temptations was sooner, for Sathan assaulted him forty dayes also before hys hunger: but the especiall and moste notable conflicts are here declared: that we may knowe that sathan being ouercome in many conflicts, did more sharply inuade, and laide on more strongly with his whole force,

if it might be, that at length he might oppresse him that yet was inuincible. For as euery man is more exercised in spirituall battelles, so much more vehemently doth God suffer him to be stricken. VVherefore lette vs learne neuer to bee wearied, vntill wee haue perfourmed the whole course of our warfare, and come to the marke. But at the first sight it seemeth to be absurde that Christ should be subiect to temptations: for that men may be tempted, there must be sinne and infirmitie: I answere, first that Christ had taken our infirmities, but without sinne. Then it did no more derogate from his glory that he was tempted, then that he tooke vpon him our flesh. For on this condition was he made manne, that he might take vpon him our affectiōs together with the flesh. But al the difficultie doth consist in the former clause, how Christ coulde be compassed about with our infirmitie, that he mighte be tempted of Sathan, and yet be pure and free from all sinne. But the answere shall not be hard, if we remember the whole nature of Adam, when as yet the pure image of God shined there, and yet was subiect to temptations. Howe many corporall affectiōs there are in manne, so many occasions of tempting them doth Sathan take. And this is woorthely accompted the infirmity of humane flesh, to haue the senses moued with the things obiecte: but such as was not faulty of it selfe, except that corruption had bene added, whereby it commeth to passe, that Sathan doeth neuer assault vs, but that he geueth some wound, or at the least doeth hurt vs with some prick. In this poynt the integrity of nature hath separate Christ from vs, yet there is no meane condition to be imagined to be in him, as was in Adam, to whome it was onely geuen a possibilitie not to sinne. And wee knowe that Christ was armed with that power of the spirite, that hee could not be pearced with the weapons of Sathan. *Then came the tempter.* The spirite of purpose doth geue this name to Sathan, that the faithfull might thereby the more diligently take heede of him. VVherby we also gather that temptations which prouoke vs to euil, come not but from him. For that in Gen. 22.1. Deut. 13.3. God is sayd to tempt, it belongeth to an other ende, that is, that he might trie their faith, or mighte take vengeance of the vnbeleeuers, or that he might laye their hypocrisie open, which obey not the truth from the heart.

**M A T. 3.** *That these stones.* Heere also the olde wryters played wyth weake deuices: for they say the first temptation was of gluttonie, the seconde of ambition, the third of couetousnesse. But it is ridiculous, if any man that is hungrie desireth meat, that hee might satisfie nature, to refer that to the intemperancie of the throte. Further, what dainties doe they imagine to be in bread, that he should be accompted too delicate, that is content (as they say) with drie breade? But that we lose no woordes in vaine, the only answere of Christ doth sufficiently declare that Sathans purpose was otherwise. Truely the Sonne of God was not a rude and vnskilfull champion, that he knewe not howe to auoide the blowes of his enemy; that being stricken on the right side, hee shoulde rashly holde his shield to the left. Therefore if Sathan had endeuoured to driue him to the delightes of gluttonie, he had the testimonies of scripture readye, wherewith he might driue him away. But he vttereth none suche, but taketh this sentence, men liue not by breade, but by the secrete blessing of God, whereby we gather that Sathan streightway assaulted the faith of Christ.



Christ, that the same being extinguished, he might driue Christe to vnlawfull and wicked wayes to seeke his breade. And then doeth Sathan wounde to death, when he attempteth to bring this to passe, that we distrust God, should otherwise prouide for our selues, then by his word is lawfull. Therefore the meaning of the woordes is: sith thou seest thy selfe forsaken of God, necessitie compelleth thee that thou shouldest prouide for thy self. Therefore get thee meat, which God prouideth not for thee. And althoughe he pretende the diuine power of Christe, whereby those stones should be tourned into bread; yet this one thing he seeketh, that Christe departing from the woorde of God, infidelitie should followe what soeuer he should say. Therefore Christ aunswareth aptly, manne shall not liue by bread only, as if he should say: thou commandest me to seeke some remedy, whereby I mighte helpe my selfe otherwise then God doeth permitte: But this were a poynte of distrust, without all reason, so long as God promisseth that he will nourish me. Thou Sathan tienst his grace to bread. But he contrarily witnesseeth, if all meats were wanting, his onely blessing sufficeth to feede vs. Nowe we vnderstande what kinde of temptation this was: namely that, wherewith Sathan doeth assault vs daily. For the sonne of God woulde not subiecte himselfe to any vnaccustomed assault, but he had fightes common wyth vs, that we being defended with the same armour, shuld not doubt but that the victorie is in our hande.

4. *It is wrytten, manne shall not liue by bread onely.* This is first woorthy to be noted, that Christe vseth the scripture for his shielde. For thys is the right maner of fighting, if wee desire to obtaine the victorie. For Paule doeth not in vaine call the woorde of God the spiritual sworde, and armeth vs with the shield of faith. Ephe. 6. 16. 17. wherby we also gather, that the Papistes, as if they hadde made a couenaunt wyth Sathan, gaue ouer soules to be destroyed at his pleasure, when they maliciously suppressing the scripture, spoyled the people of God of their weapons, by the whiche they coule onely defende their saluation. They that willingly caste from them this armour, and doe not dailie exercise themselves in the schoole of God, are woorthy euery moment to be slaine of Sathan, to whome they betray themselves vnarmed. And truely there is no other cause whye Sathan is so weakely withstoode, and that euerye where hee taketh away so many, but because that God reuengeth their slouthfulnesse and contempte of his woorde. Nowe the testimonie of Moses is to be sifted, whiche Christe citeth. Some wrongfully wrest the same to a spiritual life, as if he had sayd, that the soules are not nourished wyth visible bread, but with the word of God. And that is true in it self: but Moses hadde a further respecte: Deut. 8. 3. For when they wanted breade, hee declareth that the people had Manna, an extraordinarie manner of meate: that by this instruction it mighte be witnessed for euer, that the life of menne is not included in bread, but to depend vpon the pleasure and good will of God. Therefore woorde is not heere taken for doctrine, but for a decree which God hath published for the preservation of the order of nature, and nourishing his creatures: for hee casteth not menne from him when he hath made them, but on that condition he geueth them life, that he might daily sustaine that whyche hee hath once geuen.

Heb. 1. 3.

So sayeth the Apostle, all things are sustained by his mighty woordes: that is, the whole world is preserved, and every parte of the same doeth remaine in his estate by his will and decree, whose power is spreade in every place both above and belowe. Therefore though we eate breade, yet the maintenance of life is not to be attributed to the power of bread, but to the secret grace which God geueth to bread to feede vs. VVherof also foloweth an other lesson, that God which nowe vseth bread for our nourishment, can by other meanes as oft as he shal thinke good, provide that we may liue. Also in this sentence of Moses their beastlinesse is condemned, which accept of fulnesse and abundance as their lyfe. Furthermore, distrust and vngodly carefullnesse is reprocued, which driueth vs to seeke vnlawfull meanes. And to this purpose is the answer of Christe properly directed; for foode and other maintenances of this present life, we must so trust God, that none of vs passe the bounds prescribed by him. If that Christe accompted it vnlawfull, to make bread of stones besides the commaundement of God: it is muche lesse lawfull to get thy liuing by deceits, thefts, violence and murthers.

## Mathewe 4.

5. Then the Deuill tooke him vp into the holie citie, and set hym on a pinacle of the temple.

6. And sayde vnto hym: If thou be the Sonne of God, caste thy selfe downe: for it is wrytten that hee shall geue his Angelles charge ouer thee, and with their hands they shall lifte thee vppe, least at anye time thou shouldst dashe thy foote against a stone.

7. Iesus sayde vnto him: It is wrytten again: thou shalt not tempt the Lord thy God.

8. Againe the deuill tooke him vppe into an exceeding high mountaine, & shewed him all the kingdōs of the world, and the glory of them.

9. And sayde vnto hym: all these will I geue thee, if thou wilt fall downe and worship me.

10. Then sayd Iesus vnto him. Auoide sathan: for it is wrytten. Thou shalt worship the Lord thy God, and him only shalt thou serue.

11. Then the deuill lefte hym, and beholde the awngelles came and worshipped him.

5. Then

## Marke 1.

13. And the awngels ministred to him.

## Luke 4.

5. Then the deuill toke him vp into an high mountaine, & shewed him all the kingdōs of the world, in the twinkling of an eie.

6. And the deuill said vnto him: at this power wil I geue thee, & the glory of those kingdōs: for that is deliuered to mee: and to whome soeuer I wil, I geue it.

7. If thou therefore wilt worship me, they shalbe all thine.

8. But Iesus answered him, & sayd, Hence from me sathan: for it is wrytten. Thou shalt worship the Lord thy God, & hym alone thou shalt serue.

9. Then he brought him to Ierusalem, and set him on a pinacle of the Temple, and sayde to him. If thou bee the sonne of God, cast thy self downe fro hence:

10. For it is wrytten, that hee will geue his awngels charge ouer thee to keepe thee.

11. And with their hands they shal lifte thee vppe, least at anye time thou shouldst dashe thy foote against a stone.

12. And Iesus answered & said vnto him: It is saide thou shalt not tempt the Lord thy God.

13. And when the deuill had ended all his temptation, he departed from him for a season.

5. Then the deuil tooke him. It is no great matter that Luke doth rehearse that temptation in the seconde place, which Mathewe placeth in the last place. For it was not the purpose of the Euangelists, so to set downe the order of the hystorie, as they would alwaies exactly obserue the poynte of time: but to gather the sum of the things, so as they might propose in a glasse or a table, those things which are most profitable to be knowen of Christ. Therefore let it suffice vs to knowe, that Christ was tempted 3. maner of wayes. But whiche was either the seconde or the thirde conflict, there is no cause why we should curiously seeke. In the exposition I wil folow the text set downe by Mathew. It is sayd that Christ was set vpon a pinnacle of the temple. But it is demanded whether he was caried vp on high in dede, or whether it was done by a vision. Many do boldly affirme that it was a true and a reall cariage of his bodye (as they say) for they thinke it a thing vnwoorthy that Christe shoulde yeelde himselfe in daunger to sathans sleights. But this obiection is easily wiped away, that there is no absurditie in the permission of God, and voluntarie subiection of Christe, so that we thinke not that hee suffered any thing wythin, that is, in minde and soule. And that which foloweth after, that all the kingdomes of the worlde were sette in the sight of Christ, and that also which Luke wryteth, that hee was caried far in the twinkling of an eye, doth rather belong to a vision, yet in a doubtfull matter, & which without danger a man may be ignorant of. I had rather suspende my iudgement, then geue the contentious occasion of quarelling. Also it maye be that the 2. temptation did not presently without distance of time folow the first, nor the third the seconde, but it is more probable, that there was some distance, though by the woordes of Luke it is gathered that there was no long space betwene: for he sayth that Christ had rest geuen him for a season. But this appertaineth much to the matter, to know what sathan went about in this kind of temptation, which is to be learned by the answer of Christ, as I said a litle before. Christ, that he might mete with the subtiltye of the enemy, and beate backe his force, holdeth oute for a buckler, God is not to be tempted. VVhereby it appeareth that the deceites of the ennemies tended to this purpose, that hee liftinge himselfe vppe aboue measure, shoulde rashly rise vppe againste God. First sathan tried to drawe Christ to desperation, because he wanted meat and ordinarie meanes: now he procureth him to a vaine and proud confidence, that neglecting the meanes which were at hande, he should throw himselfe without necessitie into manifest daunger, and as though he should leape beyonde his boundes. But as it becommeth vs not to despair, when we are pressed with the want of all things, but that we shoulde depend vpo the assurance of God: so it is not lawfull for vs to set vp the combs, that we should lift vp our selues higher then God permitteth. Now we vnderstand what the purpose of sathan was: namely, that Christ making a triall of his diuinitie, shoulde with a foolish and a wicked rashnesse rise vp against God.

6. Hee will geue his awgels charge ouer thee. This malice of sathan is to be noted, that hee abuseth the testimonie of the scripture, that might make the life of Christ deadly, and tourne his bread to payson. For he ceaseth not to vse the same craft daily. And the sonne of God (who is a common exaple of al the godly) wold in his own person suffer this conflict, that they

al might learne diligently to take hede to themselves, least vnder a false pretence of the scripture, they fall into the snares of sathan. And it is not to be doubted, but that the Lord graunteth so much libertie to our enemy, that we shoulde not rest in securitie, but be rather bent to keepe our watches. But let vs not be like to ouerthwart men which reiect the scripture, as if it might be tourned euery way, because that the deuill abuseth the same: so for the same cause we must abstain from meates, least we be poysoned. Sathan prophane the woorde of God, and endeouoreth to wrete the same to our destructiō, but seeing it was ordained of God for our saluation, shal the counsel of God be to no effect, except that through our slouthfulnesse, the healthful vse of the same should pearish vnto vs. But this matter needeth no long disputation: only let vs see what Christ doeth teache vs by his example, which we must folow as a certaine rule. Doth he geue place to sathan, wickedly wresting the scripture? Doth he suffer the scripture wherwith he armed himself before, to be shake away, or to be taken from him? Nay by obiecting the scripture again, he mightily ouerthroweth the wicked cauil of sathan. Therefore so oft as sathan by his subtleties pretendeth the scripture, & that vngodly mē vnder this same pretence shal set vpon vs, that they might circumuent our faith, let vs borow weapons for the defence of our faith, frō no other place then out of the scripture. But though this promise; (*He wil geue his Angels charge, ouer thee, &c.*) doth appertain to al the faithful, yet it especially belongeth to Christ, who as he is the head of the whole church, so in his own right he gouerneth the angels & geueth them charge of vs. Wherefore in that, sathan doth not yet deceiue, that by this testimonie he prooueth that the angels were geuen as ministers vnto Christ, that shuld kepe him & bear him in their hands: but the deceit is this, that he draweth the keeping of Angels to a vaine and a rash course, which is then promised to the children of God, while they kepe themselves within their bounds, & walke in his waies. If this clause haue any force it in (*in al thy wayes*) then doeth sathan maliciously corrupt & maim the saying of the Prophet, generally, & confusedly wresting the same to wandring & erroneous courses. God commandeth vs to walke in our waies, & he sayth that his angels shal be our keepers. Sathan pretending the custodie of angels, doeth exhort Christ that he shoulde rashly procure him danger: As if he shoulde haue sayde: If in spite of God thou wilt cast thy selfe to death, the Angelles shal defende thy life.

7. *It is wrytten thou shalt not tempt the Lord.* Christ answereth most aptly, it is not otherwise to be hoped that God doeth there promise his helpe, then if the faithful do modestly commit theselues to him to be gouerned: for we canot otherwise trust his promises, except we obey his commandements. Further, when God is tempted many wayes, yet in this place he is said to be tempted, when as we neglecte his meanes which he putteth into our hād. For they which neglecte the means which God appoynteth, do as if they tried his power and his strength: As if any should eutte away the armes and handes from a man, and after bid him worke. In summe, whosoever desireth to take a trial of the diuine power, where as it is not necessary, he tempteth God, by bringing his promises to vnjust examination.

8. *The deuill toke him into an his mountaine.* That is to be had in memories, which



whych I sayde before, that it came not to passe throughe the imbecillitie of the nature of Christe, that Sathan helde his eyes; but by his free ap-  
poyntment and permissiō. Further, his senses were touched and enticed  
wyth the glory of the kingdomes whiche were sette before him, that no  
inwarde couetousnesse mooued his minde: when as the pleasures of the  
fleshe are caried and doe carie vs as wilde beastes to those things that  
please vs: for Christ had the like sense that wee haue, but no disordered  
appetites. But it was a kinde of temptation, that Christ should aske the  
enheritaunce which God promisseth to his children, of anye other then  
of God himself. And heere the sacrilegious boldnesse of the Deuil doth  
bewraye it selfe, in that hee takinge the gouernment of the earthe from  
God, doeth vsurpe it to himselfe. All these things (sayeth hee) are mine,  
neither can they be obtained otherwise then at my hand. And wee must  
daily striue with this assault, which both all the faithfull do feelee in them  
selues, and is more evidently seene in the whole life of the vngodlye.  
For thoughe wee sette all our defences, richesse and commodities in the  
blessing of God: yet oure senses prouoke vs theretoe, and driue vs to  
seeke the assistances of Sathan, as if one God were not sufficiente. And  
a great parte of the worlde chalenging the righte and gouernmente of  
the earth from God, doeth imagine to themselves that Sathan is the ge-  
ner of all good things. For whereof commeth it, that almoste al doe ad-  
dicte them selues to euill Artes, and thestes, and deceits, but that they as-  
cribe that to Sathan whiche was the propertie of God, to enriche wyth  
his blessinge whome hee pleaseth? They pray wyth mouthe that God  
woulde geue them daily breade, but wyth the mouthe onely. For they  
make Sathan the chiefe, in distributing the richesse of all the worlde.

10. *Auoyde Sathan.* Luke hathe for it. *Goe after mee Sathan.* VWhere-  
fore some doe stande in vaine vppon that Aduerbe, when it was sayde  
to Peter: *Goe behinde*, Mathewe 16. 23. as if Sathan himselfe heard not  
the same. But Christe commaundeth him simplie to depart. And nowe  
hee goeth forwardes in the same kinde of defence, holdinge soorth the  
scripture nor as a shielde of bulle rushes, but as of right brasle. And hee  
citeth a testimonie out of the law, that one God is to be worshipped &  
serued. Also it is easily gathered by the applying and the circumstance of  
the place, to what end the purpose of God belongeth, and what it pro-  
fiteth. VWhen as the Papistes doe denie that only God is to be worship-  
ped, they shift off this place and such like with a sophisticall Comment.  
That woorshippe whiche they call *Latria*, they graunte as due onely to  
God: but *dulia* they geue to the deade, and to their bones and their ima-  
ges. But this friuolous distinction of wordes being reiected, Christ doth  
challenge a falling downe to woorship to God alone. VWhereby we are  
warned to haue consideration rather of the matter, then of the word, so  
ofte as wee haue to doe wyth the woorship of God. The Scripture com-  
maundeth to woorshippe one God. It is to bee seene to what ende. If  
manne shall take awaye any thinge from his glorye, and geue the same  
to creatures, it is a sacrilegious violating of the woorshippe of G O D.  
And it is moste euident that wee doe so, when as wee geue to creatures  
those good things which we haue receiued, wherof God himself would  
be acknowledged to be the only author. But now as religion is proper-  
ly spirituall, and the outwarde confession of the same appertaineth to

the body: So not only the inward woorthippe is due to God alone, but also the outward testimonie of the same.

11. Then the deuill left him, and beholde. Luke expresth more, namely, when he had ended all the temptation. As if he should haue said that Christe had no rest nor truce geuen him, vntill hee was exactlye tried with all kinde of temptations. He also addeth that he was onely left for a season, that we might know that the rest of his life was not altogether free from temptations, but that the violence of sathan was restrained by God, that hee should not inopportunately molest Christ, euen as God vseth to doe with all his. For if sometime he permitteth them to be more sharply vexed, after he releaseth them somewhat of that great conflicte, that they should breathe a while, and gather vp their mindes, yet hee spareth them not, that they should nourish slouthfulnesse, but only that they shoulde prepare themselues to new conflicts. That it foloweth after that the angels ministred vnto him; I accompt it as a comfort, that Christ shoulde feele that God the father had a care of him, and by his mighty aid should be defended against sathan. For the desert it self might haue encreased his griefe, when as he being deprived of all comfortes of menne, he liued amongst wilde beastes, which Marke also expressly noteth. Yet it is not to be thought that Christ was at any time forsaken of the Angels: but that place might be geuen to temptation. Sometime the grace of God, though it be present, yet is hid to the sense and vnderstanding of the flesh.

#### Mathew. 4.

12 And when Iesus had heard that Iohn was deliuered up, he retourned into Galile. 17. Fro that time Iesus beganne to preache and saye: Amende youre liues, for the kingdome of heauen is at hand.

#### Marke. I.

14. Nowe after that Iohn was committed to prison, Iesus came into Galile, preaching the Gospell of the kingdome of God; 15. And saying: The time is fulfilled, and the kingdome of God is at hand: repent & beleue the Gospell.

#### Luke 3.

19. But when Herode the Tetrarch was rebuked of Iohn, for Herodias his brother Phillips wife, and for all the euils which Herode hadde done: 20. He added yet this about all, that he shuld up Iohn in prison.

#### Luke 4.

14. And Iesus returned by the power of the spirite into Galile: and there went a fame of him throughout all the region rounde about. 15. For he taughte in theyr Synagogues, and was honoured of all men.

L V K E. 19. But Herode the Tetrarche. Only Luke in this place doeth shew the cause why Herode did cast Iohn into prison. Yet Mathew and Marke doe make mention of it in an other place. Iosephus in the 18. booke of Antiquities sayeth, because Herode feared a tumulte of the people and new stirres, he shutte vp Iohn in the tower of Macharontis, because he feared the credite of the man. Hee sayeth that Herodias was not geuen to Phillip (whome hee affirmeth married Salome) but that she was geuen in mariage to an other Herode. But because that in this matter he is taken forgetting himselfe, and also he doth not sette downe the death of Phillip in his right place, therefore a more certaine troath of the hystorie is to be sought oute of the Euangelistes, and we must stande to their testimonie.

This is sufficiently knowen, when Herode had the daughter of Areta king of the Arabians in mariage, he was enamored with the beautie of Herodias

Herodias his Neece, and by fraude tooke her away. And this iniurie he did to his brother Phillippe without punishment: for the same Iosephus witnesseth that he was a manne of a gentle and quiet disposition. Also in this hystorie wee evidently see what reward remaineth in the worlde for faithfull and bolde ministers of the truthe, especially where they reprocue sinnes. For scarce the hundred man doth admit correction: therefore if they be seuerely touched, they runne foorth into madnesse. If this pride be founde in the moste of the common people: no maruell if tyrantes doe more sharply rage against them that reprocue them, to whom nothing is more bitter then to be brought into order. Againe, in Iohn there shineth a notable example of constancie, wherewith it becometh all godly teachers to be endued: that they should not doubt to prouoke against them great and mighty men, as ofte as necessity shall so require. For hee serueth not God sincerely, that maketh acception of personnes. Further, when Luke sayeth that this euill was added aboue all the rest: Hee meaneth that his malice was then past hope, and that the sinner is then come to the highest steppe, when as he is angry with the remedies: and doth not only refuse correction, but also taketh vengeance vpon him that admonisheth him, as vpon his enemy.

M A T. 12. *VWhen Iesus had heard.* The hystorie of Iohn seemeth not to agree with these, who witnesseth that Iohn and Christ began the office of teaching both together at one time. But it is to be noted that our three Euangelistes doe therefore in silence passe ouer that shorte time, because the course of Iohn was not yet finished, that is the preparation to receiue the Gospell of Christe. And certainly, though Christe within that time executed the office of a teacher, yet he properly began not the preaching of the Gospell, vntil he succeeded Iohn. VVherfore it is no absurditie that the three Euangelists doe graunte and assigne that time to the ministerie of Iohn, wherein Christe gathered his disciples, as if they should say: the morning passing, the sunne arose. But that speech is to be noted which Luke hathe, that Iesus in the power, or by the power of the spirit, came into Galile, for it is to great purpose that we do not imagin any earthly or humane thing in Christ, but that the celestial and diuine power in him may come into our minde, and occupie our senses.

M A R K E. 14. *Preaching the Gospell of the kingdome of God.* Mathew seemeth to haue somewhat differing from the other two. For he sayth that after Christ went into Capernaum, and had left his country Nazareth, then at length he began his preaching: But Luke and Marke doe say that he taught openly in the country. But the answeare is easie: For the Aduerbe of time in Mathewe ought not onely to be referred to the nexte clause, but to the whole course of the hystorie. Therefore at his coming into Galile, Christ entred his course. Also the summe of the doctrine as it is deliuered by Mathew, differeth nothing from that which a litle before we read, that Iohn vsed. For it consisteth of two partes, repentance and the preaching of grace and saluation. Hee exhorteth the Iewes to conuersion, because the kingdom of God is at hand, that is, because God will take his people into his hande to gouerne them, which is the ful and perfecte felicitie.

Marke speaketh a little otherwise. *The kingdome of God is at hande: Repent and beleue the Gospell:* yet in the same sence: for hauing spoken before

of restoring the kingdome of God amongst the Iewes, hee exhorteth to repentaunce and faith. Yet it may be demaunded, sith repentaunce doeth depende on the Gospell, whye Marke separateth the same from the doctrine of the Gospell. It may be answered two wayes. For God sometime so calleth vs to repentaunce, so that hee onely commaundeth that the life be changed to better. Afterwardes he sheweth that conuersion and newnesse of life, is the gifte of his spirite, that we might knowe that we are not onely commaunded that which is our duetie, but that there is together offered the grace and power of obedience. If after this maner we take this whiche Iohn preached of repentaunce, the meaning shall be: the Lorde commaundeth you to tourne to him: but because yee can not doe it by your owne industrie, he promisseth the spirite of regeneration. VVherfore it behooueth you to embrace this grace by faith: though the faith which he requireth to be hadde in the Gospell, ought not to be restrained to the gift of renouation. But it belongeth especially to forgeuenesse of sinnes. For Iohn ioyneth repentaunce with faith: because God doeth therefore reconcile himselfe to vs, that as a father he may be worshipped of vs in holinesse and righteousnesse. Furthermore, there is no absurditie if we saye that to beleue the Gospell, doeth signifie as muche as to embrace fre righteousnesse. For this speciall relation betwene faith and remission of sinnes, is often found in the scripture: as when he teacheth that we are iustified by faith. This place may be expounded both wayes, yet let that principle remaine vnshaken, that free saluation is offered vs of God, that being conuerted to him, we should liue to righteousnesse. Therefore he promising vs mercy, doeth call vs to the denial of the flesh. The Epytheton is to be noted wherewith Marke adorneth the Gospell: For heereby we learne, that by the preaching of the same, the kingdome of God is erected and established vpon the earthe, neyther doeth God raigne by any other meanes amongst men. VVherby it also appeareth howe miserable the condition of menne is wythout the Gospell.

L V K E. 15. *Hee was honoured of all menne.* Thys is namely set downe by Luke, that we mighte knowe that the diuine power did presentlye from the beginning shine in Christe, which driue men not as yet infected with a malicious desire of gain saying, into admiration of him.

Luke 4.

Matthew.

Marke.

16. And he came to Nazareth where he had been brought uppe, (and as his custome was) went into the Synagogue on the Saboth daye, and stode uppe to reade.

17. And there was deliuered vnto him the booke of the Prophet Esaias, and when hee had opened the booke, he found the place where it was writte,

18. The spirite of the Lord is vpon me, because he hath anoynted me, that I should preach the Gospell to the poore: hee hath sent me, that I shoulde heale the broken hearted, that I should preach deliuerance to the captiues, & recovering of sight to the blind, that I shuld set at libertie them that are brused.

19. And



19. And that I should preach the acceptable yeere of the Lord.

20. And hee closed vpp the booke, and gaue it again to the minister, and sate downe: and the eyes of al that were in the Synagogue were fastened on him.

21. Then hee beganne to saye vnto them. This day is this scripture fulfilled in your eares.

22. And all bare witness, and wondered at the gracious words, which proceeded out of his mouth: and sayd, Is not this Iosephes sonne?

16. *Hee came to Nazareth.* The Euangelistes doe stand vpon this one thing, that they might shewe by what meanes Christ was made known, for which purpose Luke here reporteth a thing worthy to be remembred: that is, that he expounding the place of Isaiah, and applying it to the present vse, he turned the eyes of all menne vppon himselfe. VVhen he saith that he came into the Synagogue, according to the custom: we hereby gather that he did not onely speake to the people in the streetes and hygh wayes, but as much as hee might, he obserued the vsuall order of the Church. Also we see withall, though the Iewes were degenerate; yet in such confusion of thinges, and in the estate of the Church miserably corrupted, this good thing remayned, that they read the scripture before the people, that thereby they might take occasion of teaching and exhorting. VVhereby it also appeareth what was the right and lawfull manner of keeping the Saboth. For GOD did not therefore commaund his people to keepe holy dayes, as though that he was simply pleased with their rest: but rather that hee might exercise them in meditating his workes. Also because the mindes of men are dimme in considering the workes of God, it is necessary that they should be directed by the rule of the scripture: but though Paule numbred the Saboth amongst the shadowes of the lawe, Colloss. 2. 17. yet in this poynt wee haue like cause to obserue it, as the Iewes hadde, that the people maye come togeather, to heare the word, to publike prayers, and to other exercises of godlynesse: for the which cause the lords day came in place of the Iewish saboth. Now, if the times be compared, it shall easily appeare out of this present place, that the corruptions of the popishe hierarchy are at this day more filthy & more deformed, then they were amongst the Iewes vnder Annas and Cayphas. For the reading of the scripture, which then was vsed, was not onely vnder the Pope growne out of vse, but with sworde and fire was driuen out of the Churches: But that which they songe in an vnknown tongue, as it seemed, in mockerie. Christ rose vp to read, not onely that his voyce might be the better heard, but in signe of reuerence. For this doth the maiestie of the scripture deserue, that the interpreters of it shuld professe them selues to come modestlye and reuerentlye to handle the same.

17. *Hee found the place.* It is not to be doubted but that Christ of purpose chose this place. Some thinke that it was euen offered to him by God: but sith he had granted him a free election, I doe rather referre it to his iudgment, that he chose this place before others. Also Isaiah prom-

miseth in that place, that after the captiuitie of Babylon there should yet be some witnesses of the fauour of God, which should gather the people from destruction, and out of the darknes of death, and should with a spirituall power restore the Church afflicted with so many calamities. But because that redemption was to be proclaymed in the name & auctoritie of Christ alone: therefore he speaketh in the singular number, & after a sorte taketh vpon him the person of Christe, that he might the more effectually stirre vp the mindes of the godly to an assured trust. It is certaine that the wordes which are here set downe cannot properlye be applyed to any, but to Christ alone, and that for two causes. First, because that he alone was endued with the fulnes of the spirite, that hee might be a witnesse and a messenger of our reconciliation with God (by which reason Paul assigneth that peculiarly to him, which is commo to all the ministers of the Gospel, Ephe. 2. 17. that is, that they shuld preach peace to as many as are nigh and farre off:) then because he only worketh and perfourmeth by the power of his spirit, whatsoeuer good things are promised.

18. *The spirit of the Lord vpon me.* This is therfore said, that we might know that Christ aſwel in himself, as in his ministers doth not the work of mā, or any priuate busines, but that he was sent of God to restore the saluation of the Church. For he testifieth that he doth nothing by the motion and counsell of man, but al things by the gouernment of the spirit, that the faith of the godly might be grounded vpon the auctoritie and power of God. That clause that next followeth, *Because he hath annoynted mee,* is added to expound the former. For many do falsly boast that they haue the spirit of God, whē they are without the gifts of the spirit. But Christ by the annoynting, as by the effect proueth that hee is endued with the spirit of God. Then hee sheweth to what end hee was endued with the grace of the spirit: namely, that he might preach to the poore: whereby we gather, that whosoeuer are sent of God to preach the Gospell, ought first to be endued with necessary giftes, that they maye be able to discharge so great an office. VVherefore they are indeede to be laughed at, which vnder the pretence of the calling of God, doe vsurpe the place of Pastors, when they are most vnapt to execute the office: as the horned bishops in poperie, when they are more ignorant then any Asses, yet they proudlye cry out, that they are the Vicars of Christe, and that they only are the lawful gouernours of the Church. It is also expressly said, that the Lord doth annoynt his seruantes: because that the true and effectuell preaching of the Gospell dooth not consist in windy eloquence, but in the celestially power of the spyrite: as Paule sayeth. 1. Cor. 2. 1. & 4.

*To the poore.* The Prophet declareth what the estate of the church was before the beginning of the gospel, and what al our condition is without Christ. Therefore he calleth them poore, broken, captiues, and blind, and brused, to whom God promifeth restitution. But though the body of the people was oppressed with so many miseries, that these titles might agree to euery member of the same: yet because that manye in their pouertie blindness, bondage, and to bee shorte, in death, doe flatter themselves, or are senselesse: therfore few are fit for the receiuing of this grace. And first we are taught here, to what ende the preaching of the Gospell belon-

belongeth, and what it bringeth vs: that is, when we were wholly overwhelmed with all kind of euils, there God shineth vnto vs with his light of life, that he leading vs out of the great depth of death, might restore vs into a full felicitie. Truly this is no vsuall commendation of the gospel, that we gather such incomparable fruit of it. Secondly we see who Christ calleth to him, and whom he maketh partakers of the grace committed to him: that is, they that are wretches in al poyntes, and are without all hope of saluation. But againe we are admonished, that we cannot any otherwise enioy these benefits of Christ, except we be humbled with a deepe feeling of our miseries; and as people hungarstarued, doe desire and seeke for him to be our deliuerer: for whosoever swell in pride, and sigh not vnder their captiuitie, and are not displeased with their owne blindness, they doe with deaffe eares dispyse this prophesie.

19. *That I should preach the acceptable yeere.* It seemeth to many to be an allusion to the yeere of Iubile, whose iudgement I doe not refuse. Yet it is worth the labour to note, how the Prophet taketh paines to aunswear a doubt, which might trouble and shake the weake mindes, seeing that the Lord had so long deferred the promised saluation, and had holden them in suspence. Therefore he appoynteth the time of redemption in the counsell or goodwill of God, as he saith, chap. 49. 8. In an acceptable time I haue heard thee, in a day of saluation haue I helped thee. Paule to the Gallat. 4. 4. calleth it the fulnes of time; that the faithfull may learne not curiously to enquire further then is expedient: but to reste in the will of God: and this one thing was sufficient for them, that the saluation in Christ was giuen, when God saw it good.

20. *And the eyes of all that were in the Synagogue.* I doubt not but that God had touched their heartes, that the straungnes of the matter might make them more attentiu, and so should giue eare to Christ speaking: for it was necessary that they should be stayd, least they presently shuld haue made a noyse, or at the leaste that they shoulde not breake off the course of the word, seeing that otherwise they were more bent and ready to contemne Christ, as we shall see.

21. *This day is fulfilled.* Christe doth not onely vse these three words: but proueth in dede that the tyme is now come, wherein GOD would restore the decayed Church, that the exposition of the prophesie might be euident and plaine to the hearers, as the interpreters do rightly and in order handle the scripture, when they applye the same to the present vse: and he saith, that it was fulfilled rather in their eares then in their eies: because the bare sight doth litle profit; except that doctrine had the chiefe place.

22. *They bare witnesse.* Here Luke first commendeth vnto vs the diuine grace which was in the mouth of Christe: then hee liuely paynteth out the vnthankfulnes of men. He calleth them the words of grace, or gracious wordes in the Hebrew phrase, wherein the power and grace of the holy Ghost was seene. Therefore the Nazarites are compelled to acknowledge with admiration, God speaking in Christ: yet they willingly hinder themselves from giuing the right and due honour to the heauenly doctrine. For when they obiekt that he is the sonne of Ioseph, they do not amplyfie with this circumstance the glory of God, as it became the:

but

but maliciously they take this as an offence, that they might with the fairer colour refuse whatsoeuer shalbe sayde by the sonne of Ioseph. So at this day we see very many, who though they are enforced to graunt that to be the word of God, which they heare: yet they get them friuolous excuses, wherewith they may exempt themselues from the necessitie of obedience.

And truelye the cause why we are not so touched with the power of the Gospell, as it were meete, commeth not by any other meanes, but that wee are a lette vnto our selues, and with our malice we choake the light, by beholding whereof, wee are moued whether we will or no.

## Luke. 4.

Matth.

Marke.

23. Then he sayd vnto them, you will surely say to me this prouerbe, Physicion heale thy selfe: what soeuer we haue heard done in Capernaum, doe it here likewise in thine own countrey.

24. And he said, verily I say vnto you, no prophet is accepted in his countrey.

25. But I tell you of a troath, manye widowes were in Israel in the dayes of Elyas, when heauen was shut three yeeres and sixe monethes, when great famine was throughout all the land:

26. But vnto none of them was Elyas sent, saue vnto Sarepta, a citie of Sydon. vnto a certain wydowe.

27. Also there were many lepers in Israell. in the time of Eliseus the Prophet: yet none of them was made cleane, sauing Naaman the Syrian.

28. Then all that were in the Synagogue, when they heard it, were filled with wrath,

29. And rose vp, and thrust him out of the citie, and lead him vnto the edge of the hill, whereon their citie was builde, to caste him downe headlonge.

30. But he passed through the middes of them, and went his way.

23. *Physicion heale thy selfe.* By the wordes of Christ it is easily gathered, that he was contemptuously receiued by the Nazarites: for he vttereth that, which he knew they thought in their mindes. Then he layeth the salt vppon them, why he stayeth from working miracles amongst them: and he reproveth their malice, because they gaue no reuerence to the Prophet of God. The obiection which he preuenteth is this: It is no maruell, if his countrey men haue him in no estimation, seeing that hee doth not ennoble his owne countrey, with miracles, as he doth straunge places: therefore this is a iust reuenge, if he be reiecte of his, which he lesse esteemeth then any other. To this purpose belongeth the common prouerbe, that a Physicion shoulde beginne first with himselfe and his owne people, before he shew his skill of curing to strangers. The summe of



of the obiection is, Christ did preposterously, for that with his myracle hee renoumed other cities of Galile, & had no respect to his own countrey. And this seemed to the Nazarites to be an honest excuse, why they againe might refuse him.

24. *Verily, I say vnto you.* Hee layeth to their charge that it is through their own fault, that he sheweth not his power in miracles amongst them, as in other places. For the incredulitie of men, stayeth God that he worke not for their saluation, as were to be wished. Matth. 13. 58, and Mar. 6. 5. Therefore could not Christ doe miracles amongst them, because they beleeued not in him: not that it is in the will of men to tie the handes of God: but because he depriueth them of the fruit of his workes, which through infidelitie make them selues vnworthy. Therefore the aunswere is asmuch, as if Christe should haue sayde: If you wil be partakers of miracles, why doe you not giue place to Godi Naye, why doe you proudly reiect the minister of his power? Therefore you haue a iust reward of your contempt, that you being passed by, I should rather shew my miracles in other places, that I am the Messias of God, to whom the restoring of the Church is committed. And truly that vnthankfulness might not be borne, that when God would haue his sonne brought vp in their citie, that they should despyse such a nourse. VVherefore of ryght he withdrew his hande from thence, that it should not be scorned by so wicked contemners. But here we learne how much the Lord esteemeth his word: for that he may punish the contempt of the same, hee taketh from amongst them the graces, which are testimonies of his presencc. For the vnderstanding of this sentence, *That a prophet is not esteemed in his owne countrey.* let the readers looke what we haue said in the fourth Chapter of John about the end.

25. *There were many widowes.* After that Christ had layd the fault vpon them, that they were without miracles, he now proueth by two examples, that it should not seeme absurde, if God should preferre straungers before his owne householde people: and they ought not to laye the faulte vpon him, if that he obeyed the calling of God, as Elyas and Elisæus did in times past. And sharply he restraineth their vaine confidence, that they would haue him bound to them: because he was brought vppe amongst them. At what time (saith hee) the famyne continued for two yeares and a halfe, there were manye widowes in the lande of Israel: whose neede the Prophet was not commaunded to helpe, but he was sent to a straunger of the citie of Sydon. Likewise Elisæus cured none of the Lepers of his owne countrey, but Naaman, that manne of Syria. And though he peculiarly nyppeth the Nazarits: yet hee also reproveth the vnthankfulness of al the nation, for that almost al were wont so much the more vnworthily to despise the Lord, by how much he came neere to them. For how came it to passe, that God preferred the straung woman before all the Israelites: but because that the Prophet being thrown forth of them, was enforced to seeke entertainment in a prophane land? And wherefore would God that Naaman the Syrian should be healed by Elisæus, but for the reproofe of the people of Israell? Therefore the meaning is, that it now falleth out, as it did in times past, that God will send his power a farre off vnto straungers, because he is driuen backe by them, that dwell at home with him. Yet Christe declareth that nothing of his glory

1. Ki. 17. 9.

2. Ki. 5. 14

glory is diminished, in that he is nought set by of his countrey men: because that God, to their ignominie and shame, can other where honour and exalt his sonne, as in tymes past hee honoured his Prophets in the midst of the Gentiles. In this manner the foolish glorying of flesh is beaten downe, when wee see the Lorde reigne not onely where and when hee will: but euen in the vttermoste corners, not regarding the lande which hee had chosen for a dwelling place for himselfe. Also heere is a generall doctrine to be gathered, that it becommeth not vs to prescribe God a lawe for the bestowing of his benefites, but that at his pleasure hee may rayse the lowe and the most contemned menne, to honour, the chiefe being reiected. Neyther is it lawefull for vs to styrr, if he altogether ouerthrow that order þ pleaseth our iudgement. And the Antithesis betweene Israell and the prophane nations must be noted. But it behooueth vs alwayes to consider this, that he chooseth none beefore other for their own worthinesse: but that rather commeth by the wonderfull counsell of God. Yet though the reason be hidden, it is necessary to honour and to worship the depth.

28. *They were filled with wrath.* They vnderstoode to what purpose those two examples tended, which Christ alleaged: that is, that the grace of God should be transferred to a place. Therefore they took it for their reproach. But whereas their consciences ought to be touched to the quick, that their faults being corrected, they might seeke remedie, they are onely driuen into a madnesse. So the wicked do not onely stubbornly resist the iudgements of God, but they cruelly rise against his seruants. Hereby it appeareth what force these reprobates haue, which come from the spirite of God: for they enflame their mindes with madnesse, that willingly do scorne the same.

Further, when we see the mindes of menne to be so full of poyson, that they waxe madde against God, so soone as they are sharply handled, we must aske the spirite of meekenesse, that the same fury cary not vs into this deadly battayle. VVhen Luke saith that Christ went thorough the middes of them, and so escaped their hands, hee declareth that he was deliuered by God not without a great myracle from the present death. By which example we are taught, although our aduersaries preuaile, that our life seeme to be at their pleasure: yet the power of GOD shall alwayes be the conqueror, to preserve vs so long as he will keepe vs in this world, eyther he will binde their hands, or strike their eyes with blindness, or amasse their heartes and mindes.

#### Matth. 4.

13. And leaving Nazareth, went and dwelt in Capernaum, which is neere the sea, in the borders of Zabulon, and Nephthaim,

14. That it might be fulfilled, which was spoken by Isaías, the Prophet saying:

15. The land of Zabulon, and the land of Nephthaim by the way of the sea, beyond Iordan, Galilee of the Gentiles:

16. The people which sat in darkness, sawe  
great

Marke.

Luke.

[great light, and to them that sat in the region and  
shadow of death, light is risen up.]

13. And leaving Nazareth. I haue thought good therefore to adde this place of Matthew to the hystorie of Luke, because it may be gathered, that Christ to this time was accustomed to frequent the citie of Nazareth: he bidding that citie farewell, that hee might auoyde daunger, hee went to Capernaum, and the cities thereabouts. This history hath no difficultie, but that Matthew seemeth to abuse the testimonie of the prophet into an other sense. But if we weigh the naturall sense of the Prophet, the applying of it to this present cause, shall be apt and easie. For Isaiah, after he had spoken of the most grieuous calamitie of the people, that he might comfort them in sorow, promisseth, when the people shall be brought to the lowest ebbe, presently deliuerance shall followe, which, darkenesse being shaken off, shall restore the light of lyfe. The wordes are, the darknesse shall not be according to the affliction, that it had, when at the first he touched lightly the land of Zebulō, & the land of Nephtali, nor afterwarde when he was more grieuous by the way of Isa 9.1 the sea, beyonde Iordan in Galile of the Gentiles. The people that walked in darkenesse, haue seene a great light. The Israelites were now oppressed with a double calamitie: for, first foure trybues or thereabouts were lead into captiuitie by *Theglath Peleser*. Then whē Salmanasar stroke all the kingdome of Israell, there remayned a thirde plague: whiche the Prophet about the end of the eight chapter saith, shall be the sharpest of all. But now in the wordes, which we haue rehearsed, there followeth a mitigation: because God reacheth his hand to his people, death shall be easie to be borne then sicknesses were before. Although (saith hee) the whole people shall be blotted out, yet the shining light of grace shall bring to passe, that there shall be lesse darkenesse in this latter destruction, then was in the double destruction of the tenne trybes. Also I doubt not but that the promise ought to be extended to the whole body of the people, which in shewe seemed to be in like miserable and lamentable estate. For the Iewes do preposterously apply the same to the deliuerance of the citie of Ierusalem: as if the lyght of lyfe had bene restored, when by the sight of king Sennacherib the siege was raysed. Certainly, it doth plainly appear by the text, that the Prophet had a further regard. Therefore, when he shall promise a general restitution of al the church, it followeth that the lande of Zabulon, and the lande of Nephtalim, and Galile of the Gentiles, were comprehended in the number of the, whose darkenesse of death were chaunged into the light of life. The returne of the people from Babylon was the beginning of this light, and as the morning. At the length the sonne of righteousness Christ, came forth in his full brightnes, and by his conning hee vtterly abolished the darknes of death. Therefore P. to the Ep. 5. 14. admonisseth that in him was fulfilled, that which euery wher is found in the prophets: Awak thou that sleepest, & stand vp from the dead. Now when wee knowe that the kingdom of Christ is spirituall, it is necessary that the light of saluation, which he bringeth, and what help soeuer we receiue from him, should be agreeable to the nature of the same. VVherof it followeth that our soules are drowned in the darkness of eternal death, vntill he lighten the with his grace.

The

The Prophet speaketh of the ouerthrowing of a country: but the condition of mankind is described as in a glasse, vntill it be sette at lybertie by the grace of Christ. That they that late in darkenesse are sayd to see a great light: so sodeine and so notable a chaunge dooth amplyfie the greatnesse of the diuine saluation. The lower Galile was called, Galile of the Gentiles, not onely because it was so neere to Tyre and Sydon, but because the Gentiles were there myngled amongst the Iewes: especially for that Dauid had graunted certaine cities to king Hiram.

## Matth. 4.

## Mar. 1.

## Luke. 5.

12. And Iesus walking by the sea of Galile, sawe two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19. And he sayd vnto them, follow me, and I will make you fishers of men.

20. And they straight way leauing the nets, followed him.

21. And when he was gone forth from thence, hee sawe other two brethren, Iames the sonne of Zebedeus, and Iohn his brother in a shippe with Zebedeus their father, mending their nets, and he called them.

22. And they without taryng, leauing the ship and their father, followed him.

23. So Iesus went about all Galile, teaching in their Synagogue, and preaching the Gospell of the kingdome, and healing euery sicknes and euery disease among the people.

24. And his fame spread abroade through all Syria, and they brought vnto him all sicke people, that were taken with diuers diseases and gryppinges, and them that were possessed

16. And as hee walked by the sea of Galile, he saw Simon, and Andrew his brother, casting a net into the sea: for they were fishers.

17. Then Iesus saide vnto them, follow me, and I will make you fishers of men.

18. And straightway they forsooke their nettes, and followed him.

19. And when he had gone a litle further thence, he saw Iames the sonne of Zebedeus, and Iohn his brother, as they were in the shippe, mending their nets.

20. And anon he called them: & they left their father Zebedeus in the ship with his hyred seruants, and went their way after him.

1. Then it came to passe, as the people pressed vpon him, to heare the word of God, that he stood by the lake of Genesareth.

2. And saw two ships standing by the lake side, but the fishermen were gone out of them, and were washing their nettes.

3. And he entred into one of the shippes, which was Simons, and required of him, that hee would thrust off a litle from the land, and he sat downe, and taught the people out of the ship.

4. Now, when he had left speaking, hee saide vnto Simon, launch out into the deepe, & let downe your nettes, to make a draught.

5. Then Simon answered & said vnto him: maister, we haue travelled all night, and haue taken nothing: neuerthelesse at thy word I wil let downe the nette.

6. And when they had so done, they enclosed a great multitude of fishes: so that their net brake.

7. And they beckned to their partners, which were in the other shyp, that they should come, & help them: who came then, and filled both the shippes, that they did sicke.

8. Now when Simon Peter saw it, he fel down at Iesus knees, saying, Lord, goe from me: for I am a sinful man.



sed with deuilles, and those which were Lunatique, and those that had the palseie: and he healed them.

25. And there followed him great multitudes out of Galilee, and Decapolis, and Ierusalem, & Iudea, and from beyond Iordan.

9. For he was utterly astounded, and at that were with him for the draughts, of fishes which theyooke.

10. And so was also Iames & Iohn, the sonnes of Zebedeus, which were companions with Simon. Then Iesus sayde vnto Simon: Feare not, from hence forth thou shalt catch men.

11. And when they hadde brought the shippes to lande, they forsooke all, and followed him.

**M A T. 10.** And he walking. Because this hystorie is set down by Luke after two miracles, which wee shall see afterwarde, it was commonlye thought, that the myracle which is reported was wrought by him somewhat after they were called by Christ, But the reason which they follow hath but small force: for it was not the purpose of the Euangelistes to write Chronicles from yeere to yeere in a certeine and distinct order of rymes: whereby it came to passe, that the order of dayes being not regarded, they accounted it sufficient to gather summarilye the chiefest of the deedes of Christ: yet they kept an account of the yeares, that it might be euident to the readers how Christ bestowed the course of three yeares from the beginning of his preaching, vnto his death. But those myracles, which were wrought at that time, they set downe at lybertie, as hereafter by many examples shall more plainely appeare.

But now it appeareth by manye argumentes, that this hystorie is reported by the three: of the which yet this one may suffice the reader that is not contentious, that the three with one consent doe teach, that Peter and Andrew, Iames and Iohn, were created Apostles. If they had bene called before, it should followe that they had bene Apostats, that forsaking their mayster, and despising their calling, had returned to their olde manner of life. This is the only difference betweene Luke and the other two, that hee onely rehearseth the myracle, which the other doe omitte. But this is not vnusuall amongst the Euangelistes, to touch one part of a hystorie, omitting many circumstances. VVherefore there is no absurditie, if we say that one myracle is left out by two, which is reported by one. And that is to be remembered that Iohn saith, 20. 31. that of innumerable miracles of Christ, there were some chosen, which might suffice for the proouing of his diuine power, and for the confirming of our fayth in him. Therefore it is no meruaile, if Mattheue and Marke doe briefly touch the calling of the foure Apostles, whose circumstance Luke doth more at large set forth.

**L V. 1.** Hee stood by the lake. Matthew and Marke call it the see of Galilee, after the olde manner of theyr tongue. That lake in times past among the Hebrews was properly called *cinduth*. The language being corrupted,

corrupted, the word was turned into Genezareth. The prophane writers doe call it Genesar: on that part that bordered vpon Galilee, they called it the sea of Galilee. The banke that was neere to Tiberias, was named after that citie. In an other place there will be a more fitte occasion to speake of the largenesse and situation of the same. Now we will come to the matter it selfe. Luke saith, that Christ going vp into Peters shipp, launched out a litle from the land, that he might the more commodiously teache the people from thence, which were come out of diuers places, for the desire they had to heare him: and when he had ended his teaching, by a miracle he shewed a token of his diuine power: for though it is vsuall to fishers to make many draughtes in vaine, and then with one good draught to recompence the labour that they had spent in vaine: yet the miracle was set forth by this circumstance, that when they had taken nothing all the night (which yet is most fit for catching) suddenly a great multitude of fishes was heaped into their nettes, which filled their shippes. Therefore Peter and his felowes doe easily acknowledge, that such a pray, as exceeded measure, came not to them by chaunce, but was giuen them of God.

L V. 5. *Mayster, wee haue trauayled all night.* It is not to be doubted but that Peter knowing that Christ executed the office of a teacher, and touched with a reuerence of him, did so call him: yet he had not so profited, as he deserued to be accounted amongst his disciples. For it is not enough to thinke reuerently of Christe, except we embracing his doctrine with obedience of sayth, do hold that which he requireth of vs. And though hee had no taste, or very small taste of the Gospell: yet he sheweth how much he attributeth to Christ, whereas being wearied with labour, without profit, that which he in vaine had tried, he againe attempted. Therefore it cannot be denyed, but that Christ was great, and that his auctoritie much preuailed with him. But this perticular sayth had in one onely commaundement of Christe, and that in a priuate earthlie busines, had not made Peter a Christian, nor giuen him a place amongst the chyldren of God: but that from this beginnning of obedience, he should at length be lead to a full obedience. But sith that Peter was so ready to obey the commaundement of Christe, whome as yet hee did not know eyther to bee a Prophet, or the Sonne of God. No excuse canne serue our slouth, that being taught that hee is our Lord, and king, and iudge, and being tenne times commaunded by him to doe our duetie, doe not yet stirre a finger.

L V. 6. *They enclosed a great multitude of fishes.* The ende of the miracle was, that the deitie of Christe beeing knowne, Peter and others shoulde yelde themselves to be his disciples. Yet generallye by this example wee are taught not to feare that the blessing of God and happye successe shal not folow our labour, as oft as at the commaundement and direction of Christe wee laye our handes to worke: But there was such plentie of fishes as sanke the shippes, and astonied the myndes of them that beehelde it. For it was meete that the diuine glorie of Christe shoulde bee reuealed by this miracle, that the credite might be wholly his.

**L V. 8.** *Lorde, goe from mee.* Though menne in their dayly prayers doe desire the presence of God: yet it is necessary that assoone as GOD appeareth, that they shoulde be affrayde, and halfe dead with feare and amasednesse, vntill he giue them comfort. There is good cause whye they should so earnestly pray for the presence of God: for he beinge absent, they are enforced to feelee them selues to bee miserable wretches: and his presence is therefore fearefull, because they then beginne to feelee that they are nothing: nay, with what a heape of euils they are filled. After this maner Peter so reuerenceth Christ in this myracle, that he beinge amased with his maiestie, would flee as much as he could. And this did not onely befall to Peter, but as by the text we doe gather, they were all afraid. VVherefore we see that this feeling is planted in all men, that they should be afraide at the presence of God. And it is profitable for vs, that what foolish boldnes or pride soeuer is in vs might be humbled; so there shall presently be giuen comfort, which may hold vs vp. Therefore Christ with a swete and friendly answere dooth recreate the mind of Peter, and forbyddeth him to feare. So the Lorde buryeth his in a graue, that then he may giue them life.

**L V. 10.** *From henceforth thou shalt catch men.* Matthew saith, *I will make you fishers of men.* But Marke hath, *I will make you to be fishers.* By which wordes we are taught, that Peter and the other three were not onely chosen of Christ to be disciples, but created Apostles, or at the least chosen in hope of Apostleshippe. Therefore here is not onely discribed a generall calling to the sayth, but a speciall calling to a certaine office.

I graunte that the office of teaching was not yet committed vnto them: but yet Christe calleth and chuseth them into his company, that he might frame them to teaching. And this is wisely to be considered: for all are not commaunded to leaue their parentes and their old trade of lyuing, that they maye followe Christe on foote: but the Lorde is contente to haue some in his flocke and Church, and to others hee appoynteth a proper standing. Therefore lette them that haue the office of a publike person layde vpon them, knowe, that there is more to be required of them then of anye priuate persons. So Christe chaunging nothinge in the common lyfe of others, dooth bring these foure from theyr worke, whereby they lyued before, that hee might vse their help in a more notable office.

Also Christ chose vnto him grosse Idioties no lesse rude in witte, then voyde of learning, that hee myght frame them, naye, that hee might renew them with the grace of his spirite, that they might excell all the wisemen of the world. For so it was his will to pull downe the pryde of fleshe, and to giue a notable token of spirituall grace in them, that we might learne to aske the lyght of sayth from heauen, knowing that it cannot be obtained by our own industrie.

Furthermore, that he chose not the vnlearned and rude, that he would leaue them alwayes such: that which he did, maye not bee drawne into example: as if at this daye also such Pastors were to be ordayned, as are after to bee instructed to execute theyr office. For wee know what rule hee prescribeth vs by the mouth of Paule: that is, that none may be called, except they be apt to teach. 1. Tim. 3. 2

And he did not chuse such, as if he preferred ignoraunce before knowledge: as some frantike men doe triumph to themselues in theyr owne ignoraunce, and how much more they abhorre learning, so much the nearer they thinke themselues to the Apostles. And his will was at the first to chuse these base men, that he might ouerthrow the vanitie of the, that thinke that the vnlearned shall not enter into heauen. But after he ioyned Paule as a companion to these fishers: who from his youth was diligently trayned vp in learning, Act. 2.2.3. But yet it pertaineth nothing to the matter, to dispute more subtilly of the maner of the metaphor: for that it was taken of the present matter: yet when Christe spake of the preaching of the Gospell, he aptly alluded to fishing: because that menne wandering, and scattered abroad in the world, as in a vast and confused sea, are gathered together by the preaching of the Gospell. But the historie which is recorded in the first chapter of Iohn differeth from this. For when Andrew was one of Iohns disciples, he was by him delyuered to Christe, and after he brought his brother with him, and then they tooke him as their mayster: but after they were receiued into a hygher office.

**MAT. 22** *And they without taryng.* Here first appeareth the force of Christes voyce, not that the onely voyce of Christe dooth so effectuallye pearse into the hearts of men: but because the Lord by his spirit doth inwardly driue all them, that he will draw and pull to himselfe, that they may obay his voyce. Secondly, the aptnes to be taught, and the readinesse to obey, is prayed in the disciples, which prefer the calling of Christ before all the busines of the world. Especially it becommeth the ministers of the worde to marke this example, that all other cares being sette by, they may addict & giue themselues wholly to the Church, whereto they are appoynted.

**MAT. 23** *Iesus went about all Galilee.* Matthew reportes the same things agayne in an other place. But there is no inconuenience, seeing Christe for a time ceased not dayly to worke almost innumerable myracles, that generally the course of the same is twise or thrise mētioned. Now in the wordes of Matthew first it is to be noted, that Christ neuer rested, that he might spread the seede of the Gospel euery where. Also Matthew calleth it the Gospell of the kingdome: whereby the kingdome of God is established amongst men, for theyr saluation. Therefore he maketh a difference betweene the perfect and eternall beatitude, and the prosperous and pleasaunt things of this present life. That Mathew saith that Christ healed all diseases, the meaning is, of what kinde soeuer they were. For it is certeine, that al were not healed of their diseases, but there was no kind of diseases that were offered him, that he healed not. And hee reckoneth the chiefe kinds of diseases, wherein Christe shewed his power. The scripture calleth not all generally, that were vexed of the deuill, men possessed with deuils: but those that with a secret vengeance of God are deliuered bound to Sathan, that hee might possesse their mindes and senses. They are called Lunatiks, in whom the force of the disease encreaseth or decreaseth, after the inclination of the moone, as they that are sick of the falling sicknes, and such like: when we knowe that suche diseases are not curable by naturall remedies, it foloweth that the deitie of Christ is here witnessed, sith that he cured them wyonderfully.



Matth.

Mar. 1.

Luke. 4.

21. So they entred into Capernaum, and straightwaye on the Sabbath day he entred into the Synagogue, and taught.

22. And they were astonied at his doctrine: for he taught them, as one that had authoritie, and not as the Scribes.

23. And there was in their synagoge a man which had an vncleane spirit, and he cryed,

24. Saying, ah, what haue we to doe with thee, O Iesus of Nazareth? Art thou come to destroy vs? I knowe thee, what thou art, euen that holy one of God.

25. And Iesus rebuked him, saying, hold thy peace, and come out of him.

26. And the vncleane spirit tare him, and cryed with a loude voyce, and came out of him.

27. And they were all amazed, so that they demaunded one of another, saying, what thing is this? what new doctrine is this? for hee commaundeth the fowle spirites with authoritie, and they obey him.

31. And he came down into Capernaum, a citie of Galilee, and there taught them on the Sabbath dayes.

32. And they were astonied at his doctrine: for his words was with authoritie.

33. And in the Synagoge there was a man, which had a spirit of an vncleane dwell, which cryed with a loud voyce,

34. Saying, oh, what haue we to doe with thee, thou Iesus of Nazareth? Art thou come to destroy vs? I know who thou art, euen the holy one of God.

35. And Iesus rebuked him, saying, hold thy peace, and come out of him. Then the deuill throwing him in the middes of them, came out of him, & hurt him not.

36. So feare came on them all, and they spake amonge themselues, saying, what thing is this? for with authoritie and power hee commaundeth the fowle spirites, and they come out.

It is to be thought that this manne possessed with a deuill was one of that company, which Matthew made mention of somewhat before. But the narration of Mark and Luke is not in vaine: because they shew certaine circumstances, which do not onely make the miracle more manifest, but also doe containe profitable doctrine. For the deuill doth craftilye graunt, that Christ is the holy one of God, that he might make men suspect that he hath some familiaritie with Christe: by which subtilty hee also endeouored to bring the gospel into suspicio, & at this day he ceaseth not to attēpt the same. This is the cause why Christ causeth him to hold his peace. And it may be that this confession was violently wrested out of him: but these two do not differ betweene themselues, that hee being enforced to giue place to the power of Christ, that he might proclaime him to be the holy one of God, and yet subtilly he endeouereth to couer the glorye of Christe, with his darknes. It is also to be noted, that hee doth so flatter Christ, that hee might craftely conuey himselfe from his hand. And after this maner he fighteth with himselfe: for to what purpose is Christ sanctified of the Father, but that delyuering menne from the tyrannie of the Deuill, hee might ouerthrowe his kingdome: but because Sathan cannot abyde that power, whiche hee perceyueth to bee prepared for his destruction, hee desires to make Christe quiet, and

to be content with a vaine title.

1. Cor. 4. 28

M A R. 22. *They were astonished at his doctrine.* The Euangelists do meane that the power of the spirit did appeare in the wordes of Christe, which caused euen the prophane and colde hearers to wonder at them. Luke saith, that his word was with auctoritie: that is, full of dignitie. Marke setteth it out more fully, and addeth an Antithesis, that it was vnlike to the wordes of the Scribes. But when they were adulterous interpreters of the scripture, their doctrine was literal and dead, which shewed no force of the spirit, and there was no maiestie in it, but such colde stuffe, as may at this daye be seene in the speculatiue dignitie of popery. Those maysters doe imperiously thunder out what soeuer they thinke good. But whē they in prophane maner do brabble of diuinitie, so that no religiō appeareth in their disputations, whatsoeuer they bring is filthy and toyish: for Paule hath not sayd in vaine, the kingdome of God standeth not in word, but in power.

In summe, the Euangelystes doe shewe, that when the maner of teaching was degenerate and verie corrupte, which touched the mindes of men with no reuerence of God, then the diuine power of the spirit was evidently seene in the wordes of Christ, which gave him credit. This is the power or rather dignitie and auctoritie, whereat the people was astonyed.

L V. 33. *A man which had an vncleane spirit.* This speach auayleth as much, as if Luke should haue sayd, that he was stirred vp by the motion of the deuill. For by the permission of God, Sathan possessed the powers of the soule; so that hee woulde enforce them aswell to speake, as to other motions at his pleasure. Therefore, when menne possessed with diuelles doe speake, the diuelles doe speake in them, and by them, whom they haue auctoritie to rule. It is probable that the tytle of the holy one of God was taken out of the common and accustomed maner of speaking: and therefore they so called the Messias: because he was separte from al other, as one endued with a singular grace, and the head of al the Church.

M A R. 26. *The vncleane spirit tare him.* Luke vseth a more gentle word, yet in sense they agree very well: because they both would teache, that the departure of the diuell was violent and forcible. Therefore hee so threw down the wretched mā, as if he he wold haue torn him in sunder: yet Luke saith, that his purpose was in vaine, not that, that force was altogether without hurt, or at the leaste without some payne: but that hee was after delyuered a hole and a sounde manne from the diuell.

L V. 36. *So feare came on them all.* The fruit of the myracle is, that they are enforced to thinke that there is in Christe somewhat more then appertaineth to men. And they wisely referre the glorie and power of the myracle to the doctrine. What doctrine is this (say they) whereto the deuilles themselues are enforced to obey? They call it a new doctrine, not in reproch, but because they acknowledge some vnusuall & extraordinarie thing in it. Therefore they do not accuse it of newnes, that they might discredit it: but this is rather a poynt of admiration, in that they deny it either to be common, or in the power of man. In this they onely offend,

that

that they continue still in theyr doubting, when it becommeth the children of God to goe on in further profitung.

Matth. 8.

Mar. 1.

Luke. 4.

14. And when Iesus came to Peters house, hee sawe his wifes mother layd down, and sick of a fever.

15. And hee touched her hand, and the fever left her, so she arose and ministred unto them.

16. When the euen was come, they brought unto him manye that were possessed with devils: and hee caste out the spirits with his word and healed those that were sicke.

17. That it might be fulfilled, which was spoken by Isaias the prophet, saying, he took our infirmities, and bare our sicknesses..

18. And when Iesus saw great multitudes of people about him, he commaunded them to goe ouer the water.

29. And as soone as they were come out of the Synagogue, they entred into the house of Simon and Andrew, with Iames and Iohn.

30. And Simons wifes mother in law lay sick of a fever, and anon they told him of her.

31. And hee came and tonke her by the hande, and lyfte her vpp, and the fever forsooke her by & by, and she ministred unto them.

32. And when euen was come, & the sonne was down, they brought to him all that were diseased, and them that were possessed with devils.

33. And the whole citie was gathered together at the dore.

34. And hee healed manye that were sicke of diuers diseases: and hee caste out manye deuilles, and suffered not the deuilles to saye, that they knew him.

35. And in the morning verry earlye before day, Iesus arose, & wente out into a solitary place, and there prayed.

36. And Simon and they that were with him, followed after him.

37. And when they had found him, they sayd vnto him, all men seeke for thee.

38. Then hee sayd vnto them, lette vs goe into the nexte towne, that I maye preache there also: for I came out for that purpose.

39. And hee preached in theyr Synagogues throughout all Galile, and cast the deuils out.

38. And hee rose up, and came out of the Synagogue, and entred into Simons house. And Simons wifes mother was taken with a great fever: & they required him for her.

39. Then hee stoode ouer her, and rebuked the fever, and it left her: and immediately she arose, and ministred vnto them.

40. Now when the sunne was downe, all they that had sicke folkes of diuerse diseases, brought them vnto him, and he layde his handes vpon every one of them, and healed them.

41. And deuilles also came out of manye, crying, & saying, Thou art the Christe the sonne of God: but hee rebuked them, and suffered them not to saye, that they knewe him to be Christ.

42. And when it was daye, hee departed, and went forth into a deserte place, and the people sought him, and came to him, and kept him, that he should not depart from them.

43. But hee sayde vnto them, surely I must also preache the Gospell of the kingdome of God to other cities: for therefore am I sent.

29. MAR. They entred into the house. It may bee easily gathered, that

K 4

Mar-

Mat. doth not rehearse this history in his order, by this, that Mark saith, that Christ namely had but foure disciples onely following him. Also when he came out of the Synagogue, & went straight into Peters house, it is easily seene that the time was not exactly obserued by Mathew. Also the Euangelistes seeme to haue reported this miracle for some specyall cause, not that it was more notable then the rest, or more worthy to be remembered: but because that in it hee gaue to his disciples a priuate and secreete token of his grace: then that the healing of this one woman gaue an occasion, or was the procuring of many miracles; so that they came to him from al places to aske his help. Yet the power, which Christ shewed here, Luke doth amplifie in one word, saying that Peters mother in law was taken with a great feuer: for it was the more certeine and notable declaration of diuine power, in a moment of time, and only by touching, to take away so vehement & so grievous a disease. And though he could haue done it onely with a becke, yet hee touched her hand, eyther to shew his affectio, or for that he knew that this signe was then profitable: for wee knowe that he freely vsed outward signes, as the time required.

39. LV. *He rebuked the feuer.* Though this speech may seeme harde to the reader not sufficiently exercised in the scripture, yet it wanteth not a reason. For the feuer and other diseases, famine, pestilence, and all kinde of misery are the officers of God, by whom he executeth his iudgments. Therefore, as at his commandement and appoyntment, it is said that he sendeth forth such messengers: so also doth he rebuke & cal back, whē he thinketh good. Matth. & Mark cōceale how he healed others. Luke saith it was by laying on of hands. And it was a signe of reconciliation vnder the law, wherefore neither without cause, nor out of time, doth Christ also lay his handes vpon thē, whom he absolueth from the curse of god. It was also a solemne manner of consecration, as shall more at large be sayd in an other place. But I simply interprete that Christ layd his hands vpon the sicke, that commending them to his father, hee might obtaine grace and delyuerance from diseases.

17. MAT. *VVhich was spoken by Isaias.* This seemeth to bee cited litle to the purpose: nay, this prophesie seemeth to bee wrested into a contrarye sense. For Isaias doth not speake there of myracles, but of the death of Christ: nor of temporall benefites, but of the spiritual and eternal grace. And that which is certainly spoken of the vices of the soule, Matthew applieth to corporal diseases. The answer is not hard, so that the readers consider not onely what Christ outwardly bestowed vpon these sicke people, but to what end he healed their diseases. They felte the grace of Christ in their bodies: but we must looke vpon the ende. For it were very preposterous to stay vpon the outward benefite, as if the sonne of God were a Phisition of the bodies. VVhat then? namely, hee gaue sight to the blinde, that he might shew himselfe to be the light of the world: he restored life to the dead, that he might proue himselfe to be the life & the resurrection. The same is to be thought of the lame, and of the sicke of the palseie: wherefore let vs follow this analogie, that what benefites soeuer Christ bestowed vpon men in the flesh, we may referre the same to that scope which Matthew proposeth: that is, that he was sent of his father, that he might delyuer vs from al euils and miseries.



**M A R K E. 34.** *Hee suffered not the devils to saye that they knewe him.* There might be two causes why he suffered them not: one generall, that as yet the appointed time of his full revelation was not come: the other speciall which we touched a litle before, that he refused them as preachers and witnesses of his Godhead, which through their praising, could doe nothing else but slander and discredit him. And this last is wythout doubt, for the deadly discorde ought to bee shewed which the authour of eternall saluation and life shoulde haue with the prince of death and his ministers.

**M A T. 18.** *VWhen Iesus saue great multitudes.* I doubt not but that Mathew doeth briefly touche that which others doe more fully and plentifully set forth: That which is concealed by Math. the other two do expresse: before it was day Christ went secretly into a desert place, to seeke rest. Marke sayeth after, that Peter tolde him that all men soughte hym. And Luke sayeth that the people came thither. Nowe that Math. sayeth that he went ouer to the further shoare; both they say that he did it, that he might goe through all Galile, that he might preach in all places. But the further shoare in my iudgemēt, is called not that which is right ouer against it on the further side, but in respect of that place which was belowe Capernaum. Therefore he so went ouer parte of the lake, that he would not leaue Galile. It is to be noted that he sayeth, that hee went or was sent for that ende: for in these woordes he witnesseth, howe readily he was bent to fulfil his office. But if any man shall aske whether it were better for the ministers of the Gospell, to runne hither and thither, that they might in all places sparingly and slenderly tast the doctrine of God; or remaine teachinge their hearers perfectlye whome they haue once wonne: I aunswere, the purpose of Christe whereof mention is heere made, was grounded vpon a most notable cause, because it was agreeable to the commandemēt and calling of the father. For Christ was in short time to goe throughout Iudea, that hee mighte euerye where waken the mindes of men, as with the sounde of a trumpet, to heare the Gospell, which matter shall more largely be entreated of other where.

Mathewe.

Marke 3.

Luke 6.

13. Then he went vpp into a mountaine, and called vnto hym whome he woulde, and they came to him.

14. And he appointed twelue, that they shoulde be with him, and that he might send them to preach.

15. And that they might haue power to heale sicknesses, & to cast out devils.

16. And the first was Simon, and he named Simon, Peter.

17. Then Iames the sonne of Zebedeus, and Iohn, Iames brother, (and named them Boanarges, which is the sonnes, of thunder.)

18. And

12. And it came to passe in those daies that he went into a mountaine to pray, and spent the night in praier to God.

13. And when it was day, he called his disciples, & of them he chose twelue, which also hee called Apostles.

14. Simon whom he named also Peter, and Andrewe his brother, Iames and Iohn, Philip and Bartlemewe,

15. Mathewe and Thomas: Iames the sonne of Alphew, & Simon called Zelous,

16. Iudas Iames brother, and:

K 5.

Iudas.

18. And Andrew, and Phillip, and Bartlemewe, and Mathew, and Thomas, and Iames, the sonne of Alphaeus, and Thaddeus, and Symon the Cananite:

19. And Iudas Iscariot, who also betrayed him.

Iudas Iscariot, which was also the traitour.

17. Then hee came downe with them, and stood in a plaine place, with the companie of his disciples, and a greate multitude of people out of all Iudea, and Iernsalem, and from the sea coast of Tyrus and Sidon, which came to heare him, and to be healed of him.

18. And they that were vexed with foulespirites, and they were healed.

19. And the whole multitude sought to touche him: for there went power out of him, and healed them all.

**MARK E. 13.** *He went vp into a mountaine.* By this election hee doeth not as yet ordaine the Apostles, that they shoulde presently execute their office: but onely in hope of Apostleship, he adopteth them as disciples to keepe him companie, wherein the interpreters haue bene deceiued, which vnadvisedly doe confound these places with the tenth chapter of Math. And the woordes doe euidently declare; that they were only appointed that they shoulde after be of that ambassage, which is enioyned them in Mathewe. And Marke and Luke doe afterwardes in the right place sette downe their sending forth, which Mathewe doeth there make mention of. And it is no maruell if that the heauenlye master woulde a little frame and accustome them to so harde a charge, whose rudenesse coulde not be restrained by long vse of discipline. Both the Euangelists saye that Christ went vp into a mountaine. Luke declareth the cause, that he might the more freely pray out from companie, which he was wont to do very often, as may be seene in other places. But this example ought to be a perfecte rule to vs, that we doe begin with prayer, so oft as paitours are to be chosen for Churches: otherwise what soeuer we attempt, shall not prosper. For the Lorde did not praye so muche for his owne sake, as that hee might prescribe a lawe for vs: for we want wisdom and counsell, and though we were moste prouident, yet wee cannot in any thing be easier deceiued then in this. Now how can we be out of daunger of offending, except the Lord should moderate our affections, considering howe great the force, or rather the violence of fauoure and loue, or of hatred, or of ambition is to drawe vs away? Furthermore, though there be great diligence vsed in the election, yet all things shall prosper ill, except the Lord take vpon him to gouerne those that are chosen, and endew them with necessary giftes. What then? will some manne say: Did not Christ earnestly require of his father that he would rule his election? I graunt this, and withall I adde, that by this testimonie he declared howe carefull he was for his Church: therefore hee prayed not his father, after a daile maner, but spent all the night in prayers. But if he that was full of the holy Ghost did so earnestly and carefully pray his father to be gouernour of his election, howe much is our necessitie greater.

**MARK E. 13.** *And called vnto him whome he would.* I doubt not but that Marke woulde heereby signifie that they were taken to this so honourable an office by the meere grace of Christe, not for theyr owne worthinesse. For if thou ynderstande that they were chosen that were

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more notable then others, this cannot agree in Iudas. Therefore the meaning is, that the Apostleshippe was not bestowed according to the merites of mienne, who were nothing woorthy to be lifte vppe into that estate, but by the free mercy of God: And so that was fulfilled that Christ sayde other where, you haue not chosen mee, but I haue chosen you. Iohn. 15. 16. In the same sence also Paul often commendeth the purpose of God in his Apostleshippe. But heere do arise moe questions. First, why hee chose Iudas of a determinate purpose, whome hee knewe to bee vnwoorthy of that honour, and should become a traitour. Then, why God being so earnestly boughthe of his sonne, suffered so faithlesse and wretched a manne to creepe into the chiefe order of hys Church, as if he had despised Christe. Thirdly, whye hee woulde that the first frutes of hys Church should be polluted with so vile a reproache. Fourthly, whye Christ wittingly and willingly preferred Iudas before honest and faithfull ministers. The first Obiection is thus answered: It was the will of the Lorde purposely to meete with such offences that should fall out, least we should be troubled beyonde measure, so oft as wee see false teachers occupie a place in the church. Or that of professours of the gospell there become Apostates. And also in the person of one manne, he gaue an example of a horrible defection, least they that are placed in higher estate of dignitie, should flatter themselves too much. Yet lette vs not saye that Christ suffered the repulse. VVhen the father in woonderful counsel adioyned one deuill to cleuen Angelles, yet hee so gouerned the falling out of the matter, that his falling awaye should confirme the Faith of the Church, rather then shake the same. Thys same aunswere may be geuen to the thirde question. In the first beginnings it was speedely shewed what the estate of the Church should be, least the weake should waxe faint at the fall of any of the reprobate: for it is vnmeete that the stabilitie of the Gospell should depende vppon menne. As concerning the last Obiection, Christe did not preferre Iudas before the holy and the godly disciples: but he lifed him vppe on high, from whence he was to fall, because he woulde he should be a spectacle to all men, and an instruction to all ages, that no man should abuse the honour geuen him of God: then the pulers falling, that they that seeme to be of the common sort of the faithfull might remaine stedfast.

L V K E. 13. *Which also he called Apostles.* This may be expounded two wayes: Either that he after consecrating them into their office, gaue thys name vnto them: Either that he gaue them thys title in hope of the dignitie to come: that they might knowe to what purpose they were separate from the common sort, & for what vse they were ordained. VVhich latter exposition doeth agree with the woordes of Marke: for hee sayth, that Christ did this, that they should be with him, and that he might send them to preache. Therefore his will was, that they should be hys companions, vppon whome he wold after lay a greater charge, for when hee sayeth that they should be with him, and that he wold send them soorth to preache, he doeth not appoynt that they should be both in one moment of time, as I haue sayde before.

M A R K. 16. *And he named Symon, Peter.* Although it behoueth al christians to be liuing stones of the spiritual temple, yet christ for the mesure of grace which he wold bestow vpo Simō, gaue him a peculiar name, neither doth  
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his shamefull infirmities in denying the Lord hinder this: for with this title his inuincible power and constancie, which continued euen to death, is set forth. Yet the Papistes are to be laughed at, which thereof gather that the church was grounded vpon him, as shalbe shewed more at large in the 16. chapter of Mathewe. Christ called the sonnes of Zebedeus, the sonnes of thunder, for that he would geue them a sounding voyce, wherewith they shoulde thunder throughout all the worlde. And the thunder out of the mouth of Iohn is heard to this day, and it is not to be doubted but that his brother strooke the earthe while hee liued. But the woorde is corrupte, for the perfecte pronounciation shouldee be *BENÆ Reges* or *Ragas*. But it is not vnknown howe easly woordes are chaunged when they are translated into an other tounge.

## Mathew 5.

1. And when he saw the multitude, hee went vp into a mountaine: and when he was set, his disciples came to him.

2. And he opened his mouth and taught them, saying:

3. Blessed are the poore in spirite, for theirs is the kingdom of heauen.

4. Blessed are they that mourne: for they shalbe comforted.

5. Blessed are the meeke: for they shall inherite the earth.

6. Blessed are they which hunger & thirst for righteousnesse: for they shall be filled.

7. Blessed are the merciful: for they shall obtaine mercy.

8. Blessed are the pure in heart: for they shall see God.

9. Blessed are the peacemakers: for they shalbe called the children of God.

10. Blessed are they which suffer persecution for righteousnesse sake: for theirs is the kingdom of heauen.

11. Blessed are you when men reuile you, and persecute you, and say all manner of euill against you for my sake: I say.

12. Reioyce, I say, and be glad, for great is your rewarde in heauen: for so persecuted they the Prophets which were before you.

## Marke.

## Luke 6.

20. And hee lifted up his eyes vpon his disciples, & sayd. Blessed be ye poore: for yours is the kingdom of heauen.

21. Blessed are ye that hunger now: for ye shall be satisfied. Blessed are ye that wepe now: for yee shall laugh.

22. Blessed are yee when menne hate you, and when they separate you, and reuile you, and put out your name as euill, for the sonne of mans sake.

23. Reioyce you in that day, and bee glad: for beholde your rewarde is greate in heauen: for after this maner their fathers did to the Prophets.

24. But woe be to you that are riche: for yee haue receiued your consolation.

25. Woe be to you that are full: for yee shall hunger. Woe be to you that now laugh: for yee shall waile and weepe.

26. Woe be to you when all men speake well of you: for so did their fathers to the false Prophets.

MAT. 1. He went vp into a mountaine. They that say that this is another sermon of Christes, and not that which is set down in the 6. chap. of Luke, are drawn with too light and friuolous an argument: for that Mathew sayeth, that Christ spake in the mountaine to his disciples, and that Luke seemeth to note, that he spake vnto them in a plaine place. For they doe  
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very preposterously read the wordes of Luke, adioyning them together, that Christ came downe into a plaine place, and that he lifting vpe his eyes vpon his disciples, spake thus. For it was the purpose of both the Evangelistes, to gather together into one place, the principall poynts of the doctrine of Christe, which did belong to the rule of godly and holy life. Therfore though Luke had first made mention of a plaine place, yet hee doeth not in a continuall course prosecute the same hystorie, but from myracles hee passeth to doctrine, neither assigninge time nor place. As in Mathewe there is no noting of the time, but only of the place. And it is very likely that Christ did not so preach, but after hee hadde chosen the twelue. But I woulde not be too curious in keepinge the order of time, which I did see not regarded by the spirite of God. For this ought to suffice the godly and modest readers, that they haue heere set before their eyes a brieve summe of the doctrine of Christ, gathered out of many and diuers of his sermons, wherof this was the first, where he entreateth with his disciples of true felicitie.

2. *He opened his mouth.* Heere in the Hebrew phraze is the figure *Pleonasmus* vsed, for that which were corrupt in other tongues, is vsuall amongst the Hebrewes, to say he opened his mouth, for, he began to speake. And though many thinke it to be an Emphatycal kinde of speache, vsed whē either some weighty or notable matter is vttered either in good parte or in euill. Yet because many places of scripture doe gainsaye the same, the first exposition doeth please me best. Also let their subtile speculation go; which doe teach that Christ allegorically led his disciples into the mountaine, that he might carie their mindes on highe, farre from earthly cares and studies, for by going vp the mount, he rather soughte a secrete place out of the way, that beinge farre from company, he might refresh himselfe a litle with his disciples from wearinesse. And first it is to be considered for what cause Christe spake to his disciples of true felicitie. Vve knowe that not only the common people, but also the wise men were herein deceiued, thinking him to be happy that led a mery & a quiet life, free from all grieffe, and had what he desired. And certainly by the iudgement almoste of all menne, felicitie is esteemed by the present state. Therefore Christ, that he might accustom his to the bearing of the crosse, reprocueth this wicked opinion, that they are happy which nowe liue wel and prosperously according to the flesh. For it cannot be that they should patiently submit their necke to beare sorowes and iniuries, which accounte patience to be an enemie to a blessed life. Therefore it is one comforte whereby the bitterness of the crosse and of all mischiefes is mitigated & also made sweet, while vve are perswaded, that in the midst of miseries we are happy: because that our patience is blessed of the Lord, & shortly there shall folow a more ioyfull ende. I graunt that this doctrine doeth muche disagree from common sense: but so it behooued the disciples of Christ to be taught wisdomie, that they might accounte their felicitie to be out of this world, and beyond the vnderstanding of flesh. And though carnall reason will neuer allowe that which Christ here teacheth, yet hee proposeth no fantasticall deuice, as in times past the Stoickes did sporte with their Paradoxes: but in deede he declareth, why they are truly happy, whose estate is accounted miserable. Therefore let vs remember that this is the chiefe poynte of the doctrine; that Christ denieth that they are miserable

miserable and wretched that are oppressed with the iniuries of the wicked, and are subiect to diuers dangers. And Christ doeth not only proue that they are of a peruerse iudgement, which measure the felicity of man by the present state, because that the miseries of the godly shall shortly be chaunged into better: but also hee exhorteth them to patience, by proposing a hope of rewarde before them.

3. *Blessed are the poore in spirite, for.* In Luke there is a bare Metaphor. But Mathewe doeth more plainly expresse the minde of Christ, because that the pouerty of many is accursed and vnhappy. Therefore when there be many oppressed with euils, which yet cease not inwardly to swell wyth pride & cruelty, Christ pronounceth them happy, which being tamed & subdued with troubles, do submit theselues wholly vnto God, and being inwardly humbled, they commit themselues into his custody: others do interpret the poore in spirite, which do arrogate nothing to theselues, burthrowing downe al trust in flesh, they acknowledge their own nede. But because it is necessary to be one, and the same sense in the wordes of Luke and Mathewe. It is not to bee doubted but they are called poore which are oppressed & afflicted with aduersities. This only is the difference that Mat. by adding that Epithyte, doth restraints the felicity to the only, which vnder the discipline of the crosse haue learned to be humble. *For theirs is.* VVe see that Christ doth not pusse vp the minds of his disciples with a vain perswasion, or harden them with a hard hearted obstinacy, as the Stoicks do: but he calling them to the hope of eternal life, he encourageth the to patience: because by this meanes they shuld enter into the heavenly kingdō. But it is worth the labor to note, that no mā is poore in spirite, but he that is brought to nothing in himself, & reposes himself in the mercy of God. For they that are broke or ouerwhelmed with desperation, when they fret against God, are of a lofty and proude spirite.

4. *Blessed are they that mourne.* This sentence is not only next to that which goeth before, but it is as an Appendix or confirmation of it. For it was wont to be iudged, that troubles make a man vnhappy, because they alwayes doe drawe sorow and grieve with them, and that nothing is more cōtrary to felicitie then sorow. But Christ doth not only deny that they that mourne are miserable, but hee teacheth that they are holpe, euen by that sorowe to happy life. For that they are by this meanes framed to receiue eternall ioy, and pricked forward as with spurres, least they should seeke any comforte any other where. So Paule sayeth to the Romaines, chapter. 5. 3. we reioyce in tribulations, knowing that tribulation bringeth forth patience, and patience experience, and experience hope, and hope maketh not ashamed.

5. *Blessed are the meeke.* He meaneth those meke and quiet, which are not easily prouoked with iniuries, & are not geuen to frowardnes for euery offence, but are ready rather to suffer any thing, then to do as the wicked do. But it seemeth very absurde that Christ promisseth the enheritance of the earth to suche. For they rather vsurpe the gouernment of the earth, which couragiously repell all iniuries, and if at anye time they be hurte, they are ready with the hand to reuenge the same. And certainly experience teacheth, that the wicked do so much the more boldly and stoutlye go on forward, for that they are the more gently borne with. And hereof roase that deuilish prouerbe. They must howle with the wolues: because

cause that whosoever maketh himselfe a shepe, is presently to be deuoured of the wolues. But Christ opposing his owne aid and the helpe of his father, against the fury and violence of those euilles, doeth not without cause declare that the meeke shalbe Lordes and enheritors of the earth. The children of this world doe not thinke themselves otherwise in safeguard, except they sharply reuenge what euill soeuer is done them, and so with force and armes defend their life. But sith it is certaine that Christe is the onely keeper of our life, there remaineth nothing else, but that we shoulde hide our selues vnder the shadowe of his wings. Also it behooueth vs to be sheepe, if we couette to be accounted of his flocke. If anye Obiecte, that this heere spoken is against experience: Firste I woulde hee shoulde weigh howe vnquiet those cruell men be, so that they euen trouble themselves: So that in so troublesome a life, though they were the Lords of the earth a hundred times, yet in possessing all things they possesse nothing. But for the children of God I aunswere, though they can in no place sette their foote vpon their owne grounde, yet they quietly enjoy a dwelling place vpon the earth. And this is not an imagined possession, for they dwel vpon the earth, which they know is graunted them from God. Also they are armed wyth the hande of God agaynst the tempest and rages of all mischiefes, and though they be set forth against all the dartes of Fortune, and subiecte to all inconuenience of euilles, and compassed aboute wyth all daungers: yet they dwell safelye vnder the defence of God, so that at leaste they maye taste nowe the fauoure of God. And this is sufficient for them, vntill at the last daye they enter into the enheritance of the world.

6. *Blessed are they which hunger.* To hunger and to thirst, is by the figure Synecdoche, taken for to want, to be without things necessarye, and also to be defrauded of their owne right. That which Mathew sayth, to hunger after righteoulnesse, is a placing of a part for the whole. Yet hee amplifieth the vnworthines, when he sayth that by carefull sighing they get nothing but that which is righteous: as if he should saye: they are blessed, which though they moderate their desires, so that they desire nothing to be geuen them, but that which is right; doe yet neuerthelessse languishe as hungry soules. For though their carefullnesse wherewith they bee troubled, is scorned at, yet it is to them a preparation to felicitie, because they shall at length be satisfied: for God will at length heare their sighes, and will heare their iust desires, whose office it is to fil the hungry with good things as it is in the Virgines song.

7. *Blessed are the mercifull.* This sentence also is hard & contrary to the iudgement of man. For the world accouteth them happy, which are careless of the miseries of other men, & prouide for their own ease: but Christ here calleth the blessed, which are not only ready to bear their owne harmes, but do also take other mens vpon themselves, that they may help the that are in misery, & willingly ioyne themselves to the that are troubled, and put on the same affections, that thereby they maye the more willingly employe themselves to helpe them. Hee addeth, *for they shall obtaine mercy*, that is, not onely with God, but also amongst men themselves, whose mindes God will bowe to humanitie. But though sometimes the world is vnthankful, and bestoweth the worst reward vpon them that deserue best, it ought to suffice vs, that there is fauour laide vp with God for the mercifull and kinde,

kinde, so that they shall haue him kinde and mercifull againe to them.

8. *Blessed are the poore in heart.* Christe seemeth heere to saye nothyng but that which is agreeable to the iudgement of all men. Al confesse that cleanness of heart is mother of all vertues, but yet it is scarce the hundred man that doeth not accompt subtiltie as a most notable vertue. Heereof it commeth to passe that they are commonly thought blessed, which are most subtile in craftie conueiances, whiche by euill meanes doe craftelye circument them with whome they haue to doe. Therefore Christe agreeth not with the iudgemēt of the flesh, while he calleth them blessed, which are not delited with craftinesse, but walke sincerely amongst men, and in words and countenance pretend no other thing, then they thinke in heart. And because the simple are laughed at as men nothing warye, and because they doe not with deceite enoughe prouide for themselues, Christe calleth them higher: that if they be not wise enough to deceiue vpon earth, they shall enioy the sight of God in heauen.

9. *Blessed are the peacemakers.* He doeth not only meane them which loue peace, and flee from quarels as muche as in them lieth, but doe also diligently ende dissentions raised vppe amongst others, are the authours of peace vnto all, and doe take awaye the occasion of hatreds and displeasures. Neither is this rashly spoken, for, sith it is a painefull and a troublesome matter to pacifie them that disagree amongst themselues, the quiet men which studie to maintaine peace, are enforced to beare this crueltie, that they heare the reproches, the complaints, and the quarelles on bothe partes. And thereof it riseth that euery man would wish to haue them al patrons to be on his side. Therefore, least we should hang vpon the fauour of men, Christe commaundeth vs to regarde the iudgement of his father, who being the God of peace, accounteth vs for his children, while we nourish peace, although our labor please not men, For *to be called,* signifieth as much, as to be accounted.

10. *Blessed are they which suffer persecution.* The disciples of Christ haue great neede of this doctrine, and how much the other and more hardely flesh doth admit the same, so much more diligently it must be meditated. Neyther canne we vnder any other condition war vnder Christ, then that the greater parte of the world will ryse vp in hatred agaynst vs, and shall persecute vs euen to death. So standes the matter, Sathan the prince of the world wil neuer cease to arme his children with madness, that they may strik the members of Christ. This is very monstrous, and against nature, that they which loue righteousness should be vexed as enemies, which they haue not deserued. Therefore Peter saith, if you auoyde from euill deedes, who is he that will harme you? But in so vnbrydeled wickednes of the world, it falleth out too often, that the good men through the zeale of righteousness do enflame the displeasures of the wicked against them.

1. Pet. 3. 13.

But this is the lotte, especially of Christians, to be hated of the greatest number of men: for flesh cannot beare the doctrine of the Gospel: none can beare to haue their faultes reprobud. They are sayde to suffer for righteousness, which thereby kinde the displeasures of the wicked, and prouoke theyr fury agaynst them: because that with a care of right and equitie they oppose themselues against euill causes, and defende the good as muche as in them lieth. And in this behalfe the truthe of God hathe

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woorthely the chiefe place. VVherfore by this note Christ discerneth his Martyrs from wicked men and euil doers. Now I returne to that which I sayd euen now: Syth all that will liue godly in Christ must suffer persecution, as Paule witnesseth, this admonition doth generally belong to all the godly. If that at any time the Lord spareth our weakenesse, and permitte not the wicked to vex vs at their pleasure: yet it is meete vnder a shadowe and at leasure to meditate this doctrine, that we maye be prepared as oft as nede require to come forth into the field, nor come to the battell except we be well furnished. But sith the condition of the godlye is mooste miserable throughe the whole course of this life: Christe for a good cause raiseth vs vp in hope of a heauenly life. And heerein the sentence of Christ differeth much from the inuentions of the Stoicks, which commaunde euery manne to be satisfied with his owne opinion, that hee might be his owne chuser of felicitie. And Christ doeth not vncertainlye plant felicitie vppon a vaine imagination, but groundeth the same vppon hope of a rewarde to come.

2. Tim. 3. 124

11. *VVhen men reuile you.* Luke sayeth, when they hate you, and separate you, and reuile you, and put out your name as euill. By whiche woordes Christ would comfort his faithfull ones, that they shoulde not saynte in their mindes, though they see themselues detested before the worlde. For this was no small temptation, to be throwne out of the Churche as wicked and prophane. For sith he knewe that nothing was more deadlye to the hypocrites, then that hee might foresee with howe furious a violence the enemies of the Gospell were enflamed against his little and despised flocke; his will was perfectlye to arme them that they shoulde not bee ouerthrowen, though a great heape of reproches should hang ouer them to ouerwhelme them. And heere appeareth howe popish excommunication is to be feared as nothing, while that those tyrantes seperate vs from theyr synagogues, because we will not be deuorced from Christ.

12. *Reioyce and be glad, for.* That wee shoulde not be ouerthrowen wyth vniust reproches, he declareth that there is a remedy at hand: for assoone as we liue vppe our mindes to heauen, then presently a great occasion of ioy doeth offer it selfe, that it maye swallowe vppe the heauinesse. The sporte which the Papistes make wyth the name of rewarde, is heere easily wiped away. Neither is there, as they dreame, a mutuall relation, betweene rewarde and merite: but it is a free promise of a rewarde. Further, if wee consider howe maimed and corrupte those good deedes are which come euen from the best menne, God shall neuer finde any worke woorthy a rewarde. Againe these clauses are to be noted, for my sake, or for the sonne of man, also they shall say all maner of euil against you falsely: least they which suffer persecution for their owne faultes, should presently boast themselves to be Martyrs of Christe: As the Donatistes in times past pleased themselues wyth this only title, that they had the magistrates againste them. And at thys daye the Anabaptistes, though they disturbe the Churche wyth theyr doating dreames, and slander the gospell, yet they glory that they beare the enignes of Christe, when as they are condemed righteously. But Christ pronounceth none blessed, but they which suffer in a iust defence of his quarell.

*For so persecuted they the Prophetes.* This was purposely added, least the Apostles hoping to triumph without sweate or trauell, should faint in per-

secutions. For because that euery where in the scripture the restitution of all things is promised in the kingdom of Christ, it was daungerous least they should in a vaine hope lift vppe themselves, and neuer thinke of the warfare. And it may be gathered out of other places, that they imagined that the kingdome of Christ, was full of riches and pleasures. VVherefore Christ doth not without a cause admonish them that the same troubles are prepared for them, which the Prophets sometime had experience of, for as much as they succede in their place. Neither doeth he say that the Prophets were before them only in respecte of time: but because they were of the same order, therefore it behooued them to frame themselves after their example. That common fancie of nine beatitudes is so friuolous, that it neede no long confutation.

L V K E. 24. *VVoe be to you riche men.* As Luke rehearseth onely foure principall blessings: so now he opposeth foure curses, that the sentences might answere one to the other. But this Antithesis doeth not only tende to striking a feare in the wicked, but to the stirring vppe of the faithfull, least they should sleepe in the vaine and captious snares of the world. For we knowe howe quickly and readily a man may be made drunke with prosperitie, or entangled with the faire speeches of men: whereby also it doeth often come to passe that the children of God doe enuie at the reprobate, to whome they see all things flowe prosperously and happelye. Further, he curseth the riche, not all of them, but they that take their comfort in the worlde, that is, they so rest in their fortune, that they forgette the life that is to come. Therefore hee meaneth that riches are so farre from making a man blessed, that they often become an occasion of destruction. Otherwise God doeth not remooue rich men out of his kingdome, so that they make not snares for themselves, or by fixinge theyr hope in the earth, doe shut the gate of heauen against themselves. It was aptly sayde of Augustine, who that he might shewe that riches of themselves are no hinderance to the children of God, doeth saye that poore Lazarus was receiued into the bosome of riche Abraham. In the same sence doth he curse them that are ful and haue aboundance, because they being puffed vppe with a confidence in present ioyes, that they refuse all heavenly ioyes. The same is to be thought of laughter: for now by laughter he vnderstandeth them that are geuen to the pleasure of Epicures, & are drowned in the pleasures of the flesh, and doe flee from all troubles that are to be endured, for the defence of Gods glory. The last woe tendereth to the correction of ambition: for there is nothing more common then to seeke the praises of men, or at the least to be entangled with them. Christe therefore sheweth that the fauour of men is venomous & deadly, that he might feare his disciples from it. But this admonitiō especially belongeth to teachers: who haue more neede to feare ambition then anye pestilence, for it can not be but that they shoulde defile the pure doctrine of God, when as they seeke after the fauour of men. That Christ sayeth *All men*, ought to be referred to the children of this world. which speake well of none but of deceiuers and false prophets. For the faithfull and good ministers of sounde doctrine haue their praise and fauoure wyth good men. Therefore the wicked loue of the flesh is here condēned: for he can not be the seruante of Christe that seekes to please menne, as Paule teacheth.

Mathewe 5.

13. Ye are the salt of the earth: but if the salt haue lost his sauoure, wherewith shall it bee salted? It is thenceforth good for nothing, but to be cast oute, and to be troden under foote of men.

14. Yee are the lighte of the worlde: a citie that is sette vppon a hill, can not be hidden.

15. Neither do menne light a candle, and putte it vnder a bushell, but on a candlesticke, and it geueth light vnto al that are in the house.

16. Lette your lighte so shine before men, that they may see youre good worker, and glorifie your father which is in heauen.

Marke 9.

49. For euery manne shall bee salted with fire: and euery sacrifice shalbe salted with salte.

50. Salte is good: but if the salte bee vnseuerie, wherewith shall it bee seasoned? Haue salte in youre selues, and haue peace one with another.

Marke 4.

21. Also he sayd vnto them: Is the candle lighte to bee putte vnder a bushel, or vnder the table, and not on a candlesticke?

Luke 14.

34. Salte is good: but if salte haue loste his sauoure, wherewith shall it be salted?

35. It is neither meete for the lande, nor yet for the dunghill, but men cast it out. He that hathe eares to heare, let him heare.

Luke 8.

16. No manne when hee lighteth a candle, covereth it vnder a vessell, neither putteth it vnder the table, but setteth it on a candlesticke, that they that enter in, may see the light.

Luke 11.

33. No manne lighteth a candle, and putteth it in a priue place, neither vnder a bushell: but on a candlesticke, that they which come in, may see the light.

**MATH. 13.** Yee are the salt of the earth. That which is proper to the doctrine, he doeth attribute to the persons, to whom the ministerie of the same was committed. For Christe by calling his Apostles the salt of the earth, doeth meane that it is their office to season the earth: because that menne haue nothing but that which is vnseuerie, vntill they bee seasoned with heauenly doctrine. And after hee admonissheth them to what they are called, and pronounceth a grievous and horrible iudgement against them, except they performe their office. And he sheweth that the doctrine which was laid vppon them, is so adioyned to a good conscience and to a godly and vpriht life: so that the corruptiō which were to be borne with in others, is detestable in them, and to be accounted as monstrous: as if he should say, if other menne are vnseuerie before God, there is salte geuen to you, wherewith they may be made seuerie: but if you be vnseuerie, frō whence shal you haue remedy, that ought to helpe others? But the Lorde doeth excellently prosecute his Metaphore, when hee sayeth that when other things doe degenerate from their owne nature, are yet after their corruption profitable some way: but that salte is hurtfull, so that it also maketh the very dunghilles barren. This therefore is the sum. The sicknes is very incurable, whē that the ministers & teachers of the word doe corrupte and make themselves vnseuerie: because they oughte with their salte to season the rest of the worlde.

Furthermore, this admonition is not only profitable for the ministers, but also for the whole flocke of Christe: for sith it was the will of God that the earth shoulde be seasoned with his word, it foloweth that what fouer wanteth this salte, is vnfaurie before him, although it fauour neuer so well vnto menne. VVherefore there is nothing better, then to admonish that seasoning, by which meanes only our vnfaurinesse is amended. But yet let the seasons take heede that they nourishe not the worlde in his corruption, and especially that they infecte it not with a vile and corrupt fauour. Therefore the wickednesse of the Papistes is not to be borne with. As thoughe it were the purpose of Christe, to geue vnto his Apostles an vnbrideled libertie, and to make them tyrauntes ouer soules, and not rather to admonishe them of their duetie, that they turne not oute of the righte waye. Christe declareth what maner of teachers hee woulde haue for his Church. They that by no lawe doe chalenge themselues to be Apostles, doe vnder this couer maintaine what abomination soeuer they please to bringe in, because Christe called Peter and suche lyke, salte of the earth. And yet they doe not consider howe grievous and seuer a threatninge is added, that they are woofte of all if they become vnfaurie. This sentence is placed by Luke abruptly, but to the same end that it is red here, so that it neede not any peculiar expolition.

**MARKE. 49.** *Every manne shall be seasoned with fire.* I haue ioyned these woordes of Marke to the former woordes of Mathewe: not that they doe altogether agree in sense, or that they were vsed at the same place or time, but rather that the readers may the better by thys comparison perceiue the diuers vse of the same sentence. VVhen as Christ hadde spoken of the euerlasting fire (as Marke reporteth) hee on the other side exhorteth his, that they shoulde nowe rather offer themselues to the Lorde, to be seasoned with fire and salte, that they may be made holy sacrifices, least that by their sinnes they purchase to themselues that fire which is neuer quenched. To be seasoned with fire, is an vnproper speache, but because that the nature of salte and fire is like in purging and trying out of humours, therefore Christe applied the same woorde to bothe. Nowe we vnderstande the occasion of thys sentence: namelye, that the faithfull shoulde not refuse to be salted with fire and salte, since without this they cannot be made holy to God. And he alludeth to the commaundement of the lawe, where the Lorde expreslye forbiddeth that no oblation bee made without salte. And nowe in the Gospell he teacheth the faithfull to be seasoned, that they may be sanctified. VVhen after he addeth, Salte is good: he generally extendeth it to al, whō God once vouchsafeth to season with his woorde, and hee exhorteth them that they alwayes keepe their fauoure. The Metaphore is somewhat the harder, because that hee calleth whatsoeuer is seasoned by the name of salte: yet the sense is not made any thing the doubtfuller by it, for when they haue through their carelesnesse lost their fauour which they had by the grace of God, there is no more remedye. And so they are vtterly lost, that corrupt their faith, (wherby they were consecrate) and themselues, seeing that a good fauour cannot be obtained by any other seasoning. Furthermore, they are become corrupt by forsaking the grace of God, and are woofte then the infidels, euen as salte corrupteth the earth and the dunghill.

MARKE



**MARK E. 50.** *Haue salte in your selues.* This woorde maye be taken heere diuers wayes, as it maye signifie either a seasoning of good sauoure which is obtained by faith, or the wisdom of the spirite: as when Paule **Col. 4. 6.** commaundeth that oure communication shoulde be seasoned with salte, hee meaneth that it ought to be purged and pure frō all prophane follies and corruptions, and to be filled with spirituall grace, which maye edifie, and with his sauour maye perfume all that shall heare it. If this exposition stande, then the last clause must be vnderstode of mutual peace, which is nourished with that salte. Yet because it is more probable that this latter sentence doeth depende of the former speache, Christ seemeth to me to exhort his disciples to preserue the force and strengthe of theyr faith, which may also helpe others. As if he shoulde haue sayde, you must doe your diligence, that you be not onely seasoned within, but also that you may season others: yet because salte doeth bite with hys sharpnesse, he therefore doeth presently admonish, that the seasoning shoulde so be tempered, that peace may yet remaine safe.

**MAT H. 14.** *You are the lighte of the worlde.* Though wee be all children of the light, after that we be lightened with faith, and are commaunded to beare burning lightes in oure handes, least wee wander in darkenesse, and also to shewe the waye of life to others: yet because the preaching of the Gospell was committed to the Apostles aboue all others, & at this day commaunded to the pastours of the Church, therefore Christ geueth thys title peculiarely to them: as if he shoulde haue sayd, that they were on thys condition placed in suche a degree, that they mighte geue lighte as from an high to all others: After hee addeth two similitudes. A towne sette vppon a hill cannot be hidde, neither is it vse to hide a candle when it is lighted: By which woordes he woulde signifie that they should so liue, as if they were sette oute to be looked vppon of all menne. And certainly, the higher a manne is placed, the greater hurte he doeth by hys euill example, if he behaue himselte peruersly. Therefore Christe willed hys Apostles to bende themselues the more to godly and holy life, then any meane men of the common sorte: because that all mennes eyes were sette vppon them as vppon lanternes, neither are they by any meanes to be borne wyth, except that godlinesse and integritie of life doe answere to the doctrine, whereof they are ministers. The applying of this similitude by Marke and Luke seemeth to be vnlike, for there Christe generally admonisheth them, diligently to take heede least any manne beinge in darkenesse shoulde nourish vppe himselte in a libertye of sinning: for that which is hidde for a season, shall at length bee reuealed. And thys is the meaning, excepte that Christ rehearsed both these sentences abruptly not depending of the text.

**MAT H. 16.** *Let your light so shine before menne.* After that he had taught his disciples, that they are so placed that their vices as well as their vertues are seene farre off, either for good or for euill example: now he commaundeth them so to frame their life, that they may moue all men to glorifie God. Let men (sayeth he) see your good woorkes. For as Paul witnesseth, the faithfull doe provide for good things, not only before God; but also before men. For that he doeth after commaunde them in secrete and priuily to doe their good woorkes, is only spoken to reprooue their ambition. But now he commendeth to them a farre other end, that is, the glory

**2. Cor. 3. 21.**

of God alone. Furthermore, if the glory of good workes cannot be rightly attributed to God, except they be acknowledged as receiued frō hym, and he accounted as the only authour of them: Heereby it appeareth that without open and grosse contempte of God, freewil cannot be exalted, as if that good workes either in parte or in whole sprang out of the power of man. Again it is to be noted howe louingly God dealeth with vs, in calling good woorkes ours, whereof by right he shoulde ascribe the whole praise vnto himselfe.

Mathewe 5.

Marke.

Luke. 16.

17. *Thinke not that I am come to destroy the lawe or the Prophets. I am not come to destroy them, but to fulfill them.*

18. *For truly I saye vnto you : Till heauen and earth pearish, one iote, or one tittle of the lawe shall not scape, till all things be fulfilled.*

19. *VVho soeuer therfore shall breake one of these least commaundements and teache men so, he shall be called the least in the kingdome of heauen: but whoso-euer shall obserue and teache them, the same shall be called great in the kingdome of heauen.*

17. *Nowe it is more easie that heauen and earth shoulde passe awaye, then that one tittle of the lawe shoulde fall.*

17. *Thinke not.* Though Christ was of that perfection of life, that he might rightly say that he came to fulfill the law, yet he doth not here entreat of life, but of doctrine. Because that he did proclaime that the kingdome of God was come, and did stirre vppe the mindes of menne wyth an vnwoonted hope, and did also receiue his disciples by baptisme: It is probable that the mindes of many doubted and diligently sought to what purpose that newnesse tended. Nowe Christ declareth that his doctrine is so farre from any dissenting with the lawe, so that it agreeth very well with the lawe and the Prophets, and not so onely, but it bringeth a full perfection to the same. And it seemeth that he was especially led by two causes to testifie this consent of the law and the Gospel. As first as there springs out any newe kinde of teaching, the common people take it, as if there shoulde be an alteration of all things. And the preaching of the gospel was in that order, (as I sayde euen now) that made them hope that the Churchie shoulde bee altered into an other estate then it was before: they did therefore thinke that the olde and vsuall kinde of gouernment was abolished. VVhich opinion had bene very hurtfull many wayes: for the godly woorshippers of God, woulde neuer haue embraced the Gospel, if it had bene a defection from the lawe, and the light and troublesome spirites would assay by takinge suche an occasion greedily to ouerthrowe the state of religion: for we knowe howe ouerthwartly rashnesse lifts vp it selfe in new things. Furthermore, Christe sawe very manye of the Iewes, which thoughte they professed that they beleueed the lawe, yet they were altogether prophane and degenerate, for the estate of thinges amongst that people were so decayed, and all thinges were filled wyth suche corruptions, so that through either slouth or malice, the Priestes hadde quenched the pure lighte of doctrine, so that there remained no

great

greate reuerence of the lawe. If that there hadde beene brought a newe kinde of doctrine, that shoulde haue discredited the lawe and the Prophetes, then religion hadde beene miserably shaken. This seemeth to be the first cause why Christe denied that hee came to destroye the lawe, as it may be easily gathered oute of the texte. For to confirme the same, he presently addeth that it cannot be that one iote or title of the lawe shuld passe vnfilled, and hee accurseth those teachers, that doe not labour faithfully in maintaininge the authoritie of the same. And the seconde cause was, that hee might take away the vile reproche whiche the rude and ignorant woulde charge him with. For it appeareth that the Scribes charged hys doctrine wyth this faulte, in so muche as he presently inueigheth against them.

VVee must consider this purpose of Christe, that he so calleth and exhorteth the Iewes to receiue the Gospell, that yet hee keepeth them vnder obedience of the lawe: then hee mightily refelleth those vnwoorthye reproches and cauilles, wherewith the ennemies sought to bringe his preaching into slander and suspition. For if anye minde to restore thinges confused into a better estate, hee muste alwayes vse this wisdom and moderation; that the people maye knowe that the eternall woorde of God is touched thereby, and that there is no newe thing thrust in, which derogateth any thing from the scripture: least any suspition of repugnancie shoulde weaken the faith of the godly, and leaste that raste vnaduised menne shoulde become insolent vnder pretence of holinesse: Lastly, that the prophane contempte of the woorde of God maye be staied, and that religion be not brought into no reputation amongst the vnlearned. And this defence of Christe wherewith hee excuseth his doctrine, oughte to comforte vs, if we at this day suffer the like reproaches. The same faulte was also objected against Paule, that hee was an Apostate from the lawe of God, wherefore it is no maruell if the Papistes out of the same mould doe coyne the like againste vs. And by the example of Christe it is meete to auoide slanderous reportes, yet so, that the tuth maye be freely professed, though it be subiecte to many vniust reproches. *I came not to destroy.* God hadde promised a newe couenaunt at the comming of Christe, but hee sheweth also that it shall not be diuers from the firste, but that thys rather was the ende that the league whiche he hadde made with his people from the beginning, might be sanctified for euer. I will wryte (sayeth hee) my lawes in their heartes, and I will forgette their sinnes: By these woordes hee is so farre from departing from the former couenaunt, that hee rather affirmeth that it shall then be established and confirmed when as the newe shall come in place. And that was the meaning of the wordes of Christe, when hee sayde that he came to fulfill the lawe. For hee fulfilled it trulye, quickeninge the deade letter with his spirite: then hee in deede performed that whiche before was shewed onelye vnder figures. So that the curffe beinge abrogate, the subiection is taken awaye, and a libertye purchased for the faithfull, and nothyng is derogated from the doctrine of the lawe, but onelye expoundeth the minde of the lawe geuer, as appeareth Galathians the thirde and the fourthe Chapters.

Therefore, as concerninge the doctrine, wee maye not imagine anye abrogation of the Lawe by the comming of Christe. For sith it is

an euertasting rule of a godly and a holy life, it must be vnchangeable, as the iustice of God is one, and the same whiche is therein comprehended.

As concerning the Ceremonies, though they maye be accounted as a certaine addition to the same, yet the onely vse of them was abrogate: but the signification was the more approoued. So that the comying of Christ did not derogate anye thing from the ceremonies, but rather the truth of the shadowes being shewen forth, doeth obtaine the more assured credite vnto them: while wee beholding the perfecte effecte, doe acknowledge that they are not vaine nor vnprofitable. Therefore lette vs learne to keepe this sacred knotte of the lawe and the gospel inuiolable, which many do wickedly dissolue: And it doeth much auailē to the establishing of the truth of the gospell, while wee heare that it is nothing else but the fulfilling of the law, so that in a mutuall consent they shewe that God is the authour of them both.

18. *Till heauen and earth perish.* Luke vseth other woordes, but the same sense. It is more easie for heauen and earth to passe away, then that one title of the lawe shoulde fall. For it was the will of Christ to teach in both places, that there is nothing so sure in the whole frame of the worlde, as is the certaine truth of the lawe, and that in euery poynte of the same. Some doe verye subtillye play with the worde *until*, as if that the passing of heauen and earth which shall be in the last daye of iudgement, shoulde putte an ende to the lawe and the Prophets. And truely, as the tongues shall then cease, and propheties be abolished, so I thincke that the wrytten lawe wyth the exposition shall cease. But because I thinke that Christe spake more simply, I will not feede the readers eares with suche deuices. Therefore lette it suffice vs to vnderstande this, that heauen shoulde fall, and the whole frame of the worlde shoulde come together, rather then the certaintie of the lawe shoulde wauer. But what is the meaninge of this; all thinges of the lawe shall be perfourmed euen to the least title? For we see how farre menne are from the perfecte fulfilling of the lawe, euen they that are regenerate with Gods spirite. I aunswere, this fulfilling is not referred to the life of menne, but to the perfecte truthe of the doctrine, as if hee shoulde say, there is nothing inconstante in the lawe, and nothing putte rashly in the same: Therefore it cannot bee that one letter of the same should vanish away.

19. *VVho seuer therefore shall breake.* Heere Christe speaketh namelye of the preceptes of life, or of the ten woordes, according to which prescript order, it becommeth all the children of God to frame their liues. Therefore he pronounceth them to be false and peruerse teachers, which keepe not their disciples vnder obedience of the lawe: and that they are vnwoorthy to haue a place in the Church, whiche diminish the authoritie of the lawe in the least parte of the same: and that they are good and faithfull ministers of God, whiche teache the obseruation of the lawe, as well in example of life as in woordes. Also hee calleth them the least commaundements of the lawe, according to the sense and iudgement of men: for though there is not like waight in all the commaundementes, but while they be compared betweene themselves, some are lesse then o-ther: yet may we nothing soner esteeme and account that, as little, wherof the heauenly lawgeuer hath vouchsafed to geue a commaundemente.



For what sacrifice were it contemptuously to receive that, which cometh out of his mouth? For by this meanes his maiestie shuld haue bene abased: wherefore whereas Christ calleth them the least preceptes, is a kinde of yeelding to our vnderstanding. VVhen hee sayeth he shall be called least, is an allusion to that was sayde before of the commaundementes, but the meaning is euidente, they that bring the doctrine of the law into contempt, yea though it be but in one sillable, shall be reiected as the worst sort of men. The kingdome of heauen is taken for the renouation of the Church, or the second state of the Church as it then began to arise by the preaching of the Gospell. So in Luke 7. 28. Christ accounteth him that is least in the kingdome of GOD, greater then Iohn: the reason of the speache is, because God restoring the world by the hand of his sonne, framed his kingdome perfectly. Therefore Christe will not that any teachers be admitted into his church after the same be renewed, but suche as are faithfull interpreters of the lawe, and wil endeavour to keepe the doctrine of the same sounde. But it is demanded whether the ceremonies were accounted amongst the commaundements of God, which are not required now to be obserued. I answere, the purpose and the end of the lawgeuer is to be considered: For God commaunded the ceremonies, that the outwarde vse of them mighte be temporall, and the signification eternall: hee breaketh not the ceremonies, that holdeth the effecte of them, and omitteth the shadowe. Nowe sith Christe banissheth them out of his kingdome, which accustome menne to the contempte of his lawe: their beastlinesse is monstrous, that are not ashamed wyth sacrilegious indulgence, to remit that which God doth so seuerely require, and vnder pretence of a veniall sinne to beat downe the righteousnesse of the law. Againe that title is to be noted which he geueth to good and holy teachers, that is, to such as exhort men not only in words, but especially in example of life to keepe the lawe.

Matth. 5.

20. For I saye vnto you, excepte your righte-  
ousnesse exceede the righteousnesse of the Scribes &  
Pharises, yee shall not enter into the kingdome of  
heauen.

21. Yee haue heard that it was sayde to them  
of the old time. Thou shalt not kill: for whosoever  
killeth, shall be culpable of iudgement.

22. But I saye vnto you, whosoever is angrye  
with his brother vnadvisedlye, shall be culpable of  
iudgement. And whosoever saith to his brother, Ra-  
cha, shall be worthy to be punished by the councel: and  
whosoever shall say, Foole, shall be worthy to be pu-  
nished with hell fire.

Marke.

Luke.

20. Except your righteousness exceede. He reprehendeth the Scribes, which  
endeuoured to charge the doctrine of the Gospell, as though it were the  
ouerthrow of the law. Hee disputeth not this matter, but onely dooth  
ouerthrow that they haue nothing lesse in their mindes, then the zeale

of the lawe: as if he should haue sayde, they pretend that they hate mee; because they woulde not breake the lawe; but it appeareth by their lyfe how coldly they esteeme the law, nay how securely they scorne at God, while that with a painted and faigned righteousnesse they beare vp themselves amongst men. This is the iudgement of most of the interpreters. But see if hee doe not rather reprove the corrupt kind of teaching, which the Scribes and Pharises vsed in teaching the people. For when as they restrayned the lawe of GOD onely to outward dueties, they framed their disciples as Apes to hypocrisie. And I speake not against it, that they lyued as wickedly, nay worse then they taught. Therefore I do willingly ioine their glory of false righteousnesse with their wicked doctrine: yet it dooth easily appeare by those wordes that followe (what it is that Christ doth especially inueigh against in this sentence) where as he purging the lawe from their wicked commentes, doth restore the same to his former puritie. In summe, that which was wickedly objected, (as we haue sayde) against him, he forcibly returneth backe vpon themselves. Behold, said he, how perfect and apt interpreters of the lawe they are: for they doe frame a righteousnesse which shall shutte the gate of heauen against the followers of it. It must be remembered, that we said otherwise, that for the amplifying of the matter, the Pharises are ioined to the Scribes: because that secte had got the reporte of holynes to themselves before all others. Though they are deceyued that thinke they are so called of a separation, as menne separate from the common sorte of men; they challenged a degree proper to themselves. For they were called *Phariseim*, that is interpreters: because that they not contented with the simple letter, professed that they hadde the keye, to gather the secrete vnderstanding: whereof their greate heape of mixed inuentions sprang, when as they drawing the maistership to themselves with a wicked pleasure and like boldnes they durst intrude their own inuentions in steede of the scripture.

21. *You haue heard what was sayde.* This sentence and others following doth agree with that, that goeth before. For Christ dooth more at large shew in their kindes how ouerthwartly they doe wrest the law; so that their righteousnes is nothing els but drossie. But they are deceiued that thought, that this was the reformation of the law, and that Christe extolled his disciples into a higher degree of perfection, then Moses euer could bring his grosse and carnall people vnto, which was hardly fitte to learne the first elementes. So went the opinion, the beginning of righteousnes was in tymes paste deliuered in the lawe, but that the perfection is taught in the Gospell.

But Christe meant nothing lesse, then to chaunge or alter anye thing in the commaundementes. For God hath therein once established a perfecte rule of lyfe, whereof he will neuer repent. But beecause that the lawe was corrupted with adulterous commentes, and was wrested into a prophane sense, Christ deliuereth the same from such corruptions, and sheweth the right vnderstanding of it, from the whiche the Iewes were fallen away. And the doctrine of the law doth not onely beginne, but also perfourmeth an vprightly lyfe: as maye be gathered out of this one Chapter, in that it requireth a perfect loue of God and our neighbour: so that he that is endued with such a loue, wanteth nothing of the

the chiefe perfection . Thererfore the law, by the commaundements of good lyfe, leadeth men to the marke of righteousnesse. Therefore Paule accounteth it weake, not in respect of it selfe, but in respect of our flesh. For if the lawe did onelye giue an entraunce to true and perfect righteousness, then was Moses protestation in vaine; I take heauen and earth to recorde this day against you, that I haue sette before thee the waye of lyfe & death. Againe, & now O Israel, what doth the Lord thy God require of thee, but that thou shouldest wholly cleaue vnto him. This promise were also in vaine, and to no purpose, hee that doth these things shall liue in them . And it euidently appeareth out of other places of scripture, that Christ meant not to alter any thing in the commaundements. For he commaundeth them, that woulde through their good workes enter into lyfe, to obserue nothing but the commaundements of the lawe: and neyther hee nor his Apostles doe giue anye other preceptes of godly and holy lyfe. And truely they doe great iniurie to God the authour of the law, which imagine that hee did onelye frame the eyes, handes, and feete to a feigned shewe of good workes, and that onely the Gospell teacheth vs to loue GOD from the hearte . Therefore let that errour passe, that the wantes of the law are here amended by Christ: for we may not imagine Christe to be a new lawgiuer, to adde any thing to the eternal righteousness of his father: but as a faithfull interpreter he is to be heard, that wee might know, what manner of law it is, to what purpose it tendeth, and how farre it reacheth.

Deu. 30. 19

Deu. 10. 12

Leuit. 18. 5

Now it remaineth for vs to see what Christ condemneth in the Pharises, and what his interpretation differeth from their commentes . The summe is, that they had translated the doctrine of the lawe to a politike order, as if it sufficed to doe the outward dueties. So it came to passe, that he thought himselfe free from manslaughter, that had not with his hand killed a mā. And he that had not defiled his body with adultery, thought himselfe chaste and pure before God. But this profanation of the lawe might not be borne, when as it is certaine, that Moses did euery where require a spirituall worship of God: and God, who delyuered the same by the hand of Moses, according to his owne nature spake as well to the heartes, as to the handes and eyes. Christe alleadgeth the wordes of the law, but he applyeth himselfe to the common capacite of the simple, as if he should say: the Scribes haue as yet deliuered vnto you, but a littrell exposition of the law, as if it were sufficient if a man keepe his hands from manslaughter & violence. But I admonish you to looke deeper into the matter: and because that charitie is the perfection of the lawe, I say that thy neighbour is iniured, as oft as any thing is vncharitably done against him. The last clause that he rehearseth, that he shalbe culpable of a iudgment that killeth a man, doth confirme that which I said euen now, that Christ reproveth that fault: that the law of God, which was giue to gouerne the mindes of men, was turned into a polytike gouernement.

22. But I say vnto you. He doth not oppose his answere against the commaundement of Moses, but against the comon fantasie of the Scribes. Also because that the Pharises did boast of antiquity (as commonly a long prescription of time is pretended for defence of errors) Christ calleth the people backe to his auctoritie, whereto al antiquitie ought of right to giue place: whereby we gather that the truth is much more to be esteemed than either antiquitie or custome.

YVhsf.

*Whosoever shall say unto his brother,* Christ setteth down three degrees of condemnation, beides the violence of the handes: wherby hee declareth that that commandement of the law, doth not only restraine the hands, but all affections contrary to brotherlye charitie: as if he shoulde haue saide, they that are onely angry with their brethren, or doe proudly lyst vp themselues, or doe hurt them with any opprobrious words, are murderers.

Now sith it is euident, that this word *Racha* is placed in the middest betwene anger and manifeste reproofe, I take it to bee an interiection of contempt or despite. And though Christe adiudgeth them onely to hell fire, which break out into open reproofes, yet hee acquiteth not anger from this punishment: but alluding to the iudgements of the world, he declareth that GOD will become iudge of that priuate and secrete wrath, that he may punish the same. And because that hee proceedeth further, that sheweth his indignation with bitter speech, hee saith, that hee shall be found guiltie before a heauenly counsell, that he may haue a greater punishment. And he adiudgeth them to hell fire, which breake out into reproaches, signifying that hatred or whatsoeuer else is against charitie, sufficeth to purchase the reward of eternall death, though no violence be offered. It is not to be doubted, but that this worde *Gehenna* is borrowed: for with the Hebrewes it signifieth a valley. Also the valley of Hennon was an infamous place: because of their detestable superstition, for that they there offered their children to idolles. Heereof it came to passe, that holy men vsed that word for hell, that that vile vngodlynes might be had in the greater detestation, that the people might abhor that so detestable and horrible a name. And it appeareth that this manner of speech was vsed in Christ his time, and hell was called almoste by no other name then *Gehenna*, the worde somewhat altered from the natural found.

## Matthew. 5.

## Mark.

## Luk. 12.

23. If then thou bring thy gifte to the altar, & there remembrest that thy brother hath ought against thee.

24. Leauē there thine offering before the altar, and goe thy way: first, be reconciled to thy brother, and then come and offer thy gift.

25. Agree with thine aduersary quicklye, whiles thou art in the way with him, leaste thine aduersary deliuer thee to the iudge, and the iudge deliuer thee to the sergeaunt, and thou be cast into prison.

26. Verily I saye vnto thee, thou shalt not come out thence, till thou hast payd the uttermost farthing.

28. Whilest thou goest with thine aduersarie to the iutor, as thou art in the way, giue diligence in the way, that thou mayst be deliuered from him, leaste hee bring thee to the iudge, & he iudge deliuer thee to the iayler, and the iayler caste thee into prison.

29. I tell thee, thou shalt not departe thence, till thou hast payd the utmost mite.

23. If thou bring thy gift. With this clause he confirmeth and also expoundeth the former doctrine. The summe is, that we doe then satisfie that commundement of the layve, wherein wee are forbydden to kil,



kill, if we nourish agreement and brotherly loue with our neighbours. And that he might the better perswade vs to it, Christ pronounceth that euen the dueties of religion are not accepted of God, but refused of him, if we dissent amongst our selues. For in that he commaundeth them, that haue hurt any one of their brethren, to be first in fauour with him, be- fore that they offer their gifte: hee declareth that there is no entraunce for vs vnto God, so long as through our faulte wee are at enmitie with our neighbours. If that men pollute and corrupt with their hatreds their whole worship which they offer, we hereof gather how much he este- meth mutuall concord amongst vs. Yet here may a question be moued, whether it be not absurde that the dueties of charitie are more account- ed of, then the worshipp of God. For wee must say, that eyther the order of the law is preposterous, or els the first table should be preferred before the second.

This is easily aunswered: for the wordes of Christe doe tend to no other purpose, but to shew that they doe in vaine and falsly professe them selues worshippers of God, which doe contemptuously dispise their bre- thren, which they haue vniustly iniured. For vnder this one kinde hee noteth all the outward exercises of relygion by the figure *Sineedoe*: by which outward exercises men doe oft counterfeite holynesse, rather then truely testifie the same. And it is to be noted that Christ, after the maner of that time, spake of the sacrifices. At this day our estate is vnlike: yet the same doctrine remaineth: that is, whatsoeuer we offer vnto God is cor- rupt, except we be at one with our brethren as much as it lyeth in vs.

The scripture calleth almes, Philip. 4. 18. sacrifices of a sweete saour: yet we heare out of Paule his mouth, 1. Cor. 13. 2. 3. that he that bestoweth all his goodes vpon the poore, is yet nothing, except hee haue charitie. Also God dooth not take nor acknowledge them for children, excepte they againe do shew themselues to men as brethren. And though Christ doth commaunde them only that haue iniured their brethren, to apply themselues to appease them: yet vnder this one kinde hee sheweth howe precious brotherly concord is before God. And this setteth out much more, that he commaundeth to leaue the gifte before the altar, as if hee shoulde haue sayde: in vaine doe menne come to the Temple, or of- fer sacrifices to GOD, so long as they are at discord with their neigh- bours.

25. *Agree with thine aduersarie.* Though Christ seemeth to goe further, not onely to exhorte them to reconciliation, which haue done iniurie to their brethren, but them also which haue bene iniured: yet I thinke that he had a further regard: namely that he might cut off all occasion of ha- tredes and discordes, and shew the meanes to maintaine good will: for from whence spring all iniuries, but that all men are too carefull to hold their owne right? that is, they are giuen too much to mainteine theyr owne commoditie, with the losse of other men: For almost all men are blinded with a peeuishe loue of them selues; so that they flatter them- selues, euen in the worst causes. Therefore Christ, that he might preuent discordes, hatreds, strifes, and all iniuries, forbiddeth that selfe loue, and commaundeth his disciples to bend themselues to moderation and equi- tie, that parting from the extremitie of their right, they might with such equitie redeeme peace and friendship.

It were to be wished, that there should neuer fall any strife or contro-  
uersie amongst vs: and surely men should neuer fall into contention or  
strife, if there were such loue amongst them as ought to be. But because  
that it can hardly bee brought to passe, but that some strifes will arise,  
Christ sheweth a remedie how the same may presently be ended: name-  
ly, if we bridle our lustes, and be readye rather to passe it ouer with our  
losse, then to prosecute our right with an vnappealeable rygour. But Christ  
vsed this exhortatiō diuerse times, as it appeareth out of the 12. of Luke,  
where as the sermon which he made in the mount is not set downe, but  
an epitome gathered of diuerse sentences of Christ. VVhereby it also ap-  
peareth what it is to be in the way: that is, beefore thou comcest to the  
Iudge. *Least thine aduersary deliuer thee to the Iudge.* Some expound this clause  
metaphorically, that the heavenly Iudge wil deal with extremitie of law;  
so that he will forgieue nothing at all, except wee endeavour to pacifie  
those contentions, which we haue with our neighbours. But I take it  
simply, that Christ, admonisheth vs, that this is profitable for vs euen a-  
mongst men. For the couetous desire is often dangerous to the conten-  
tious. Yet I doe not deny but that the similitude may bee aptly applied  
to God: that is, that he shall feele iudgement without mercy, that is ry-  
gorous to his brethren, or bendeth himselfe wholly to contention. But the  
Papistes are more then ridiculous, which by expounding this place alle-  
gorically, doe build their purgatory: but there is nothing more euidente,  
then that Christ doth speake of maintaining good will amongst men.  
They make no religion without shame, to peruerse his wordes, and to  
drawe them to a straunge sense, so that they might deceiue the vnlearn-  
ed. But because they are vnworthy of any long confutation, I will  
shewe in one onely word, how shamefull their ignorance is. They ima-  
gine the aduersary to be the deuill, and that Christe commaundeth his  
faythfull ones to be louing vnto him: therefore that the Papistes maye  
finde out a purgatorie, it behooueth them first to be brethren & friends  
to the deuill.

It is well knowne that a quarterne is the fourth parte of a pound, but  
in this place it is taken for a farthing, or any other smal peece of money,  
as it also appeareth out of Luke. Now, if I would vse cauilles, I woulde  
here also refell the folly of the Papistes. For if he that is once in purga-  
torie shall neuer goe out from thence, vntill he haue payde the vttermost  
farthing: it followeth that those rites, which they call the suffrages of  
the lyuing for the dead, are in vaine. For Christ doth not admit others  
to make satisfaction for the release of the debter, but expresly requireth  
of euery manne the payment of his owne debt. If then their Masses and  
other sacrifices be vnprofitable, howe hotely soeuer their fire of Purga-  
torie doe burne, yet their Priestes and Monkes kytchens shall wax cold:  
for which cause they haue so painefully striuen for the same.

Matth. 5.

Mark.

Luke.

27. Yee haue hearde that it was sayde to them  
of old time, Thou shalt not commit adulterie.

28. But I say vnto you, that whosoener looketh

on

on a woman to lust after her, hath committed adultery with her already in his heart.

29. Wherefore if thy right eye cause thee to offend, pluck it out, and cast it from thee: for it is better for thee, that one of thy members perishe, then that thy whole body should be cast into hell.

30. Also if thy right hande make thee to offend, cutte it off, and caste it from thee: for better it is for thee, that one of thy members perishe, then that thy whole bodye should bee caste into hell.

27. Thou shalt not commit adultery. Christ proceedeth in his disputation, proving that the law of God is not only a gouernour of life, to fram the outward behaiour after a pollitike maner: but it also requireth the perfect and whole affections of the heart. But that must be remembered, which I gaue warning of before. Although Christ reporteth the words of the law, yet it is the grosse and adulterous sense, which false interpreters had gathered, that he reproueth: for he had said before, that he came not to be a new lawgiuer, but a saythfull interpreter of the law already giuen. And for that it might be objected, that that interpretation had continued long, Christ expressly graunteth it: but after this maner he answereth it, that the long continuance of errour ought to bee no prejudice to the truth.

28. Hee that looketh upon a woman. The purpose of Christ is generally to condemn the lust of the flesh. Therefore he saith that they are adulterers before God, not only that defile other mens wiues, but they also that pollute their eyes with an vnchaste looke. But it is a figuratiue kinde of speeche, because that not only the eyes doe make men guiltie of adultery, but also the blinde burning lustes of the heart. Therefore Paule placeth chastitie in the body and the spirit, 1. Cor. 7. 34. But Christ thought it sufficient to confute that grosse opiniõ, which had taken place: because that they did thinke that they should auoyd nothing but outward adultery. Notwithstanding, because the eyes, for the moste parte, procure the mindes to such filthy deuises, and lust entreth as it were by these dores. Christ vseth this manner of speach, when as he would condemne concupiscence, and that may easily be gathered by that word lust: whereby we are also taught, that not they onely are to be accounted adulterers, which conceaue whoredome in their mindes with full consent: but they also that admitte any prickles or motions of the same. Wherefore the hypocrisie of the Papistes is too grosse and carelesse, which deny concupiscence to be sinne, vntil the whole hart do yeeld consent. But it is not to be merueiled at, that they lessen sinne as they doe, when as it behoueth them to be dul and slow in accounting of their sinnes, which ascribe righteousness to the desertes of their works.

29. If thine eye. Because in the weakenesse and imbecillitie of fleshe, Christ might seeme to vrge men too seuerely, he preuenteth and answereth all those complayntes. In summe he declareth, though that bee hard, difficult, troublefom, or sharp, which God commandeth: yet we can make no excuse thereby: because that the righteousness of God ought to be more effe-

esteemed of vs, then all other thinges which are moſte deare & precious to vs. As if he ſhould haue ſayde, there is no cauſe whye thou ſhouldeſt obiecte to me, that thou canſt ſcarſly turne thine eye hether and thither: but that they are caught in ſnares before thou art aware. For thou muſt rather forſake and leaue thine eyes then to departe from the commaundementes of God. Yet, it is not Chriſtes meaning that the body ſhould be lamed, that we might obey God. But becauſe that all men doe gladly deſire that their ſenſes may not be ſo maymed, but that they maye haue the free uſe of them, Chriſte dooth hyperbolically teach vs to cut away any thing that hindreth vs from that obedience vnto God, which hee requirerh of vs in his lawe. And this hee dooth of purpoſe, becauſe that men do in this behalfe too licentiously nourish vp themſelues. If the mind were pure, the eyes and handes would alſo be obedient, which haue no proper motion of their owne. But we doe herein offende grieuouſlye, that we are not ſo carefull as wee ought to bee in auoydinge deceitfull baytes, ſo that rather with an vnbrayded libertie we doe willinglye prouoke our ſelues to euill.

## Matth. 5.

31. It hath bene ſayde alſo, whoſoeuer ſhall put away his wife, let him giue her a teſtimoniall of diuorcement.

32. But I ſay vnto you, whoſoeuer ſhall put away his wife (except it bee for fornication) cauſeth her to commit adultery: and whoſoeuer ſhall marry her, that is diuorced, committeth adultery.

## Marke.

## Luke. 16.

18. VVhoſoeuer putteth away his wife, and marryeth another, committeth adultery: and whoſoeuer marryeth her that is put away from her husband, committeth adultery.

31. VVhoſoeuer ſhall put away. Becauſe there will be a more conueniẽce place to entreate of this doctrine more at large in the 19. after Mathew: I will now briefly touch that which Chriſt ſaith here. As the Iewes did falſlye thinke that they had doone their duetie towardes GOD, if after a politike ſorte, they had obſerued the law: ſo againe they fondlye imagined that it was lawefull for them to doe whatſoeuer the politike law did not forbidde.

The diuorcementes which they were wont to make with their wiues Moſes had not forbidden, in reſpect of an outwarde order: but onely for reſtraint of luſt he had comãded to giue a byll of diuorcement to thoſe wiues that were put away. And it was a certeine teſtimonie of manumiffion, that the woman might after be free from the yoke and power of her husband. And the husband did alſo confeſſe that hee did not put away his wife for any fault, but becauſe he did not lyke her. From hence ſprang that errour, that they thought no fault to bee in ſuch a diuorcement: ſo that they ſatiſfied the law: but they tooke a very wrong rule of a godly and holy lyfe, out of the ciuil lawe. For the politike lawes are ſometime bent to mens manners: but God in giuing a ſpirituall law did not regarde what menne could doe, but what they ought to doe. Therefore a perfect and vpright righteouſneſſe is therein containyd, though we haue not power to fulfill the ſame. So Chriſt dooth admoniſhe vs that that is not preſently lawfull before God, which the polytyke law of Moſes



Moses doth tollerate. He saith, that vnder the pretence of the law, he absolueth himselfe, that putting away his wife, giueth her a bill of diuorcement. But the band of matrimonie is holier, then that it may be brokē & vnknitte at the will, or rather pleasure of men. For though manne and wife doe ioyne themselues together with a mutuall consent: yet GOD doth ioyne them and knit them together in such a knot, that cannot be dissolued, that after it is not lawfull for them to depart. Yet hee putteth an exception, except it be for fornication. For that woman is worthylye put away, which hath traiterously broken matrimonie: for the band being broken through her fault, the man is set at libertie.

32. *Causeth her to commit adultery.* Because the byll of diuorcement did permit, that the woman so separated, might enter into new mariages, hee is worthily condemned as a baud or a betraier, that against all lawe and right, casteth of his wife to others, which was giuen to him of God.

Matthew. 5.

33. *Again, yee haue heard that it was sayd to them of old time, Thou shalt not forswear thy selfe, but shalt performe thine oathes to the Lord.*

34. *But I say vnto you, sweare not at all, neyther by heauen: for it is the thron of God:*

35. *Nor yet by the earth: for it is his footstool: neyther by Ierusalem: for it is the citie of the great king.*

36. *Neyther shalt thou sweare by thine head: because thou canst not make one hayre white or blacke.*

37. *But let your communication be, yea, yea: nay, nay: for whatsoever is more then these, commeth of euill.*

Marke.

Luke.

33. *Thou shalt not forswear thy selfe.* This also is not a reproofe of the law, but rather a true interpretation of the same: for God hath not onely condemned in the law al periuries, but vaine & light swearing, which derogateth from the maiestie of his name. For not only he doth take the name of God in vaine, that sweareth falsly, but he that vseth the name of God in friuolous matters, or rashly and contemptuously in common speech. Further, when as the law of God condemneth euery prophaning of the name of God, the Iewes did imagine the fault to be onely in periuries. Christ reproveth this grosse error, that they thought it lawefull for them to abuse the name of God without reproofe; so that they were not forsworne. It is commaunded that we should religiously performe our oathes to God. For he that doth defraud and deceaue his neighbours after that he hath vsed the name of God for it, doth iniury, not to men onely, but to God. But the fault is in restraining that to one point, which extendeth more largely. Some apply this word *performe*, to vowes promised to God for religions sake. But the word doth best agree to al covenantes and promises confirmed by adding the name of God thereto: for then is God made a witnesse between both parties, to whom they pledge their faith.

34. *Sweare not at all.* This clause, *not at all*, hath deceiued many: so that they thought that Christ had generally condemned all oathes. And many good men were driuen to this vnmeasurable rigor, through the vnbrideled libertie of swearing, which they sawe abounde throughout the world. And the Anabaptistes vnder this pretence haue kept a great stir, as though Christe would suffer vs to sweare for no cause, for that hee forbiddeth to sweare at all. But we must not fetch an exposition out of any other place, then out of the wordes of the text: presently there followeth, neither by heauen, nor by the earth. VVho seeth not that these kindes of oathes are set downe for interpretation sake, which by this numbring of these perticuler oathes, might interpret the former sentence? The Iewes had certaine extraordinary or indirect (as menne saye) maner of oathes: and when they swore by heauen, earth, or the altar, they counted this almost for nothing. And as one sinne ariseth of an other, so vnder this colour they faigned, that they did not so openly prophane the name of God. Christe, that he might meete with this sinne, saith, that they may not at all sweare, either after this maner, or after that, neither by heauen, nor by the earth, &c. VVhereby wee gather that this phras (not at all) is not referred to the substance, but to the maner of swearing: as if he should haue saide, neither directly nor indirectly: otherwise it were in vaine to rehearse these kindes. VVherefore the Anabaptistes doe shewe their grosse ignorance, and their delight in contention, while that frowardly they enforce one word, and with closed eies doe passe by the whole meaning of the sentence. If any object that Christ permitteth no oath: I aunswere that the interpreters wordes must bee vnderstoode according to the meaning of the law. Therefore this is the summe that the name of God is taken in vaine other waies then by periury. Therefore we must refraine from all superfluous oathes: but where as there is cause, the law doth not only permitte, but also commandeth to swear. So Christes meaning was nothing else, then that al those oathes are vnlawful, which by any abuse prophane the sacred name of God, the reuerence whereof they ought to preserve.

*Neither by heauen.* They are deceiued that say, that Christe reprooued these formes of swearing, as corrupt, because that God alone shoulde be sworne by: for the reasons which he bringeth doe rather bend to the contrary parte: because that then also the name of God is sworne by, when as heauen and earth are named: because there is no parte of the worlde, wherein God hath not imprinted some note of his glory. Yet this opinion seemeth not to agree with the commaundement of the law, whereas God expressly commaundeth to sweare by his name, nor yet with diuerse places of the Scripture, whereas he complayneth, that he is iniured so oft, as his creatures are sworne by. I aunswere it is an offence lyke to idolatrie, when as eyther the power of iudgement, or the auctoritie of trying witnesses is giuen to them. For we must consider the end of swearing: namely, that menne doe appeale vnto God, as the reuenger of periurie, and the defence of trueth. And this honour cannot be giuen to another, but that his maiestie shalbe prophaned. And for this cause the Apostle saith, that one cannot sweare, but by the greater: and this was peculyer to God alone, that he sweareth by himselfe. So whosoever swore in tymes paste by Moloch or by any other Idoll, did so much diminishe from

from the glory of God, in that an other was placed in his rounth, as vnderstander of the thoughtes, & Iudge against their soules. And they that at this day doe sweare by Angelles or dead Saintes, doe spoyle GOD of his honour, and do ascribe a vain godhead to those creatures. But there is an other thing to be considered, when as heauen and earth are sworne by, in respect of the maker. For the relygion of an oath is not settled vpon the creatures: but God alone is called to witnesse, they being brought forth as seales of his glory. The scripture also calleth heauen, the seat of God, not that he is included therein, but that menne might learne to lyfte their mundes on high, so oft as they thinke of him, and that they shoulde not imagine any earthly or base thing of him. Yea, the earth also is therefore called his foote stoole, that we might knowe that hee being euerye where, could not be contained in any certaine place. The holynesse of Hierusalem did depende of the promise: therefore it was holy, because the Lorde had choien it for the seat and palace of his Emphyre. VWhen men swear by their head, they lay their lyfe as pledge of their good meaning, which is their singuler gyft of God.

37. But let your communication be. Secondly, Christe prescribeth a remedy: namely, that menne should deale truly and faythfully amongst themselves: for then playne speech shall be of more value, then an oath is amongst them, that knowe no other but corrupt and false dealing. And truly this is the best way to reprove and correct vices by, to note the fountaines from whence they spring. From whence cometh this rash readinesse of swearing, but that in so much vanitie, in so manye deceites, vnconstancy and sicklenesse, nothing almost is beleueed? Therefore Christe requireth trueth and constancy in our wordes, that wee shoulde not neede to sweare anye more. For, the repetition aswell of the affirmation, as of the denyall, is for this purpose, that wee should keepe our promises, that all vpriht dealing maye thereby appeare. And because that this is the true and lawefull kinde of bargayning, where men speake no otherwise with their tongue, then they thinke in their hearte, Christ saith that whatsoeuer is more, proceedeth of euill.

And I allowe not their iudgemente, that attribute the faulte of swearing to him, that dooth not beleue the speaker. But in my iudgement Christe teacheth, that it proceedeth of the vices of men, that they are enforced to sweare: for if there were vpriht dealing amongst them, if they were not diuerse nor inconstant of theyr worde, but mayntayned that simplicitie, which nature teacheth: yet it followeth not but that it is lawefull to sweare, so ofte as neede requireth: for manye thinges may bee well vsed, which ryse of an yll beginning.

Matth. 5

Marke.

Luke. 6.

38. Yee haue hearde that it hath bene sayd, An eye for an eye, and a tooth for a tooth.

39. But I saye vnto you, resist not euill: but whosoever shall smite

39. And to him that smiteth thee on the one cheeke, offer also the other: and him that taketh away thy cleek, forbid not to take

Smite thee on thy right cheek, turne to him the other also.

40. And if any one will sue thee at the lawe, and take away thy coate, let him haue thy cloake also.

41. And whosoever will compell thee to goe a myle, goe with him twane.

take thy coate also.

39. Giue to euery man that asketh of thee: and of him that taketh away thy goodes, aske thou not againe.

38. *An eye for an eye.* Heere is an other fault reprov'd, that whereas God had by his law commanded the Iudges and magistrates to reuenge iniuries with like punishment, euery man vnder that pretence would reuenge themselues. Therefore they thought they did not offende, so that they did not first prouoke any: but being iniuried, did recompence lyke for lyke.

But Christ teacheth vs otherwise, though the Iudges are commaunded to defend all men, and are ordained reuengers to bridle the wicked, and to restraîne their violence: yet euery one ought patiently to suffer the iniuries done vnto them.

39. *Resist not euill.* There is two wayes of resisting: the one, when as without danger we driue away iniuries: the other, when wee recompence like for like. But though Christ permitteth not his, to repell violence with violence: yet he forbiddeth not them to withstand vniust violence. And Paule can interpret vs this place best, when he commaundeth to ouercome euill with good, rather then to strue with euill doing, Ro. 12. 17. For the Antithesis is to be noted betweene an offence and the correction of a fault. Here he speaketh of reuengement: and Christ, that he might take that lybertie from his disciples forbiddeth them to resist euil with euil. And also he stretcheth the law of patience further, that we shoulde not onely receiue iniuries without grudging, but rather prepare our selues to beare new iniuries. In summe, this is the purpose of this admonition, that the faythfull should learne to forgette what mischiefs foerer are done vnto them, least that when they are hurte, they breake into hatred or enuie, or desire to hurt againe: but that they shuld frame themselues to a greater patience, if that mischiefs and iniuries should encrease and stirre vp more and more.

*Vvhofoeuer shall strike thee.* Iulianus and suche lyke did wickedly cauill at the doctrine of Christe, as if it did vterlye ouerthrowe all lawes and iudgements. For as Augustine sayde very aptly and wisely in his firste Epistle, The counsell of our Sauour was for no other purpose, then to frame the mindes of the faithfull to a moderation and equitie, that for one or two iniuries they should not faynte nor waxe wearie. And it is true that Augustine saith, the lawe is not giuen for outwarde workes, if thou vnderstand them rightly.

I graunt that Christe restraineth our handes aswell as our mindes: but whereas a manne cannot defende him selfe and his, from iniuries, without reuenge, the wordes of Christe let not, but that lawfullye, and without offence he may auoyde the daunger comming. Certainly Christ would not teach his disciples to whet the mallice of the wicked, whiche burnt too hotte before with a delight to injury them.

And



And to turne the other cheeke, what were it else, but a prouocation to further mischief? Therefore it is not meete nor conuenient for an interpreter to stand vpon the sillables, but to marke the purpose of him that speaketh. And there is nothing more vncomely for Christes disciples the to play and caule with the wordes, whereas the meaning of their maister is playne. And it is not harde to vnderstande what Christes purpose is: namely that the end of one trouble is the beginning of an other: and so the faythful must through the whole course of their life, with continual steppes passe through many iniuries. Therfore when they are once hurt, he would by that instruction frame them to bearing, that by suffering they might learne to be patient.

40. *And if any will sue thee.* Christe toucheth the other faulte, which is when the wicked disturbe vs with suites. And in this behalfe hee also commaundeth vs to haue our mindes so armed to patience, that our coat being taken way, we shuld be ready to giue our cloake also. It shalbe but folly for any man to stand vpon the wordes. First, to giue vnto the enemies whatsoeuer they desire, rather then to goe to lawe with them: For suche a facultie were as a fanne, to kindle the mindes of the wicked to theftes and robberies, from the which wee know Christe his minde was farre. Then what meaneth this, that thou shouldest giue thy cloak to him that vnder colour of lawe, woulde take away thy coate? That is, if any man oppressed with wrongfull iudgement loseth that which is his, & yet is ready to leaue the rest, if neede be, deserueth no lesse praise of patience, then he that suffereth himselfe to be twise spoyled, before hee wil goe to lawe.

Therefore the meaning is, that Christians, when any attempt to spoile them of parte of their goodes, shuld be ready to be wholly spoyled. Hereby we gather, that they are not altogether secluded from iudgements, if they at any time haue place giuen them of iust defence: for though they lay not forth their goodes to the spoyle; yet they goe not from this doctrine of Christ, which perswadeth them to beare oppression with patience. Truly it is a rare example, that any man should come to sue in the court with quiet and patient affection. But because it may be that one maye defende a good cause, not in respect of his owne priuate commoditie, but for the common wealth, it is not lawfull simplye to condemne the thing it selfe, vntill the corrupt affection doth appeare. The diuerse Phrases in Matthew and Luke, doe not alter the sense. A cloake is commonly of greater value then a coat: therefore when Matthew saith that thou must giue thy cloake to him that taketh away thy coat, hee meaneth, that when we haue a small losse, we should be willing and readye to beare a greater losse. But the wordes of Luke do agree with the olde prouerbe, my coat is nearer then my cloake.

L V. 30. *To euery one that asketh, giue.* Matthew hath the same words, as we shall see shortly after. For it may easily be gathered by the text, that Luke doth not speake here of them, that by entreatie and prayers doe seeke for help: but of the contētions and violence, which the wicked vse in taking away other mennes goodes. Aske not againe, saith he, of him, that taketh away thy goodes. Yet, if any manne had rather reade these two sentences a sunder, there is no difference in the matter, and so it is

an exhortation to be ready and willing to giue. As concerning the second clause, where Christe forbiddeth to demaunde againe those things, which were vniustly taken away, is vndoubtedly an exposition of the former doctrine: that is, that we should not take grieuously the losse of our goodes. But that must not be forgotten, which I spake of euen now, that the wordes are not to be vrged sophistically, as though it were not lawfull for a godly manne, to recouer againe that, which is his, if at anye time God shall giue him a iust remedie: but onely prescribeth to vs a law of patience, but that we should patiently waite, vntill the Lord himselfe shall take an account of those spoiling theues.

Matth. 5.

42. Giue vnto him that asketh, and from him that would borrowe of thee, turne not away.

Mark,

Luk. 6

34. And if yee lende to them, of whom yee hope to receiue, what thanke shall yee haue? for euen the sinners lend to sinners, to receiue the like.

35. Lende, looking for nothing againe, and your reward shall be great.

42. To him that asketh. Though the wordes of Christe, reported by Matthew, doe sounde, as if hee commaunded to giue to all, without respect or choyse: yet we may gather an other meaning out of Luke, who setteth out the whol matter more fully. First, it is certain & the purpose of Christ was to frame his disciples to be liberall rather then prodigall. But it were fond prodigality rashly to consume those things, which the Lord hath giuen. Further, we see what a rule of charitie the holye Ghost hath deliuered other where. Therefore let vs hold this, that Christ doth exhort his disciples here: first, & they be liberal & charitable. Further, this is the manner that he prescribeth them, that they shuld not think that they had don their duetie, when they had holpē some few, but that they shuld endeour to helpe al with their liberalitie, & that they shuld neuer be weary, while that the Lord doth giue them abilitie. Further, that no man cauill at the wordes of Matthew, let vs conferre them with Lukes wordes, Christe saith that we doe no duetie to God, while that in lending or doing other dueties we looke for any reward againe: and so he maketh a distinction betweene charitie and carnal friendship. For prophane men doe loue together not franckly, but with an affection of reward & gaine: and so it commeth to passe, that euery man, in that he loueth others, doth seeke to be beloued himselfe, euen as Plato also doth wisely weigh the same. But Christ requireth of his disciples charitie, without hope of gaine, that they should endeour to helpe the poore, from whom there is no hope to haue ought againe. Now we see what it is to beare an open hande for them that aske: namely, to be liberally minded towards all that neede our helpe, and which cannot recompence the benefit they receiue.

L V. 35. Lend. This sentence was corruptly restrayned, as if that in this place Christe did not onely forbidde his to commit vsury: But this hath

hath a further meaning, as it appeareth out of the former sentence. For after that Christ had declared what the wicked are woont to do: that is, that they doe loue their friendes, and helpe them, of whom they hope for some recompence, and they lende to them that are like themselves, that they may receiue the like from them againe. He addeth, what he requireth of his disciples more then this: namely, that they should loue their enemies, that they should freely doe good, and freely lend. Now we see that this clause, *looking for nothing*, is corruptly vnderstoode of vsury to be so peticularly applied: when as Christ onely exhorteth his to mutual offices of charitie, and saith, that the hyrelings shall haue no fauour before God: not that he simply condemneth those benefites, which are doone with hope of recompence: but he teacheth that it maketh nothing to testifie their charitie: because that hee onely is accounted liberall towards his neighbours, which helpeth them without anye respecte of his owne commoditie, but hath only regard of the neede of them that he helpeth. But whether it be lawfull for Christians sometime to take some gayne of that which is lente, I will not dispute here at large, least of a corrupte sense, I should moue a question out of time (which I now confuted:) for I shewed euen now, that Christ meant nothing else, then that the faithfull shoulde exceede the prophane menne in lending: that is, that they should maintaine free liberalitie.

Matth. 5.

Mark.

Luke. 6.

43. Yee haue heard that it hath bene said, Thou shalt loue thy neighbour, and hate thine enemy.

44. But I saye vnto you, loue your enemies: blesse them that curse you: doe good to them, that hate you: and pray for them, which hurte you, and persecute you.

45. That yee may be the children of your father, which is in heauen: for he maketh his sunne to arise on the euill and the good, and sendeth raine on the iust and the vniust.

46. For if yee loue them, which loue you, what reward shall ye haue? Doe not the Publicans euen the same?

47. And if yee be friendly to your brethren onely, what singular thing doe you? do not euen the Publicans likewise?

48. Yee shall therefore be perfect, as your father which is in heauen is perfect.

27. But I saye to you which heare, Loue your enemies, do wel to them, which hate you.

28. Blesse them, which curse you, and pray for them, which hurte you.

And a litle after.

32. For if yee loue them, which loue you, what thank shall you haue? for euen the sinners loue those, that loue them.

33. And if yee doe good for them, which doe good for you, what thanke shall yee haue: for euen the sinners doe the same.

And a litle after.

35. Wherefore loue yee your enemies, and yee shall be the children of the most high: for he is kind vnto the vnkind, and to the euil.

36. Be yee therefore mercifull, as your father is mercifull.

43. *Thou shalt loue thy neighbour.* It is wonderfull that the Scribes were fals to that absurditie, that they restrained the name of neighbour to their welwillers, when as nothing is more manifest nor more certeine, the that God meaneth al mankind, when he speaketh of our neighbours. For because that euery man is addicted to himselfe, so oft as some priuate commodities doe separate some men from others, that mutuall communication is left, which nature it selfe doth teach. Therefore God, that he might keepe vs within the band of brotherly loue, he testifieth, that al they that are men, are our neighbours, for that common nature dooth tie them to vs. For so oft as I looke vpon man, it is necessary that I should beholde my selfe as in a glas: because that he is my bone and my flesh. And though the greater parte moste commonly doth separte it selfe from that holy societie: yet the order of nature is not violated through their wickednes: because that God is to be considered the aucthour of the fellowshippe. VVhereby we gather that the commaundement of the lawe is generall, which commandeth vs to loue our neighbour. But the Scribes esteeming neighbourhood according to euery mans minde, will haue none to bee accounted neighbours, but they that through their desertes were worthy to be beloued, or at the least, they that woulde deale friendly with them againe. And this did common sense teach them: and therefore the children of the world were neuer ashamed to professe their hatredes, wherefore they could yeelde any account. But charitie, which God commendeth in his law, regardeth not what euery man deserueth, but stretcheth out it selfe to the vnworthy, to the peruerse & to the vnthakful. But Christ restoreth this to the natural sense, and deliuereth it from corruptio: whereby that also appeareth that I said before, that Christ did not make newe lawes: but only reprove the corrupt comments of the Scribes, wherewith the puritie of the law of God had bene corrupted.

44. *Loue your enemies.* This one poynt containeth in it all the former doctrine. For whosoever can frame his minde to loue his enemies, wyll easily temper himselfe from all reuenge, and wil be patient in affliction: but much more ready to help those that be in miserie. Further Christ in a few wordes sheweth the way and maner of fulfilling this commaundement: Loue thy neighbour as thy selfe. For he shall neuer satisfie this commaundement, that banisheth not the loue of himselfe, or rather deny him selfe, and so make much of those men, which GOD hath ioyned to him, that he goeth on to loue euen those, of whom he is hated. And by these wordes we learne, how farre the faithfull ought to bee from reuenge, wherein they are not onely forbidden to aske of God, but so to remitte & wholly to put out of their minds; so that they shal wish wel to their enemies, yet in the meane while they cease not to comit their cause to God, vntill hee take vengeance of the reprobate. For they desire as muche as lyeth in them, that the wicked should returne to a perfect mind, & so they seeke for their saluation, that they shuld not perish. Yet with this comfort they ease al their troubles, that they doubt not, but that god wil be a reuenger of that obstinate malice, that he might declare y he had a care of the innocent. This is a very hard thing, & altogether against the nature of flesh, to recompence good for euil: but we must not seeke any excuse out of our faultes or infirmities, but we must rather simplye seeke what the law of charitie requireth, that we vsing the power of the heauenly spirit,

and



and that by striving we might overcome what affections in vs were contrary to the same. This was the cause why the monkes and suche like rables imagined that these were counsellors and not precepts, because that they measured what was due to GOD and to his lawe, by the balance of mannes strength. And yet the monks were not ashamed to challenge to themselves a perfection, because they did voluntarily bind themselves to obserue his counsellors, and howe faithfully they performe the same which they doe onely vsurpe in wordes, I doe now omit to saye. And howe preposterous and fond a deuise it is of counsellors, doeth heereof appeare. First, because it cannot be sayd without iniurie to Christ, that he counselled his disciples, and did not according to his authority command that which was righte. Then it is more then follie to sette the duties of charitie at suche liberty, which depende vpon the lawe. Thirdly, that word, *I say to you*, signifieth in this place as muche as to denounce or to commaunde, which they haue corruptly expounded to counsell. Lastly, that he expressely establisheth it as a thinge necessarily to be done, is easily prooued by Christes wordes, while he presently addeth,

45. *That you may be the children of your father.* VWhen he expressely sayth that no manne can be otherwise the childe of God, except hee loue them that hate him, who now dareth say that we are not bounde to obserue this doctrine? For it is as much as if hee shoulde haue sayde: who soeuer will be accounted a Christian, let him loue his ennemies: surely it is a horrible monster that the worlde in three or foure ages should be so ouerwhelmed with thicke darkenesse, that it could not see that to be expressely commanded, which who soeuer neglecteth, he is wiped out from among the number of the children of God. Further it is to be noted that hee proposeth not the example of God to be folowed, as though that what soeuer hee did, became vs. For he punisheth the vnthankfull, and often driueth the wicked out of the worlde, in which respect he proposeth not himselfe for vs to folowe: for the iudgement of the worlde belongeth not to vs, but is proper to him: but hee woulde that we shoulde be folowers of his fatherly goodnesse and liberalitye. And not onely the prophane philosophers did see that, but some of the moste wicked contemners of godlinesse coulde make this confession, we are in nothing more lyke to God then in being liberall. In summe, Christe witnesseth that this is a note of our adoption, if we doe good to the euill and to them that are vnworthy. Yet thou must not vnderstande that wee by this liberalitye are made the children of God, but because the same spirite (which is the witness, earnest, and seale of our free adoption) doeth reforme the wicked affections of the flesh, which strue against charitie. Christe prooueth of the effecte that none else are the children of God, but they which shewe it in gentlenesse and clemencie. And for that phrase Luke sayeth, *ye shall be the children of the moste high*: Not that any man getteth this honour to himselfe, or that he then beginneth to be the sonne of God, when that he loueth his ennemies: but because it is the accustomed maner of speaking in the scripture, to propose the benefites of the free grace of God in steade of rewarde, while that he woulde encourage vs to doe well. And this is the reason, because he had regarde to what ende we are called: namelye, that the image of God beinge repaired in vs, wee shoulde liue holily and godly.

Hee maketh his sonne to rise. He rehearseth two testimonies of the goodnesse of God towards vs, which are not onely most known vnto men, but common to all, when that rather societie it selfe shoulde prouoke vs to performe the same one to another, though by the figure Synecdoche it comprehendeth many other like.

46. And doe not the Publicanes? Luke vseth in the same sense thys worde sinners: that is, naughty and wicked men: not that the office of it self was to be condemned: (for the Publicanes were gatherers of tolle, and as it is lawfull for Princes to sette the taske, so is it lawfull to demaunde and gather the same: ) But because thys maner of menne was wont to be couetous and saatching, yea faithlesse and cruell: then, because they were accounted amongst the Iewes as ministers of vniust tyrannie. Therefore if any man shall gather out of the woordes of Christ, that the Publicanes were the woorst of all men, he shal argue amisse; for he speaketh after the common maner of speech: as if he should say, they that are almost without all humanitie haue yet some kinde of mutuall loue, while they seeke their owne commoditie.

48. Be yee therefore perfecte. This perfection requireth not an equalitie, but is onely referred to a likenesse. Therefore though we be far from God, we are accounted to be perfecte as hee is, while we bende to that marke, which he proposeth to vs in himselfe. If any interpreat it otherwise, lette there be made no comparisou here betweene God and vs, but the perfection of God is called, first the free and meere liberalitie, whiche is done without accounte of gaine, then, the singular goodnesse which striueth with the malice and vnthankfulnesse of menne: The which appeareth by the wordes of Luke. *Be ye mercifull as your heauenly father. For mercy is opposed to bought loue, which is tied to a priuate commoditie.*

## Mathewe 6.

1. Take heede yee geue not your almes before men, to be seene of them, or else yee shall haue no rewarde of your father which is in heauen.
2. Therefore when thou geuest thine almes, thou shalt not make a trumpet to be blowne before thee, as the hypocrites doe in the Synagogues and in the streetes, to be praised of men. Verely I saye vnto you they haue their rewarde.
3. But when thou doest thine almes, lette not thy left hand know what thy right hand doeth.
4. That thine almes may be in secrete, and thy father that seeth in secrete, hee will rewarde thee openly.

## Marke,

## Luke.

1. Take heede. Christ doeth in this place exhort his disciples to a sincere studie of good workes: that is, that they shoulde studie simplie to doe wel before God, and that they shoulde not boast themselues before men. It is a most necessary admonition: because that in vertues ambition is alwaies to be feared, and there is no woorke so laudable, that is not thereby often corrupted and defiled. But by the figure Synecdoche vnder this one kind is there a generall doctrine deliuered: For hee speaketh of almes no more  
then

then he speaketh a little after of prayers. Yet in many copies the woorde *Righteousnesse* is vsed for almes, as the olde interpreter also translated it. But that is of no wayght, for both wayes it sufficiently appeareth, that he correcteth this disease of ambition, whilst that in doing well, it seeketh glory of men.

2. *VVhen thou givest thine almes.* Heere hee reprooueth by name, the faulte which was commonly vsed and in custome, wherein the desire of vayne-glory may not onely be seene, but almoste felt with the handes. For they emptied their baskets amongst the poore in the corners of the streetes, & in publike places where they vsed their publike meetings. In that they sought the publike places that they might haue many witnesses, shewed & appeared manifest, and vainglorious boasting: and not satisfied with that, they also vsed the sound of trumpettes. They fained that they called the poore vnto them (as they neuer want pretences): yet nothing was more euident, then that they sought commendation and praise. Further, when we serue the eyes of men, we then make not God the iudge and examiner of our life. Therefore Christ sayeth not without cause, that they that boast themselues after this sort, haue their reward now already: for they cannot haue regard to God, that haue their eyes possessed with such vanitie. By the same reason all hypocrites are called couetous of vaine glorye. For when hypocrites were called by prophane gesters which played counterfait persons vpon the stage & in playes: the scripture geueth this name to men of a double and dissembling heart: Although there are diuers kindes of hypocrites. For some though they be most guiltie to themselves, yet most impudently they chalenge to be accounted for good men before the worlde, and they endeavour to couer those faults whereof they are conuict in their owne conscience. Others do so securely nourish vppon themselves, that they dare also chalége vnto themselves a perfect righteousness before God. Others do wel, not for a desire of righteousness, nor for the glory of God, but onely that they may get themselves a fame and opinion of holinesse. Christ now noteth this later kinde, and rightly calleth them hypocrites, whiche while in their good woorkes they propose themselves no good end, they put the persons of others vpon them, that they might seeme holy and good worshippers of God.

3. *Let not thy left hand know.* The meaning of this speech is, that we ought to be content that God alone is witnesse of our doings, and so to bende our selues in obedience to him, that we be not caried about with vanitie. For it falleth often out that men doe not sacrifice so muche to God as to themselves. Therefore Christs meaning is that we shoulde not be caried away with contrary thoughts, but wholly bende oure selues to this, that we may worship God with a pure conscience.

4. *That thine almes may be in secrete.* This sentence seemeth contrary to many places of scripture, where wee are commaunded to edifie oure brethren wyth good examples. But if we consider the purpose of oure sauoure, we may not stretch the woordes any further. He commandeth his disciples freely, and wythout all ambition to applye themselves to good woorkes. That this may be done, he willeth them not to looke for the beholding of menne, that they maye thinke it sufficient that God alone approoue their deedes. But this simplicitie taketh not away the care and diligence of profiting others by our example.

And a little before he doeth not precisely forbid to do good deedes before men, but condemneth the vaine ostentation. *Thy father which seeth in secret.* He couertly condemneth the folly which raigneth euery where amongst men, that they thinke their labour to be lost, if they haue not many witnessers of their good deedes. Therefore he sayeth that God needeth not a great light to see and knowe their good deedes by: for he knoweth euen those that seeme to be buried in darkenesse. Therefore there is no cause why we shoulde thinke those things losse which menne see not, nor can beare witness of, because that God hathe his seate euen in the darkest denes. And hee ministreth the aptest remedye for curinge this disease of ambition, while hee calleth vs to the beholding of God, who maketh to vanish, and vtterly blotteth, all vaine glory oute of our mindes. In the seconde clause which foloweth next, Christ warneth vs in seeking for a reward of our good woorkes, patiently to wait to the last day of the resurrection. *Thy father, sayeth he, shall rewarde thee openly: VVhen? euen then when the morning of the last day shal arise, those things which are nowe hidden in darkenesse, shall be laid open.*

## Mathewe 6.

## Marke.

## Luke.

5. *And when thou prayest, be not as the hypocrites: for they loue to stande, and pray in the Synagogues, and in the corners of the streetes, because they would be scene of menne: verely I saye vnto you, they haue their rewarde.*

6. *But when thou prayest, enter into thy chamber: and when thou hast shut thy doore, praye vnto thy father which is in secrete, and thy father which seeth in secrete, shall rewarde thee openly.*

7. *Also when yee praye, use no vaine repetitions as the heathen: for they thinke to be heard for their muche babling.*

8. *Be yee not like them therefore: for your father knoweth whereof ye haue neede, before ye aske of him.*

5. *VVhen thou prayest.* He teacheth nowe the same of prayers, which he taught before of almes. And this is too grosse and shamefull prophaning of the name of God, that hypocrites praye or rather faine themselues to pray openly, that they may haue glory of menne. But sith that hypocrisie is alwaies ambitious, it is no wonder that it is so blinde: therefore he commaundeth his disciples, if they will praye rightely, to enter into their chamber. And though some, because it seemeth at the first to be absurde, doe expounde it allegorically of the inwarde parte of the heart, yet there is no neede of this subtiltie. VVe are commaunded in very manye places of the scripture, to pray to God or praise him in the publike assembly or company of men, and before al the people, to testifie our faith or thankfulness, that also we might stirre others by our example to doe the lyke. And Christ doeth not forbidde vs this, but onely admonisheth vs to haue God before our eyes so oft as we prepare our selues to prayer. Therefore these woordes are not to be vrged, *Enter into thy chamber.* As though hee commaunded vs to flee from the company of menne, and should affirme that we coulde not pray rightly if any were by. For he speaketh by comparison,



parison, signifying that we should rather seeke a secrete place, then desire the company of men which shoulde see vs praying. And it is conuenient for the faithfull, to drawe themselues from the companie of menne, that they may the more freely powre out their desires and sighs before God. A secrete place is also profitable for an other cause, that their mindes may bee the rather sequestred and free from all allurementes: therefore Christe himselte did very often hide himselte in some secrete place that he might pray: but this is not the matter that is entreated of in this place, for he only reprocueth the desire of vaine glorye. But this is the summe, whether a man pray alone, or whether he pray before others, yet he must haue this affection, as if he were secreat in his chamber, and had no other witnesse but onely God. VVhen Christ sayth that we shall haue a reward for our praier, he declareth sufficietly that what reward soeuer the scripture in diuers places doeth promise vs, is not paid as of dette, but is a free gifte.

7. *Vse not muche babling.* He reprehendeth an other fault in praier: namely much babling. And he vseth two wordes, but in the same sence. For *Barrologia* signifieth a superfluous and vsauerie repetition: but *Pelulegia* is a vaine babling. Christ reprocueth also their foolishnesse, which, that they might perswade and entreate God, do powre oute many woordes. And that diligence in praying which is so often commended in the scripture, is not contrary to this doctrine. For where the prayer is conceiued with earnest affection, the tounge doeth not runne before the minde. Also the fauour of God is not obtained with a vaine heape of woordes: but the godly heart doeth rather sende oute his affections, which as arrowes shall pearce the heauens: yet their superstition is heere condēned, which thinke they pleasure God and doe him seruice with their longe murmured praier, with which error wee see Poperie so infected, that the greatest force of their prayer is supposed to consist in many woordes. For the more woordes any manne hath muttered, the more effectually he is accounted to haue prayed. Also they doe daily resounde out in their churches long and tedious songs, as though they would allure Gods eares.

8. *For your father knoweth.* This one remedye is sufficient to purge and take away this superstition which is heere condemned. For from whence cometh this foolishnesse, that men should thinke that they haue profited muche, where as they weary God with their muche babling, but because they imagine him to be like a mortal man, which hath nede to be taught and admonished. But who soeuer is perswaded that God hath not only a care of vs, but knoweth also oure necessities, and noteth oure desires and cares before he is admonished, he vseth not many woordes, but thinketh it sufficient to make his prayers, as is expedient for the exercise of his faith. And he acknowledgeth it to be a thinge absurde and to be laughed at, to deale with God rethorically, as if that hee were bowed with cōpye of woordes. But if God, before we aske doth know what we haue neede of, it seemeth to be in vaine to pray. For if of his owne accorde he be ready to helpe vs, to what purpose is it for vs to adde oure prayers, whiche breake as it were the willing course of his prouidence? The answer is easie by considering the ende of prayer: for the faithfull doe not praye as if they admonished God of things that he knew not, or exhorted hym to doe his duetie, or stirred him vppe as one negligent or slowe: but rather

that they might stirre vp themselves to seeke him and exercise their faith in meditating of his promises, and that they might ease themselves by discharging their cares into his bosome, and lastly, that they might testifie as well to themselves as to others, that of him alone they hope & aske what soeuer is good. And that which he freely and vnasked determined to geue vs, he yet doeth promise to geue at our requests. VVherefore both is to be holden, he of his owne wil preuenteth our prayers, and yet by prayers we obtaine that which we aske. But why he sometime delayeth vs to a longer time, and also sometime graunteth not our requestes, shall be shewed in another place.

## Mathewe 6.

9. After this maner therefore pray ye: Our father which art in heauen, halowed be thy name.

10. Thy kingdome come. Thy will be done in earth as it is in heauen.

11. Geue vs this daye oure dailye breade.

12. And forgiue vs oure detters, as we also forgiue our detters.

13. And lead vs not into temptation, but deliuer vs from euill: for thine is the kingdom, & the power, and the glory for euer. Amen.

## Marke.

## Luke 11.

1. And so it was, that as he was praying in a certain place, whē he praised, one of his disciples saide vnto hym: master teache vs to pray, as Iohn also taught his disciples.

2. And he said vnto them, when yee pray, say: our father, which art in heauen, halowed be thy name, thy kingdome come. Lette thy will be done euen in earth, as it is in heauen:

3. Our daily bread geue vs for the daye

4. And forgiue vs our sinnes: for euen we forgiue euery man that is indebted to vs: and leade vs not into temptation, but deliuer vs from euill.

It is vncertaine whether Christ deliuered this forme of praier to his disciples once or twise. This latter semeth more probable to some: because Luke sayeth that he was asked. But Mathewe bringeth him in teachinge of his owne accorde. Yet because that Mathew, as we sayd, gathereth together all the chiefe poyntes of doctrine, that by the continued course the readers may the better perceiue the summe and meaning: And so it maye be that Mathew omitteth the occasion which Luke reporteth. yet I will not contend with any man about this matter.

L V K E. 1. As Iohn also taught. That Iohn taught his disciples a priuate maner or forme of prayer, which I iudge he did as the time required. It is certaine that all things amongst the Iewes were then very corrupt, & the whole religion was then so decayed, that it is no marvail that there were but fewe which held the right order of prayer. Againe, when as the promised redemption was at hand, it was necessary that the myndes of the faithful shuld by prayer be stirred vp to the hope and desire of the same. Iohn therefore might oute of diuers places of the scripture gather some praier which might be agreeable to the time, and moste according to the spirituall kingdom of Christ which he began now to reueale.

M A T H. 9. After this maner therefore prayyou. For the whyche Luke sayeth, VVhen you pray, say yeo. Yet Christe commaundeth not his disciples to pray in these conceiued wordes, but onely sheweth to what purpose they should referre all their requests and prayers. Therefore in these 6. petiti-

ons is comprehended whatsoeuer is lawfull for vs to aske of God. And there is nothing more profitable for vs then this doctrine: for when as this is a principall exercise of godlinesse, yet in making prayers and conceiuing our requests all our senses doe faile. So no man shall pray rightly, but he whose mouth and heart the heauenly master guideth. For this cause was this rule geuen, according to the which it is necessary to frame all our prayers, if we couette to haue them accounted lawfull and approved of God.

It was not the will of the sonne of God (as was sayde euen nowe) to prescribe vnto vs what woordes we shoulde vse, as if it were not lawfull to decline from that fourme which he set downe: but yet he woulde that our praers shoulde bee so directed and ordered, leaste they shoulde wander beyonde these boundes. VVhereby we gather that the lawe of prayer which hee sette downe, consisteth not in woordes, but in the matters and thinges themselves. Further, in that I sayde that this prayer consisteth of sixe petitions, it is to be knowne that the first three, not hauinge regarde of vs, haue onely respect to the glorye of God: And the last three are framed for those thinges which are profitable for our saluation. For as the lawe is deuided into two tables, whereof the first containeth the duties of godlinesse, and the other of charitie: so in prayer Christ commandeth vs partly to looke and seeke for the glorye of God, and partlye hee permitteth vs to prouide for our selues. Therefore lette vs knowe that we are then well prepared to prayer, if we be not onely carefull of our selues and our owne commoditie, but doe first seeke the glorye of God: for it were too preposterous, onely to haue care of our owne matters, and to neglecte the kingdome of God, which is to be preferred farre before all thinges.

*Our father which art in heauen.* So ofte as we prepare our selues to prayer, we must especially consider two things, partly that we may haue entraunce to God, partly that wyth full and perfecte trust we maye repose our selues vpon hym, that is, his fatherly loue towards vs, and his great power. VVherefore lette vs not doubt but that God will willingly embrace vs, but that he is ready to heare our prayers, and also that he is willing of hys owne accorde to helpe vs. He is called by the name of father. Therefore Christe in this epythite doeth minister vnto vs muche matter for the staie of our faith: but because that wee rest on the goodnesse of God onely in parte, in the next clause hee commendeth to vs his power. For when the scripture sayeth that God is in heauen, it declareth that all thinges are vnder his power, and that the world and what soeuer is in it, is contained in hys hand, that his power is spredde in euery place, and all thinges are ordained by his prouidence. Dauid sayeth in the Psalme 2. 4. The dweller in the heauens shall laugh them to scorne. Also in the Psal. 115. 3. Our God in heauen hath done what soeuer he woulde. But God is not so placed in heauen, as if he were shutte vppe therein: for that rather is to be considered which is sayde in the seconde booke of the Chronicles, seconde chapter, and sixte verse. The heauen of heauens cannot containe hym. But this maner of speache exempting him out of the order of his creatures, warneth vs that there ought no base or earthly thing enter into our mindes, when as he is considered of, because that he is greater then all the worlde.

*Nowe*

Nowe we conceiue the purpose of Christe: namely, that in the beginning of prayer he woulde establish the faith of his disciples in the goodness and power of God, for prayers shall want their fruit, excepte they be grounded vpon faith. Nowe sith it is fonde, yea madde arrogancie, to cal God father, but as grafted into the body of Christ, we are acknowledged for sonnes: Heereby we gather that there is no other maner of prayer to come to God with, but in the person of the mediatur.

*Halowed be thy name.* Heere doeth more euidently appeare that I said, that in the first three petitions, the care of our selues beinge not regarded, the glory of God is sought, not that it is separate from our saluation, but that the maiestie of God deserueth to be preferred farre aboue al other cares. It is for our good that God doeth raigne, and that his glory be geuen vnto him: but no man is zealous enough for Gods glory, but he that after a sorte forgetteth himselfe, and aduaunceth foorth himselfe to seeke the height of the same. Also there is greatesimilitude and likenesse betweene these three petitions. For the halowing of the name of God is alwayes ioyned with his kingdome, and the principall parte of his kingdome is established in this, that his will may be done. But who soeuer doeth consider howe great our coldnesse is, and howe sluggish we are in seeking the chiefest things of all, whereof wee are heere in these petitions admonished, he will graunte that there is in this nothing superfluous or in vaine: but it is that these three things heere required, shoulde be thus distinguished. To sanctifie the name of God is nothinge else then to geue to God his honour, whereof he is woorthy, that menne should neuer speake nor thinke of him without great reuerence. This is hindered by prophaning of his name: that is, when either his maiestie is deminished, or that menne doe with lesse reuerence and honour vse it, then hee doeth deserue. Also the glory whereby hee is sanctified, riseth and dependeth of this, when as men doe acknowledge his wisdom, mercy, iustice, power, and all goodness that is in him. For God hath his holinesse alwaies remaininge perfecte to himselfe: but men do partly obscure the same through their own malice and wickednesse, and partly defile and pollute it throughe their sacrilegious contempte. Therefore the summe of this petition is that the glory of God maye shine in the worlde, and be celebrated amongst men as it ought. And then doth religion flourish best, when men account that which proceedeth from God, to be right laudable, and ful of righteousness and wisdom. For heereof it comnieth to passe that they embrace his woorde in obedience of faith, and are satisfied and rest in all hys desires and woorkes. For that faith which we yeelde to the woorde of God (as Iohn sayeth 3. 33.) is as a subscription, wherewith we testifie that God is true: euen so incredulitie, and contempt of his word striketh him with moste greivous contumely. Nowe we see for the moste parte howe maliciously we account of Gods woorkes, and how great a libertie of reprouing, euery man taketh to himselfe. If he chastice anye of vs, they keepe a stirre, complaine and murmure, and some also doe breake oute into open blasphemies, and except he satisfie our affections, we doe not thinke hym liberall enoughe towards vs. Many doe ouerthwartly or scornefully babble of his vnspeakeable providence and secrete iudgements. Also his holy name is ofte taken to grosse iestinges: to be short, the greatest parte of the worlde doeth prophane his holinesse as much as in them lieth. Therefore



it is no maruaile if we require first that he may haue in the worlde that reuerence that he deserueth. But thys is no small accounte that G O D doeth make of vs, when hee commendeth to vs the care to seeke hys glorie.

10. *Thy kingdome come.* Though the Greeke verbe bee a simple, yet the sence shall remayne perfecte if we reade it as a compounde, as the olde interpreter doeth translate it. But first the definition of the kingdome of God is to be considered: for he is sayde to raigne amongst menne when as their flesh is brought vnder the yoake, and that they haue bidden their affections farewell, and doe willingly and freely geue themselves to bee ruled by him. For in thys corruption of nature all our affections are so many souldiours of Sathan, whyche striue againste the righteoufnesse of God, and so do hinder or disturbe his kingdome. VVherefore in thys petition we desire that all lettes being taken away, he wold bring al mortal menne vnder his gouernment, and leade them to the meditation of the heavenly life, and this is brought to passe partly by the preaching of the woorde, and partly by the secreat power of his spirite. His will is to gouerne men with his woorde: but because his naked voyce, without the inward woorking of his spirite be added, cannot pearce into the heartes, it is necessary that they bothe bee ioyned together to the establishing of the kingdome of God. Therefore we pray that God woulde exercise his power as well in woorde as in spirite, that the whole world may willingly submitte it selfe vnto him. All disorder and confusion hindereth the kingdome of God: neither is there any thing ordained in the world, but when he with his hande gouerneth their councelles and affections. Hereby we gather that the beginning of the kingdome of God in vs, is the destruction of the olde man, and the denial of our selues, that we might be renewed into an other life. But God also raigneth after an other sort, while that he ouerthroweth his enemies, and bringeth them with Sathan their head perforce vnder his power, vntill they all are made his foote stole. VVherefore the summe of this petition that God shoulde lighten the world with the light of his woorde, and with the breath of his spirit frame the hearts in obedience to his righteoufnesse, and that he would through his forces bring into order what soeuer is disordered vpon earth: and that hee will beginne his kingdome at pulling vnder the lustes of our flesh. But now because the kingdom of God encreaseth continually vnto the ende of the world, it is necessarie daily to pray for his comming. For asmuch iniquitie as remaineth in the world, so farre is the kingdome of God from that full perfection it requireth.

*Thy will be done.* Although the will of God be one and simple, in respect of it self: yet it is proposed vnto vs in the scriptures after two sortes. For it is sayde to be done that pleased God, when hee perfourmeth the secreate decrees of hys prouidence, though menne doe obstinately bend themselves against it. But wee are commaunded to praye heere that hys will may bee done after an other maner: that is, that all creatures may quietly and without resistance obey hym. The which doeth the better appeare by comparison: for as hee hath the Aungelles ready at all commaundementes (whereof they are called his ministers alwaies ready to obey him) so we desire to haue all mennes mindes framed to that consent to the righteoufnesse of God, that they may willingly bende, whiche

way fouer hee becke. And this is a godly will wherein we submitte our selues to the will of God, and subscribe to all his decrees: but this petition comprehendeth somewhat more: that is, that God abolishing all resistance of menne which ceaseth not to stirre against him, woulde make them apt to be taught and humble to him, that they will not, nor desire any thing except it please him and bee approoued by him. Yet a question may be moued, whether we ought to pray to God, for that whyche he sayeth shall neuer be to the ende of the worlde: I aunswere it is no nede to liste euery manne while we pray that the earth may bee framed to obedience. For it sufficeth vs to testifie in this petition, that what soeuer we see against the will of God, we hate and sorow and wishe the same extinguished: that he should be not onely a gouernour of all our affections, but that we might offer our selues wholly to fulfill that will, with that readinesse that becommeth vs.

11. *Gene vs this day our daily bread.* This is, as I sayd, the seconde table or part, of the order of prayer which Christ taught vs: for that I mighte the more aptly teache, I did so at the first distinguish them. As of the 1. tables of the lawe the first giueth in charge for the righte worship of God, and the other of the duties of charitie. So in this prayer the first parte instructeth vs to seeke the glory of God, then in the other part he sheweth what is conuenient for vs to aske for our selues. Yet it is also to be noted that those prayers which we conceiue for our owne saluation or profit, ought to be referred to the last ende: for it is not lawfull for vs so to be occupied with the care of our owne profite, but that the glory of God should alwayes haue the first place. Therefore as oft as we pray, we must neuer tourne our eyes from this marke or line. There is yet this difference betwene the two sortes or partes of prayer which I sette downe: that while we speake of the kingdome of God, and of the halowing of his name, it behooueth vs to lift vp our senses on high, that hauing no regarde of our selues, they should attend vpon God alone. And then, that we should descend to our selues, and ioyne the care of our saluation with those former petitions, whiche belong to God alone. And althoughe forgiuenesse of sinnes is to bee preferred before foode, euen as muche as the soule excelleth the body, yet Christ beginneth at breade, and the sustentation of thys earthly life, that from such a beginning he might lead them higher. Therefore we doe not desire to haue our daily breade before reconciliation to God, as though that we should esteeme more of the corrupt foode of the belly, then of the eternall saluation of the soule: but our mindes doe ascend from the earth into heauen, as it were by steppes. For when as God vouchsaueth to imploie himselfe to nourishe the bodies, it is not to bee doubted but that he is muche more carefull of the spirituall foode. Therefore his so louing kindenesse doeth raise vppe our faith higher. That many doe take the Greeke worde signifying bread, for more then substantiall or supernaturall, is altogether absurde. And the reason which Erasmus bringeth is not onely friuolous, but also contrary to godlinesse, it seemeth not probable to him, that while we appeare in the sight of G O D, Christe should commaund vs to speake of nourishments. As though the like is not to bee founde oute of diuers places of the scripture, that by the taste of these present goodes, we may be ledde into the hope of heauenly things: nay, but this is a iust triall of our faith, when as we aske nothing from

from any other then from God, and we do not onely acknowledge him to be the onely fountaine of al good things, but we also feele his fatherly goodnesse stretched out euen to the least thinges, so that hee refuseth not to take care euen of our flesh.

And that Christe speaketh heere of the corporall foode, may firste bee gathered heereof, that otherwise it shoulde bee maimed, and no full or perfecte prayer. For we are commaunded in many places to cast all our cares into the bosome of God, and hee promisseth liberally, that hee wyll faile vs in nothing. Therefore in an exacte rule of right prayer, it is necessary that somewhat should be commaunded for the innumerable necessities of this present life. Also thys woorde *This day*, signifieth that we aske heere of God, that we neede not care but for a day. For it is not to bee doutred, but that his meaning was to restraine and moderate the couetousnesse of earthly foode whereunto we all are immoderately caried. Also it is sufficiently knowen that the figure Synecdoche is vsed in thys woorde breade, for vnder it the Hebrewes doe comprehend all kinde of nourishment. But it is vsed heere more largely: for we doe not onely desire to haue foode geuen vs by the hande of God, but also that he woulde geue vs what soeuer is necessary for to passe this life through with. Now the sence is cleare: we are first commaunded to pray, that God would defende and nourish in this world the life which he hath geuen vs: and because it needeth many helpes, that hee woulde geue vs what soeuer hee knoweth necessary. Nowe because that the loue of God sloweth continually to feede vs, the breade which he giueth, is called daily or continually comming, for so it may be interpreted.

Therefore this woorde signifieth as muche as if hee hadde sayd. Lord sith our life hath the daily neede of newe nourishment, be thou neuer wearie in bestowing the same daily vppon vs. That Aduerbe *This day*, is vsed as I sayde before, to brydle our greedie couetousnesse, that we myght learne continually to depende vppon the goodnesse of GOD, and to be content wyth that measure whiche hee bestoweth vppon vs day by day (as they say). But a question is mooued: Sith it is certayne that Christe gaue thys as a generall rule of prayer to all the godly: and of that number there are some riche menne whych haue muche layed vppe in store, howe hee commaundeth them to aske that which they haue at home, and to aske for a day whiche haue aboundaunce to serue them a yere. The aunswere is easie: for we are warned by these wordes, that there is not any heape of store and prouision ought worth, excepte that God doe daily feede vs: though wheat, wine, and all other thynges doe abounde, excepte they bee watered wyth the secreate blessing of God, they shall presently vanishe away, or the vse of them shall be taken away, or that power whych is ingrafted in them to feede vs, shall fall away, that in our aboundaunce wee shall bee hunger starued.

VVherefore it is no meruaile if Christe doeth generally call riche and poore to thys heauenly nourishment: but no manne shall pray so heartely, as hee that hath learned by the example to hunger, and to abound, so that hee canne beare hys neede and wante patiently, and not become drunke with the deceitfull hope of his aboundaunce?

If any manne demaunde, why we aske to haue this breade geuen vs which now we doe call and accounte our owne: I aunswere, it is called ours, not because that it is due to vs by righte, but because that it is appointed for our vse by the fatherly goodnesse of God. And so after that sorte it is made ours, for that the heauenly father doeth gette it vs freely, least our wante be not supplied. VVee must till the fieldes, endeouore to gather in the fruites of the earth, euery manne must applie himselfe and beare the labour of his calling, that hee may gette his liuing, yet this letteth not, but that wee are fedde by the free goodnesse of God, without the which menne shoulde waste away themselves in labour in vayne. Therefore we are taught to acknowledge as receiued from thence, whatsoever seemeth to be gotte by our industrie. Yet by this woorde it is also to be gathered, if we desire to be fedde of God, we must abstaine from that which is none of ours. For all the children of God, so ofte as they vse this maner of prayer, do testifie that they desire nothing but that which they may rightly call their owne.

11. *Forgiue vs our debtes.* Here it behooueth vs to remember that which I sayde euen now, that Christe in placing the requestes of his, regarded not what was firste or last in order. For sith it is wrytten in the foure & fourtie chapter of Isai, and the two and twentie verse, and the fiftie, and nine, the second verse, and Lam. 3. 44. that our sinnes are as a wal which hinder vs from comming to God, and as a cloude whereby his eyes are hindered from beholding vs, it is necessary that our praiers should alwaies beginne at the forgiuenesse of sinnes, because that wee are heereby firste emboldened to pray to God while that hee is mercifull vnto vs, because that hee cannot bee otherwise appeased towards vs, then by forgiuing sinnes freely. But Christ comprehendeth in two petitions those thinges which appertaine to the eternall saluation and spiritual life of the soules as these two are the principall partes of the couenaunt of God, in which our whole saluation consisteth: that hee offereth free reconciliation, not imputing sinnes vnto vs, and promileth the spirite which engraueth the righteousnesse of the lawe in our heartes. Therefore we are commaunded to aske both, and first we make request for the obtaining of forgiuenesse of sinnes.

Mathewe calleth sinnes debtes, because that in guiltinesse they binde vs to the iudgement seate of God, and make vs debtors: Nay, they do wholly estrange vs from God, so that there is no hope of obtaining peace & fauour, but by forgiuenesse. So is that fulfilled which Paule teacheth, Romanes 3. 23. All are guiltie and are deprived of the glory of God: for though the righteousnesse of God doeth partly shine in his Saincts, yet so long as they are clothed with flesh, they remaine laden with sinnes. So there can none be founde so pure, which needeth not the mercy of God, whereof if we desire to be partakers, it is necessary that we should feele our owne miserie. And they that imagine that they haue suche a perfection in thys worlde, that they are free from all sinne and faulte, they doe not so muche forsake sinne, as they doe Christe himselfe, from whose Church they exclude themselves. For whereas hee commaundeth all his disciples to flee daily to forgiuenesse of sinnes, hee wipeth himselfe out of the number of hys disciples, that thinketh this remedy to be superfluous,



Nowe this remission which we desire to haue bestowed vpon vs, ouerthroweth those satisfactions which the world endeouoreth to redeme it selfe withall. For that creditour is not sayde to forgeue, whiche hauing receiued his paiement doeth require no more: but hee that willingly and freely leauing his owne right acquitteth his debtour. Neither hath the that common distinction of the faulte and of the punishment, any place heere. For it is not to be doubted but that dettes doe signifie the deseruing of the punishment.

If it be forgeuen vs freely, all recompences must needs vanish away. Neither is Luke his meaning anye other, though hee nameth sinnes, because that God doeth not otherwise pardon, then by takinge awaye the guiltinesse. *As wee forgieue.* This clause is therefore added, least any man shoulde presume to come to God to aske forgeuenesse, except he be free and voide from all hatred, yet this pardonne which we desire to be geuen vs, doeth not depende of that which we perourme to others: but it was the will of Christe after this maner to forgeue all offences, and also the better to confirme the hope of oure forgeuenesse as wyth a seale. Neyther is that clause which Luke hath, which signifieth *As or For*, anye thyng contrary: because that it was not the purpose of Christe to note the cause, but onely to admonish vs what minde we oughte to beare to-wardes the brethren, while we desire to be reconciled to God. And certainly if the spirite of God doeth raigne in our heartes, all euill will and desire of reuenge must cease. And sith the spirite is a witnesse of oure adoption, we see that heere is simplie set downe a note whereby the children of God maye be discerned from straungers. They are heere called detters, not of money, or of some duetie, but they that are endaugered to vs through iniuries offered vs.

13. *And leade vs not into temptation.* This petition hath bene corruptly deuided by some into two, when as by the matter it selfe it appeareth to be one and the same, and the conioyning of the woordes doeth shew the same. For that coniunction aduersatiue, which is placed in the middelt, ioyneth two clauses together, whiche Augustine doeth also wisely consider. Therefore the sentence ought thus to be taken, least we be caried into temptation, deliuer vs from euill. And the summe is, that we acknowledging our owne weakenesse, doe desire to be defended by the power of God, that we may stande strongly againste all the attempts of Sathan. As out of the former petition we haue shewed that no manne can be accounted a Christian, except hee acknowledge himselfe to be a sinner, so by thys wee gather, that wee haue no powers of our selues to liue well, but as God doeth geue the same vnto vs. For who soeuer for the vanquishing of temptations doeth require the healpe of God, he graunteth hymselfe to haue suche neede of him to be his deliuerer, that he should otherwise be ouerthrowen. But this woorde *Temptation* is often taken generally for euery triall: in whiche sence it is sayde that Abraham was tempted of God whē his faith was tried. So we are tried as with aduerlities, so also wyth prosperities; because that by this occasion the affections whiche before lay hidde doe come to lighte. But heere is noted the inward temptation whiche may bee aptly called the scourge of the deuill to stirre vp our concupiscence. For it were absurde to aske of God, that hee shoulde

deliuer vs from all instructions of our faith. Therefore all wicked motions which stirre vs vppe to sinne, are comprehended vnder thys woorde temptation. And though it cannot be, but that we shall feele such prickes in our mindes, because that throughe the whole course of life wee haue continuall warre wyth the flesh: yet we aske of the Lorde that he make vs not subiecte to temptations, or suffer vs to be ouerwhelmed. And that Christe mighte the better declare howe apte wee are to slide into these daily falles and ruines, excepte God sustaine vs wyth his hande, hee vsed this maner of speache, leade vs not into temptation: or as others translate it, Carie vs not. It is certaine that euery manne is tempted of hys owne concupiscence, as Iames teacheth in the first chapiter, and fourteene verse. But because God doeth not onely deliuer vs to the pleasure of Sathan, that hee mighte kindle the fire of concupiscence, but vseth hym as the minister of his wrathe, so ofte as hee will driue menne headlonge to destruction, hee also after his maner leadeth menne to destruction. In the which sence it is sayde that the euill spirite of God came vpon Saule: and diuers places of the scripture tende to the same purpose, yet we may not call God the authoure of euill: because that in deliuering menne into a reprobate sence, hee doeth not exercise an vniust tyrannie, but executeth his iust iudgements though they be secrete. *Deliuers vs from euill.* Euill in thys place may as well bee taken in the neuter gender as in the masculine.

Chrysostome referreth it to the deuill, who is the framer of all euilles. and as a deadly ennemie of our saluation, doeth daily assaule vs, yet it may as conveniently be taken for sinne, but there neede no strife aboute that matter: Because the sence remaineth almoste all one: that is, that we are cast forth to the deuill and sinne, excepte the Lorde doeth defende and deliuer vs.

*For thine is the kingdome.* It is maruaile that the Latines did omitte thys conclusion of prayer. For it is not onely added to stirre vppe our heartes to require the glorie of God, and to admonish vs what oughte to bee the ende of our prayers: but also that it may teache vs, that our praier which are heere taught vs, oughte to bee grounded no other where then vppon God alone, least we shoulde stay vppon our owne merites.

## Mathewe 6.

14. For if you do forgue men their trespasses, your heauenly father will also forgue you.

15. But if yee doe not forgue menne their trespasses, no more will your father forgue you your trespasses.

## Marke 11.

25. But when yee shall stande, and pray, forgue if yee haue any thing against any manne, that your father also which is in heauē, may forgue you your trespasses.

16. For if you wil not forgue, your father which is in heauen, will not pardon you your trespasses.

## Luke.

Christ doeth heere onely sette downe, for what purpose that clause

was added, forgiue vs, as we forgiue: that is to say, that God will not bee otherwise entreated of vs, then we do shewe our selues ready to forgiue, if any shall hurt vs. And certainly, except we were harder then yron, this exhortation shuld mollify vs, that we might be ready to forgeue offences. Except God doe daily forgiue vs diuers offences, we know that we shall pearish many wayes. But he promisseth vs forgiuenesse of no other condition, except we pardonne our brethren what soeuer they haue faulted against vs. Therefore they doe willingly and with set purpose & mindes addicte themselues to destruction, & they doe their diligence to prouoke Gods anger, whiche will not forgette the iniuries offered and done vnto them.

Mathewe 6.

Marke.

Luke.

16. Moreover, when yee fast, looke not sowe  
as the hypocrites: for they disfigure their faces, that  
they might seeme unto men to fast. Verely I say un-  
to you, that they haue their rewardes.

17. But when thou fastest, annoynt thine heade  
and wash thy face.

18. That thou seeme not vnto men to fast, but  
vnto thy father which is in secreate: and thy father  
which seeth in secreat, will reward thee openly.

Hee retourneth againe to the former doctrine. For when hee hadde begonne to reprehende the vaine ostentation in almes and prayers, hee sette downe a lawfull rule of praying. Nowe as concerning fasting, hee giueth the same commaundement to his disciples, that he gaue before of prayers and almes, least they wyth greater diligence seeke to please the worlde, then to haue G O D a witnesse of their woorkes. Also, that hee commaundeth to annoynt the heade and washe the face, is hyperbolical-ly spoken: for Christe doeth not so drawe vs from one kinde of hypocri-ty, that he might lead vs into an other.

Therefore hee doeth not commaunde vs to faine daintinesse, neither doeth he so exhorte vs to temperate diet, that hee might nourish a delicacie in oyntments and apparelling: but he doeth simplie exhort vs to kepe a moderation, wherein there shoulde bee nothing either straunge or affectate: as if he shoulde haue sayde, we must so apply our selues to fastings, that we chaunge nothing in the accustomed maner of our life. That he promisseth frō God a reward to fastings, is an improper maner of speach, as is sayde a little before of prayers, thoughte there is a greate difference betweene prayers and fastings. For prayers and almes are chief amongst the dueties of charitie: but fasting is of it selfe a woорke indifferente, and not of that sorte which God requireth and approoueth, as almes are. But it pleaseth him onely as it is referred to an other ende: that is, that it may exercise vs to abstinencie, that it may tame the wantonnesse of the flesh, that it may stirre vs vp & inflame vs to prayer, that it may be a testimony of our repentance, so oft as we are vrged with the iudgement of God. Therefore the meaning of Christes words is, that God wil sōtime declare opely

that those good woorkes doe please him, which seemed to be lost, because that men sawe them not.

## Mathewe 6.

19. Laye not vppe treasures for your selues vppon the earth, where the moth and canker corrupte, and where theeeues digge through and steale.

20. But lay vppe treasures for your selues in heauen, where neither the moth nor canker corrupteth, and where theeeues neither digge through nor steale.

21. For where your treasure is, there wil your hearts be also.

## Marke.

## Luke 12.

33. Sell that you haue, and giue almes: make you bagges which waxe not olde, a treasure that can neuer faile in heauen, where no theefe cometh, neyther moth corrupteth.

34. For where your treasure is, there will your hearts be also.

19. Lay not vppe. This deadly plague raigneth euery where in the world, so that menne become madde through an insatiable desire of hauing. But Christe reprooueth them of foolishnesse, that their felicitie being sette in riches, gathered with greate care, is made subiecte to woormes and the canker, and is layed foorth to the spoyle of theeeues. And what is more contrary to reason, then to lay vppe their goodes there, whereas eyther they may pearish of themselves, or be stolen away by menne. But the couetous menne thinke not thus, for they shutte vppe their riches in chests well locked: yet they cannot auoide, but that their riches shalbe subiecte to theeeues or to the mothes. Therefore they are blinde, and lacke their right sence, which bestowe so much labour and paine in gathering riches, whiche are subiecte eyther to rottenesse, or to stealthes, or to a thousande other suche casualties: especially sith God doeth allowe vs a place in heauen to lay vp treasure in, and doeth louingly call vs to possesse those riches which doe neuer pearish. And they are sayde to lay vp their treasure in heauen, whiche beinge loosed oute of the snares of this worlde, doe employ their cares and studies in meditation of the heauenly life.

Luke setteth not downe the Antithesis, but noteth the other occasion why Christe commaunded them to prepare sackes that doe not waxe olde. For hee hadde sayde: sell those things which you possesse, that you may geue almes. Nowe because it is harde and sharpe to menne to spoyle themselves of their owne goodes, to ease them of this trouble he proposeth a large and a liberall hope of recompence: that is, that they whiche healepe the neede of their brethren vppon earth, doe lay vppe treasure for themselves in heauen, according to that saying of Salomon: Hee that geueth to the poore, lendeth to the Lord. But that commaundement which hee geueth of selling the possessions, is not so precisely to bee vrged, as though it were not lawfull for a Christian to keepe any thing for himselfe. His will was onely to teache, that we must not geue to the poore after that sorte, as that if any thing be superfluous, that should be bestowed of them: But our landes may not be spared if the reuenues whyche we haue at hande suffice not the necessitie of the poore. As if he shoulde haue sayde, lette your liberalitie extend it selfe euen to the diminishing of the patrimonie and the alienation of landes.



21. *Where your treasure is.* In this sentence Christe conuince:h and proueth them to be miserable menne, which haue their treasures laid vp vpon earth: because that their felicitie is corrupt and vanishing. But couetous menne say, that they are nothing the lesse hindered, but that they may haue their heart in heauen. But Christ opposeth this generall rule, that whersoeuer men doe faigne their chiefe felicitie to be, they are thither bound and tied. It followeth hereof that they renounce heauen, which desire to be happy in this world. VVe know how diligently the Phylosophers disputed of the chiefe felicitie, yea and they traueiled most about this point, and not without a cause, sith that thereuppon dependeth the whole course of framing mans lyfe, and all the senses haue regarde to this.

If honour bee adiudged to be the chiefe felicitie, it is necessarye that ambition shoulde whollye possesse the mindes of menne: if money, then couetousnesse shall presently obtaine the kingdome: if pleasure, it cannot be but that men should degenerate into a beastly wantonnesse: for naturally we are all inclined to desire the chiefe good, so it cometh to passe, that false imaginations doe cary vs hither and thither. If that we were rightlye and certeinlye perswaded that our felicitie is in heauen, it were easie to ascend & clime into heauen, treading the world vnder feete, and despying all earthly goodes, whose deceitfull bayghtes doe bewitch the moiste parte of men. After this maner Paule, while hee would lift the faithfull vp on high, and exhort them to the study of the heauenly life, proposeth Christ vnto them, in whom onely the perfect felicitie is to be sought: as if he shoulde haue sayde, that it were an absurd and an vnworthy thing, that their mindes shoulde bee settled vpon the earth, whose treasure is in heauen.

Matth. 6.

22. *The light of the bodye is the eye: if then thine eye be single, thy whole bodye shall be light.*

23. *But if thine eye bee wicked, then all thy body shall be darke. Wherefore, if the light that is in thee, be darknesse, how great is the darknes?*

24. *No manne can serue two masters: for either he shall hate the one, and loue the other: or else he shall lean to the one, and despise the other, yee cannot serue God and riches.*

Mark.

Luke. 11.

34. *The light of the bodye is the eye: therefore when thine eye is single, then is thy whole body light: but if thine eye be euill, then thy body is darke.*

35. *Take heede therefore, that the light, which is in thee, bee not darknesse.*

36. *If therefore thy whole bodye shall be light, hauing no parte darke, then shall all be light, euen as when a candle doth light thee with the brightnesse.*

Luke. 16.

13. *No seruante can serue two masters: for eyther hee shall hate the one, and loue the other, or els hee shall leane to the one, and despise the other. Yee cannot serue God and riches.*

22. *The light of the body is the eye.* That is to be remembred, whiche I did first giue warning of, that here are short sentēces gathered together,

and not a continuall sermon. Also the summe and meaning of this sentence is, that menne through slouth do go astray: because they bend not themselves, as it becommeth them, to the right purpose. For whereof cometh it to passe that men so filthily doe wander, slide, or fall: but because that through their corrupt iudgement, while that they had rather satisfie their owne pleasures, then the iustice of God, they do not onely choake the light of reason, which ought to gouerne their life, but they do wholly turne it into darkenesse? And Christ vseth a similitude, calling the cie the light of the whole body: as if he should haue said, when menne walke, neither the handes, nor the feete, nor the belly can direct nor gouerne the way, but onely the eye sufficeth to guide the other members. Therefore if the handes and the feete are rashly caried whither it is not meete, the fault is to be imputed to the eyes, which did not their dutie.

Now the similitude is to bee applyed to the mind: al the affections are as certeine members of the same, but they haue neede of direction, because they are blinde of themselves. Now God vseth a reason, which may bring them into order, and excel a candle for shewing the way. But what vse they to doe for the most part? namely, that vprightnesse of mind that was giuen them, they doe willingly corrupt and peruerter; so that there remaineth not one spark of light. He calleth that a simple eye, that is not couered with any webbe, nor blemished with bearednes, nor troubled with any other faulte. Hee taketh *poneron* for faultie. The light bodye, that is lightened, so that his deeds are rightlye ordered. And that is called darke, which is confusedly caryed into diuers errors. Therefore wee see as we haue sayde before, that the slouth of those men is reproued in these wordes, which neglect the opening of the eyes of their mindes, to the gouernment of their affections. And it is friuolous that the Papistes doe hereof gather, that men do excell in reason and wisdome, so that they haue free election of good and euill. For Christ doth not declare in this place what power we haue: but how it becommeth vs to walke: that is, that we may be directed to some certeine purpose. And hee teacheth that the course of mans life is therefore darke, beecause that no manne proposeth to himselve a right end, but all menne doe nourishe themselves to follow that which is euill, greedily. I graunt that by nature there is reason grafted into men, whereby they might discerne betwene vices and vertues: but I say that it was so corrupted through sinne, that it fayleth at euery steppe. Yet it followeth not, but that menne doe willingly thruste themselves into darkenesse, as if with cloased eyes they fledde the proffered light: because that witting and willing they folow after their own lustes.

23. *If the light that is in thee.* Hee calleth reason light, how litle soeuer was left remaining in menne after the fall of Adam: and hee calleth darkenesse grosse and beastly affections. The meaning therefore is, that it is no meruaile if that menne doe so filthily and beastly wallow themselves in the myre of sinnes: seeing that there is no reason, whiche might gouerne the blinde and darke pleasures of the fleshe. But he saith, that the light is turned into darkenesse, not onely when menne doe suffer the iudgement of their minde to be ouerwhelmed with the wicked lustes of the fleshe: but yeelding their witte to peruerse thoughtes, do degenerate as it were into beastes. For wee see how maliciouslye menne doe turne  
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that wisdom, that was giuen them to craft or subtiltie, that they myght seeke deepe thoughtes, as saith the Prophet Esai. 29. 15. that through their subtilt shiftes they might proudly rise vpp against GOD: to bee shorte, they do diuerse wayes attempt to be wise, to their own destruction. VVithout Christ doth not without cause pronounce, that it cannot be, but that horrible and thicke darkenesse shall reigne in the lyfe, when menne of set purpose doe make themselues blinde. The same is the meaning of those wordes in Luke, but that Christe doth there ioint this sentence with that, which was expounded before in the fift chapter of Matthew, no man lighteth a candle, and setteth it in a secret place, &c. Also in steede of this clause, if the light that is in thee, are darkened, &c. he setteth downe an exhortation, Take heede that the lighte that is in thee be not darkened: as if he should haue saide, take heede, least thy minde, which should shine as a light, for the direction of all thy actions, doe not darken and peruert thy whole lyfe. After hee addeth, when the body is lightened by the eye, all the members of the same shalbe the better gouerned, euen as a light lighted shineth and pearseth into al the parts of the chamber.

24. *No man can serue.* Christ returneth to his former doctrine, which is, that he may withdraw his disciples from couetousnesse. He had said before that the heart of man is bound and tyed to his treasure. Now hee telleth them that their hearts are alienated from the Lord, which addicth themselves to riches. For the greater part of men do sport themselves vnder a false pretence, while that they doe imagine that they canne deuide themselves betweene God and their couetous desires. But Christe denieth it to be possible, that any man can at one time obey God & his own fleshe. And without doubt that prouerbe was then commonly vsed: no man can serue two maisters at once. Therefore that which was receiued by the opinion of all, he taketh for graunted, and so doth apply it to the present cause, where riches do reigne, there is the government take from God. It is not impossible for them that are rich men to serue God: but whosoever deliuereth himselfe to serue his riches, it is necessary that hee should set himselfe free from the seruice of God: because that couetousnesse doth alwayes make vs the bondslaues of the deuill. I haue ioyned that to this text, which Luke set downe in an other place: because when the Euangelistes doe here and there, as occasion serueth, set downe out of the doctrine of Christe sentences in diuerse places, we neede not thinke much to apply them together. But that which is here especiallye, sayd of riches, may be well extended to all other kinde of vices.

VVhen as God doth euery where commend so much sinceritie, and doth abhorre the double heart, they are all deceaued, that thinke that hee will be content with the one halfe of their heart. They all confesse in worde, that God cannot be truly worshipped, but with an entyre and whole affection: but indeede they deny it, while they endeour to recõcile things contrary between themselves. The ambitious man saith, I wil not cease to serue God, though I apply a good part of my witte to hunte after honors. The couetous, the voluptuous, the gluttonous, the lecherous, the cruell, and euery one doe boast the same for themselves, as though it were possible, for them to serue GOD in parte, which are openly seene of purpose to fight against him. It is true that the saythfull them selues  
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are neuer so wholly addicted to obey God, but that they are ofte withdrawne with sinfull lustes of the flesh. But because they sigh vnder this miserable slauerie, and are displeased with themselves, and doe not otherwise serue the flesh, but vnwillingly, and with resistance; they are not accounted to serue two maisters: because that their studies and endeouours are so approued to the Lorde, as if they had yeelded perfecte obedience vnto him. And here is their hypocritie reprooued, which flatter themselves in their sinnes, as if they coulde ioyne light and darkenesse together.

## Matth. 6

25. Therefore I say vnto you, be not carefull for your lyfe, what yee shall eate, or what yee shall drinke: nor yet for your body what you shall put on. Is not the lyfe more worthy then meat, and the body then rayment?

26. Behold the fowles of the heauen: for they sowe not, neither reape, nor cary into the barnes: yet your heavenly father feedeth them. Are yee not much better then they?

27. Which of you by taking care, is able to adde one cubit to his stature?

28. And whye care yee for rayment? Learne how the lylies of the field do grow, they labour not, neither spinne.

29. Yet I say vnto you, that euen Salomon in all his glory was not arrayed like one of these.

30. Wherefore, if God so cloath the grasse of the field, which is to day, and to morow is cast into the ouen; shall hee not doe much more vnto you, O ye of little faith?

## Mark,

## Luke. 12.

22. And he spake vnto his disciples: Therefore I say vnto you, Take no thought for your lyfe, what yee shall eate: neither for your body, what you shall put on.

23. The lyfe is more then meat, & the body more then the raiments.

24. Consider the Ravens: for they neither sowe, nor reape: which neither haue store house, nor barnes, & yet God feedeth them: how much more are yee better then fowles?

25. And whiche of you by taking thought canne adde one cubit to his stature?

26. If yee then be not able to do the least things, why take ye thought for the remnant?

27. Consider the Lylies howe they grow, they labour not, neyther spinne they: yet I say vnto you, that Solomon himselfe in all his royaltie was not cloathed like one of these.

28. If then God so cloath the grasse, which is to day in the field, and to morow is cast into the ouen, how much more wil hee cloath you, O ye of little faith?

In all this Sermon Christe doth reprehend the excessiue care of meat and cloathing, wherewith manne doe vexe and torment themselves, and hee giueth also a remedie to heale this disease. That hee forbiddeth them to be carefull, ought not to be taken so precisely, as if hee would haue his to be carelesse. For we know that men are borne of that condition, that they should sustaine some care: yea, this is not the laste portion of the miseries, which the Lorde hath enioyned to vs, as a punishment, that hee might humble vs. But he condemneth the immoderate care for two causes: that is, because manne doe waste and torment themselves therewith.



in vaine, by taking more then is meete, or their calling wil beare: then, that they take more vpon themselues, then is meete for them, and vsing their own industrie, they neglect to call vpon God. That promise is to be holden, Psal. 127. 2. VVhen the vnfaithfull doe lye downe late, and shall ryse early, they shall eate the bread of sorowe, the faythfull shall through the grace of God, enioy rest and sleepe. Therefore the sonnes of God, though they be not free from labour and care, yet it cannot be properly sayde, that they are carefull for the lyfe: because that they reposing themselues in the prouidence of God, doe quietly take their rest. Hereby it may be easily gathered, how much euery man ought to care for their lyuing: namely, that euery one of vs should labour as much as his callinge doth beare, and the Lorde dooth further appoynte, that their necessitie shoulde prouoke euery man to call vpon God. Suche a care is a meane betweene slou. hfull securitie and excessiue tormentes, wherewith the vnfaithfull doe waste themselues. If that wee doe weigh the wordes of Christ wel, he doth not forbid vs euery care, but that which groweth of distrust. Be not carefull, saith he, what yee eate or drinke, for that is the propertie of them that tremble for feare of pouertie and want, as if that they should want prouision euery moment.

25. *Is not the life more worth?* Hee reasoneth from the more to the lesse. He had forbidden them to care too much how the lyfe may be mayntained, now he addeth a reason: The Lord, which gaue the lyfe it selfe, will not suffer that those thinges should be wanting, which apperteyne to the sustaining of the same. And certainly we doe God no smal iniurie, so oft as we distrust that God will not giue vs foode and cloathing, as though that he had cast vs out vpon the earth by fortune. For whosoeuer is certainly perswaded, that he knoweth what the estate and condition of our life is, let not the same man doubt, but that hee will verie well provide for his necessities. Therefore as oft as any feare or carefulness for prouision shall assaulte vs, let vs remember that God hath a care of our life which he hath giuen vs.

26. *Beholde the fowles.* This is the remedie whiche I spake of: that is, that we might learne to rest vpon the prouidence of God: for infidelitie is the mother of all these excessiue cares. Therefore the onely meanes to amend this couetousnesse is, if wee embrace the promises of G O D, wherein he witnesseth that he himselve hath a care of vs. After this manner the Apostle minding to draw the faithfull from couetousnesse, confirmeth this doctrine, Heb. 13. 5. because it is written, I will not fail thee, neither forsake thee. Therefore the summe is, that he exhorteth vs to trust in God, who neglecteth none of his creatures, though they bee the meanest.

It is diligently to be noted, that hee saith the heauenly father nourisheth the fowles. For although it is to be wondred at, how they sustaine their life, yet how many of vs doe thinke that their life doth depende of that, that God doth vouchsafe to extend his prouidence euen to them? If that it be thoroughly fixed in our mindes, that God doth with his hand minister nourishment to the fowles, our hope maye be the easier, which are created after his image, and which are accounted amongste his children. VVhen he saith that the fowles doe not sow, nor mowe, hee doth not in these wordes perswade vs to slouth and idlenesse, but onelye meaneth

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neth that though all helpes should cease, yet the only prouidence of God shall be sufficient, which abundantly bestoweth vpon the beasts, what soeuer is needefull.

Luke for the fowles, nameth Rauens, alludinge peraduenture to that place of the psal. 147.9. who giueth foode to the young Rauens, that cal vpon him. And some thinke that Dauid did especially speake of the Rauens: because that when at the first the olde ones haue forsaken them, it is of necessitie that they should be fed of God. Hereby it appeareth, that Christes wil was none other, then that he might teache us to caste theyr cares vpon God.

27. *VVhich of you by taking thought.* Christe heere condemneth an other fault, which is almost alwayes ioyned with the immoderate care of prouision: that is, that a mortall man taking vpon him more then is lawefull for him, doubteth not through sacrilegious boldnesse to passe his bounds. I know (saith Ieremy, 10. 23. that the way of manne is not in himselfe, neither is it in man to walk & to direct his steps. And there is scarce the hundred man found, which dareth not promise himselfe any thinge of his owne industrie and power. Heereby it cometh to passe, that God being not regarded, they doe not doubt to attempte anye thing, whiche chalenge to themselues the prosperous successe of thinges. Christe, that hee might brydle this madde boldnesse, dooth say, that whatsoeuer pertaineth to the sustentation of our lyfe, dependeth of the onely blessing of GOD. For it is as much as if he should haue sayde, menne do fondly weary themselves, when all their labours are superfluous and vaine, and all their cares doe come to no effect, but as God bleffeth them: the which is more plainly expressed by Luke, when Christ addeth: If you cannot doe that which is least, why are ye carefull for the remnant? For by those wordes it sufficiently appeareth that hee reprooueth not onelye the distrust, but the pride that men doe challenge to their witte more then is meete.

*Not Salomon in all his glory.* The sense is, the goodnesse of GOD whiche shineth in hearbes and flowers, doth excell whatsoeuer menne can doe with their riches, power, or by any other meanes: so that the faithfull may account that they shall want nothing of perfect plentie, although all outwarde meanes be wanting; so that the only blessing of God may flourish.

*O yee of litle faith.* Christ dooth not without a cause in this beehalfe blame the want and weakenesse of faith: for the more care we haue according to the grosseesse of our witte: so much the more doth our infidelitie bewray it selfe, except that all thinges fall out after our desire: therefore very many, which in great matters seeme to be endued at least with an indifferent faith, yet doe faint at the daunger of pouertie.

Matth. 6.

31. Therefore take no thought, saying, what shall wee eate? or what shall we drinke? or wherewith shall wee be clothed?

32. For

Mark.

Luke, 12.

29. Therefore aske not what yee shall eate, or what ye shall drinke, neither stand in doubt.

30. For all suche thinges, the people of the world seeke for: and your fa-

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32. For after all these things seeke the Gentiles: for your heauenly father knoweth that ye haue need of all these things.

33. But seeke ye first the kingdome of God, and his righteousness, and all these things shal be ministred vnto you.

34. Care not then for the morow: for the morow shal care for it self: the day hath ynough with his own griefe.

ther knoweth that ye haue neede of these things.

31. But rather seeke ye after the kingdome of God, and all these things shal be ministred vnto you.

32. Feare not little flocks: for is in your fathers pleasure to giue you a kingdome.

He hath the same purpose here, that he had in the former doctrine: that the faithfull trusting in the fatherly care of God, & hoping to haue from him what things soeuer they think to be necessary for them, shoulde not torment themselves with extreame carefulnes. He forbiddeth them to be carefull, or to seeke, as Luke reporteth: that is, after their manner, whiche seeke here and there, without respect of God, to whom onely they ought to bend themselves. Neither doe they rest at any time, but where they see abundance of encrease: & they which do not attribute to God the gouernment of the world, do sweat and vex themselves with continual disquietnes. VVhen he saith that the gentiles do seeke after all these things, he ypbraideth them with their too grosse folly, from whence al such cares do spring. For whereof commeth it to passe, that the vnbeleeuers doe neuer rest in quiet state: but because they imagine that God is ydle, and sleepeth in heauen, or at the least that he looketh not vpon those things which appertaine vnto men, as vpon them, whom he hath taken into his charge, and feedeth as his household? So by this comparison, hee declareth that they haue profited ill, and doe not as yet vnderstand the first rudiments of godlines: which doe not looke with the eyes of their fayth to the hand of God, secretly filled with aboundsance of all good things, that they might patiently, and with quiet mindes from thence looke for their sustentation. Your heauely father, saith he, knoweth, that you need these things: as if hee shuld haue said, al they that are so careful for their foode, doe giue no more honour to the fatherly goodnes of God and his secreete prouidence, then the vnfaithfull doe.

L V. 29. Stand not in doubt. This clause answereth to the last sentence which is set downe in Matthew, Bee not carefull for the morowe. For Christ reprobeth an other fault, that men bending their will to prouide for themselves, would gladly imbrace fūe worlds. The worde which Luke vseth doth properly signifie to looke aloft, as wee doe commonlye say, to make long discourses: for the intemperature of our fleshe hath neuer enough, but that it would turne ouer the heauen & the earth a hundred times.

Hereof it cometh to passe, & they giue no place to God his prouidence. Therefore vnder this title is reprehended too much curiositie or carefulnes: because that through the same we procure our selues troubles without profit, and doe so become willingly wretches before the time. That Mattheue saith, *That the daye hath ynough with his owne griefe*, appertayneth to this purpose, that the faythfull shoulde temper their cares,

least

least they desire to provide beyond the boundes of their vocation. For as it is sayde, euerye care is not condemned: but that whiche wandereth throughe ouerthwarte and vnmeasurable compasses, beeyonde boundes.

**M A T. 33.** *First seeke the kingdome of God.* He brydeleth that too great care for foode by an other argument. For he reprooueth that grosse and slothfull neglecte, which the soule hath of the heavenly life. Therefore Christ teacheth vs, that it is preposterous, that menne being borne to a better life, doe wholly occupy themselues in earthly thinges: And whofoeuer shall esteeme of the kingdom of God as the best, wil not exercise himselfe in providing for his lyuing, but moderatlye: neyther is there any thing fitter to bridle the wantonnesse of the flesh, that it triumph not in the course of this present life, then the meditation of the heavenly life.

The word *righteousnesse* may as well be referred to God, as to his kingdom: for we know that the kingdom of God consisteth in righteousness, that is, in spirituall newnesse of lyfe. VVhen he saith, that other thinges shalbe ministred, hee meaneth those thinges, which belonge to this present life, are to be placed in the second place, and so ought to be set after, or vnder the kingdom of God.

**L V. 32.** *Fear not my little flocke.* VVith this sentence Christ confirmeth that hope, whereunto hee exhorteth his disciples: for how can God deny vile and corruptible meate to his, whom he hath adopted to be heires of his kingdom? And purposely he calleth his by the name of a little flock, least they should therefore think themselues to be of lesse account with God: because that through their fewnesse, they are nothing accounted of before the world. The word which he vseth, signifieth, that eternall lyfe doth flow vnto vs out of the fountaine of his free mercy. To this purpose also appertaineth the word of *giving*. And when Christe witnesseth openly, that God hath giuen vs a kingdom, and that for no other cause, but for that it so pleaseth him: it is heereby more then manifest, that it is obtained by no desertes or workes. Therefore so oft as the Lord raiseth vs vp to the hope of eternall lyfe, we must remember that wee maye not feare the want of dayly foode.

## Matth. 7.

1. Iudge not, that yee be not iudged.

2. For with what iudgment yee iudge, yee shall be iudged, and with what measure yee meate, it shalbe measured to you againe.

3. And why seeest thou the moate, that is in thy brothers eie, and perceivest not the beam that is in thine own eye?

4. Or how sayst thou to thy brother, suffer me to cast out the moat out of thine eye, and behold a beame is in thine own eye?

5. Hypo-

## Marke. 4.

24. VVith what measure ye meate it shal be measured vnto you.

## Luke. 6.

37. Iudge not, and yee shal not be iudged: condemne not, and ye shal not be condemned: forgive, and yee shal be forgiven.

38. Give, and it shal be giuen vnto you: a good measure, pressed downe, shaken togeather, & running ouer shal men giue into your bosom: for with what measure yee meate, with the same shal men meate to you againe.

41. And why seeest thou a moat in thy brothers eye: and considerest not the beame, that is in thine owne eye.

42. Either



3. Hypocrite, firste cast out the beame out of thine owne eye, and then shalt thou see cleerely to cast out the mote out of thy brothers eye.

42. Eytlier howe canst thou say to thy brother: brother, let me pull out the mote, that is in thine eye, when thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame that is in thine owne eye first, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

1. Judge not. Christe dooth not in these words preciselye restraine from iudging: but his will was to heale that disease, whiche is settled almost in all. For we see how al menne doe flatter and spare themselves, and euery man is a feure censor against others. And there is a certaine sweetenesse in this sinne, so that there is almost no man that ycheth not with a desire to enquire out other mens faultes. All menne doe confesse that it is a mischief intolerable, that they which spare themselves in their owne sinnes, should be so malicious against their brethren. And in times past prophane men did also condemne it by many proverbes: yet it continued in all ages, and also remaineth at this day: nay, there is added to it an other plague worse then that, that the most parte by condemning others, seeke to get themselves further libertie of sinning. This wicked dellyght in biting, carping, and slaundering doth Christe refraine, when hee saith, *Judge not*. Neither ought the faithful to be so blind, that they should discern nothing: but only that they should bridle themselves, that they be no more desirous to iudge then is meete. For it cannot bee otherw ise but that whosoever desireth to be iudge of his brethren, should be too extreame and rygorous. There is the like sentence in Iames, bee not manye maisters. Yet he doth not restraine nor withdraw the faithfull from executing the office of teaching: but he forbiddeth them to desire honour ambitiously. Therefore to iudge, doth signifie as much as to enquire curiously into other mens deedes. But first this disease doth alwayes drawe with it this sinne, that we condemn euery light offense, as though it were a most grievous faulte: then it breaketh out into a peruerse boldnes; so that we doe proudly iudge ill of euery matter, although it may be taken in good parte.

Now we see to what purpose Christes counsel tendeth: that is, that we be not to desirous, or ouerthwart, or malicious, or els curious in iudging our neighbours. But he that iudgeth by the word and law of the Lorde, and directeth his iudgement according to the rule of charitie, dooth alwayes begin his iudgement at himselfe, he doth obserue the right maner and order of iudging: whereby it appeareth howe wickedlye they abuse this testimonie of this moderation, which Christe setteth downe, vnder which pretence they desire to take away all difference of good and euil. For it is not onely lawfull for vs to condemne and reprove all sinnes, but also necessary: except we wil wrangle with God himselfe, and abrogate his lawes, cut down his iudgements, and ouerthrow his throne of iudgement. For his wil is that we should declare his iudgment, which he pronounceth of the deedes of menne, wee must onely retaine that modesty, that he may remaine the onely lawgiuer and iudge.

*Least you be iudged.* he denounceth a punishment againste those rygourous censors, which so much desire to sift out the fautes of others : that is, it shall come to passe, that they shall bee nothinge gentler entreated of others, but they shall finde the same extremite exercised againste themselves, which they haue executed againste others. As there is nothing more deare or precious to vs then our name; so there is nothing more sharpe and bitter, then to be condemned and subiect to the reproaches and infamie of menne: and through our owne faulte wee procure, our selues that, which we of our owne nature doe so much abhorre. For which is hee amongst many, which doth not search more narrowly into other mennes deedes then is conuenient? whiche dealeth not hardlyer with light offences? which dooth not more ouerthwartly improve that which is of it selfe indifferent? And what is this els but to doe our diligence, to prouoke God to be a reuenger against vs, that hee againe maye repay the like to vs. And though this be done by the iuste vengeance of God, that they should againe be punished, which haue iudged others: yet the Lord doth execute this punishment by menne. For the iudgement of Chrysostome and others, which referre it to the life to come is wrested. For as Iesaias 33. 1. threatneth that they shall be spoyled, whiche haue spoyled others: so Christ meaneth that there shall not wante reuengers, whiche shall punish wicked and slanderous menne with the lyke poison or rigor. If that menne cease, so that they escape pnnishment in the world, which haue bene too desirously bent to condemne their brethre, yet they shall not escape the iudgment of God.

In Luke there is sette downe a promise: Forgiue, and yee shall bee forgiven: giue, and it shall bee giuen vnto you, the meaning whereof is, that the Lorde will bring to passe, that hee that sheweth himselfe louing, gentle, and right towards his brethren, shall feele the same gentleness of others towards himselfe, so that hee shall bee handled gentlye and friendlye of others. But that which often falleth out to the children of GOD, to be recompensed with a moste vniuste rewarde, so that they are oppressed with many vniust slaunders, when as they haue hurte no mannes name, but haue spared the fautes of their brethren, dooth not disagree with this sentence of Christe. For wee knowe that those promises, which apperteine to this present lyfe, are not perpetuall, nor without exception.

Also though the Lorde suffereth the innocency of his children to bee oppressed, and almoste ouerwhelmed: yet withall hee fulfilleth that which hee speaketh in an other place, that their vprightnesse shall shine as the morning. So his blessinge alwayes exceedeth all their vniuste slaunders. For so hee maketh the faythfull subiecte to vniuste reproaches, that at the length hee maye shewe forth the goodnesse of theyr cause.

Furthermore, the faythfull ones, howsoever they desire to execute that, whiche is ryght towards theyr brethren: yet because they are sometye caryed with extreame rigour againste their brethren, whiche either are innocent, or are not so much to bee blamed, they prouoke through their owne faulte the lyke iudgement against themselves. And though it may be imputed to the ynthankfulness of the worlde, that they

they doe not receiue measure pressed downe and running ouer: yet certeinlye they muste in parte impute it vnto themselues: beecaufe there is no manne that hath so lyberally nourished his brethren, as hee ought.

3. *VVhy seest thou a mouste.* Hee dooth expressly reprove that faulte, which the Hypocrites doe commonlye commit. For when they are too quicke sighted in discerning other mennes faultes, and they doe not onlye amplifie them seuerely, but almost tragically, they cast their own offences behynde them: or els they are so wise in making them to seeme lesse, that euen in the moste grosse offence they desire to seeme excusable. Therefore Christ reproveth both the offences, too curious searching, which groweth of the want of charitie, while wee will too scrupulously seache out the sinnes of the brethren, and the sparing flatterie, wherewith we couer and nourish our own sinnes.

M A T. 7. 6. *Giue yee not that which is helpe to dogges, neither caste yee your pearles before swine: least they tread them vnder their feete, and turning againe all to rente you.* There is no cause why I should often rehearse, that Matthew setteth downe manye shorte sentences, which are not to be read: as in one text depending vppon an other. For this doctrine doth not depend vppon that which went before, but is altogether of an other matter. For Christ admonisheth his Apostles, and in their person all the preachers of the Gospell, that they shoulde preserve and keepe the treasure of the heavenly wisdom onely for the sonnes of God, and that they should not throw it forth to the vnworthy and prophane contēners of God. But here ariseth a question: for afterwarde hee commaundeth them to preach the Gospell to euery creature.

And Paule saith, 2. Corinthians, 2. 16. that his preaching is to the reprobate a sauour of death. And there is nothing more certaine, then that God commaundeth it daylye to bee proposed as a testimonie to the vnfaithfull, that they might be therby made the more inexcusable: I answer, becaufe the ministers of the Gospell, & they that are called to the office of teaching cannot discern betweene the children of GOD and swine, it is their partes to offer the doctrine of saluation generally to all. For although that at the first they shall see many stubborne and vnape to bee taught: yet charitie dooth not suffer vs presentlye to accounte of them, as castawayes and losse: for this is to be considered, that Christe calleth dogges and hoges, not all menne, that are wicked or voyde of the feare of God, and without true godlynes: but them which by certein tokens doe shew a stubborne contempt of God; so that the disease may appeare incurable.

In an other place Christe opposeth dogges against the electe people of God, and them of the housholde of faith, when he saith, it is not good to take the childrens bread, and to giue it vnto dogs: and here he vnderstandeth dogges & swine, which being too corrupted with a wicked contempt of God, wil not admit nor abide any medicine. Heereby it appeareth how wickedly they do wrest the words of Christ, which think that he restraineth the doctrin of the gospel, to those only, whiche are apte to be taught, & wel prepared. For what shuld be done, if the godly teachers shoulde call no manne, but him that now by his obedience preuenteth

the grace of God? but by nature wee all are rather wicked, and bente to stubbornesse: VVherfore the remedie of saluation is to be denied to none but them that doe filthily refuse the same offered vnto them, that it may appeare that they are reprobate, and damned of them selues: as Paule speaketh of Heretikes, Tit. 3. 11. But there are two causes. why Christe forbadde that his Gospell should be proposed to the desperate contemners. For it is a manifest profanation of the misteries of God, if wee submitte them to the reproachfull skornes of the wicked. Christe also minded to comfort his disciples, that they should not cease to bestowe their labour in teaching the Gospell to the electe of God, though they should see the same ouerthwartly refused by the wicked and prophane menne: as if he should haue sayde, least this incomparable treasure shuld waxe vile, and be of no account, the swine and dogges are to be dryuen from it. But these titles are to be noted, wherewith he adorneth the doctrine of saluation. Christ calleth it a holye thing, and compareth it to pearles. And heereby we gather how much wee ought to esteeme of it. *Least they tread it vnder their feete.* Christe seemeth to make a difference betweene swine and dogges: attributing a beastly dulnesse to the swine, & madnesse to dogges. And certainly experience teacheth, that there are two such sortes of contemners of God. For example sake: whatsoeuer is spoken in the scripture of the corruption of mans nature, of free iustification, of eternall election, many turne it either to carelesnesse, or to the wantonnesse of the flesh, such are aptly and worthily accounted swine. And others do rend the doctrine and the ministers of the same, with sacriligious raylinges: as though it shoulde ouerthrow the desire of well doing, the feare of God, and all care of saluation. Therefore though christ doth by both the names signifye the vncurable enemies of Gods word of God; yet by these two similitudes he bricflye sheweth what some of them doe differ from others.

## Matth. 7.

7. *Aske, and it shal bee giuen you: seeke, and yee shall finde: knock, and it shall bee opened vnto you.*

8. *For whosoever asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.*

9. *For what man is there among you, which if his sonne aske him breade, would giue him a stone?*

10. *Or if hee aske fish, will hee giue him a serpent?*

11. *If*

## Marke.

## Luke. 11.

5. *And he sayde vnto them, which of you shall haue a friend, and shall goe to him at midnight, and say to him: friend, lend me three loaves?*

6. *For a friend of mine is come out of the way to me, and I haue nothing to set before him.*

7. *And hee within should answer, and say, trouble me not, the dore is nowe shutte, and my children are with mee in bedde: I cannot rise to giue them thee.*

8. *I say vnto you, though hee would not arise & giue him, because he is his friend, yet doubtlesse, because of his importunitie, he would rise, and giue him as many as hee needed.*

9. *And*



11. If yee then which are euill canne giue to your children good giftes, howe much more shal your father which is in heauē, giue good thinges to them that aske him?

9. And I say vnto you, Aske, and it shalbe giuen you: seeke, and yee shall finde: knocke, and it shall bee opened to you.

10. For euerye one that asketh, receyuethe: and hee that seeketh, findeth: and to him that knocketh, it shalbe opened.

11. If a sonne shall aske breade of anye if you, that is a father, will hee giue him a stone? or if hee aske a fish, will he giue him a serpent?

12. Or if hee aske an egge, will hee giue him a scorpion?

13. If yee then which are euill canna giue good giftes vnto your children, howe muche more shall your heauenlye Father giue the holye Ghoste to them that desire him?

7. *Aske.* This is an exhortation to prayer: and because that in this exercise of godlines, which we should haue an especiall care of, we are so slowe and slouthfull, Christ vrgeth the matter by speaking it three manner of wayes. For his speech is not in vaine, when he saith *aske, seeke, knocke*: but he applyeth himselfe to stirre vp our slouthfulness, least the doctrine should waxe colde. To the same purpose also beelonge the promises which are added, *ye shall finde, it shall bee giuen you, and it shalbe opened to you.* For nothing shall better encourage vs to pray, then a certaine assurance of obtaining. For it cannot be that they shuld pray diligently, that doubt: yea prayer, without fayth, is but a vaine and sporting ceremonie. Christe therefore that he might effectually stirre vs vp to this parte of our dutie, he doth not onely commaund vs what we ought to do: but promiseth that our prayers should nor be in vaine. And this is diligently to be noted: first, that we might know that this lawe of prayer is appoynted and prescribed vnto vs, that we might be certainly perswaded, that God is so mercifull to vs, that he wil heare our desires. Then, so oft as we prepare our selues to prayer, or as oft as we feele that wee are not earnest enogh in this desire to pray, that we should remember this so louing a bidding, wherein Christe testifieth vnto vs God his fatherly affection. So it shall come to passe, that euery of vs enioying the grace of Christ, may boldlye pray, and freely call vpon God, as Paule teacheth Ephes. 3. 12. And because we are more ready to distrust then is meete, Christe repeateth the promise in diuerse wordes, that he might also reprove this fault. But hee vseth the Metaphor of seeking, because that wee thinke those thinges which wee haue neede of to be farre from vs: and of knocking, because that the fancies of our flesh do imagine, that those thinges are shutte vp from vs, which we haue not ready at hand.

8. For whosoeuer asketh, receiueth. Some thinke it is a prouerbe gathered of the common trade of lyfe: yet I doe more willingly encline to the contrary

trary parte: for that Christ offereth the fauour of the father to them that pray: as if hee should haue saide, God is willing and ready to heare vs, if that we pray, & that there are great riches layd vp for vs, if  $\text{\textcircled{p}}$  we do aske them. By which words he declareth that they do suffer iust punishments for their slouthfulnesse, which wanting things necessary, doe not seeke this remedie for their want.

It is certene, that often when the faithfull doe sleepe, G O D waketh for their saluation, that he may preuent their requestes. For there is nothing more wretched then we are, if in so great a weakenes, or rather a slouthfulnesse, he should waite for our prayers, if hee should not looke vpon vs in so much carelesnesse of vs. Nay, he is not perswaded by any other then by himselfe, to giue vs sayth, which should preuent our prayers both in order and in time. But because Christe speaketh heere to his disciples, hee dooth onely teach how the heavenly father would make vs partakers of his giftes. Therefore, although he doth giue vs all things freely, yet that he might exercise our faith, hee commaundeth vs to pray, that he might graunt to our requestes, those things, which come of his owne goodnes.

9. *What man is there among you.* This is a comparison from the lesse to the greater. First, Christ opposeth the malice of men to the great goodnesse of God. And selfe loue maketh vs malitious: for while eury man is too much addicted to himselfe, hee despiseth and neglecteth others. But fatherly loue ouercommeth this fault, so that menne forgettinge themselves, doe more lyberally bestow vpon their children. And from whence proceedeth this, but because that God, from whom all fatherlynesse descendeth, Eph. 3. 15. powreth this portion of his goodnesse into their heartes? If that a few drops of loue in manne doe so much preuaile to doe well, what is to be hoped for out of the sea it selfe, which canne neuer be drawne drye? Can God himselfe bee strait, which doth so open the heartes of menne? yet heere must bee considered that sayinge of Iesaias 49. 15. Although a mother should forgette her children, yet the Lorde will be lyke himselfe, so that he will alwayes shew himselfe to be a father.

12. *Good giftes.* Christe did of purpose vse these wordes, leaste that the saythfull in prayer shoulde lose the raine too much to fond and euill desires. VVe know how intemperate and presumptuous our fleshe is in this behalfe: for there is nothing that we do not aske of God: & excepte that hee yeeld to our folly, we frette and fume against him. Christ therefore maketh our requestes subiect to the will of God, that he shuld not giue vnto vs any thing, but that which hee knoweth profitable for vs. VWherefore let vs not thinke that hee hath no care of vs, so ofte as he graunteth not our requestes: because it is in him to iudge what is conuenient for vs.

But now, because all our affections are blinde, the rule of our prayer must be taken out of the word of God, neither are we meete to iudge of so weighie a matter. Therefore, whosoever desireth to com to G O D with faithfull prayer, let him learne to bridle his heart, that hee aske not any thing, but according to his will, as Iames teacheth, 4. 3. of his Epistle.

Luke in the laste clause for *good gifts*, placeth the holy Ghost, not excluding other benefites, but shewing what is especially to be desired. For that ought alwayes to be in our minde, seeke first the kingdom of God, and other things shal the be ministred vnto you. VVherfore it behoueth the children of God, to that ende that they might prepare themselves rightlie to prayer, to put of earthly affections, and to ascend to the meditation of spiritual life. And so it shal come to passe, that they shal make lesse account of meat and cloath, then of the seale and pledge of their adoption: But when God shall giue so precious a treasure, he will not deny others that are lesse.

L V. 5. *VVhich of you shall haue a friend.* Luke addeth this similitude, whereof Matt. maketh no mention, & the meaninge is: there is no cause why the faithful shuld faint in their heartes, if they do not presentlie obtaine their desires, or if that seeme harde to be obtayned, which they doe desire. For if importunitie of demanding doth wreste out of men that, which they woulde not willingly doe, there is no cause why we shoulde doubt, but that God wil be entreated of vs, if wee constantly continue in prayer, and that our mindes either through delay or difficultie waxe not weary.

Matth. 7.

12. *Therefore whatsoever ye would that men shoulde doe to you, euen so doe ye to them: for this is the law and the prophetes.*

13. *Enter in at the streight gate: for it is the wide gate and broad waye that leadeth to destruction; and many there be, which go in thereat,*

14. *Because the gate is streight, and the way narrow, that leadeth vnto life, and few there be that finde it.*

Mark.

Luke. 6.

31. *And as ye would that men should doe to you, so doe ye to them.*

It is in vaine to shew how this dependeth of the former, sith that often in such shorte sentences, these clauses doe abounde. I sayde beefore, that Matthew doth not reporte one onely Sermon of Christes: but out of diuerse sermons hee gathereth the summe of the doctrine. Therefore this sentence is to be read by it selfe, wherein Christ instructeth his disciples to equitie, and setteth downe a shorte and an easie definition of the same: that wee might know that so many contentions doe reigne in the world, and that men do hurt one an other so many waies, for no other cause, but because that wittingly & willingly they tread equitie vnder their feete: and yet euery one would haue the same streightly obserued towards himself. VVhere it standeth vpon our own profit, there is none of vs that cannot distinctly & subtilly declare what is right. Therefore sith al mē do shew themselves ready teachers of righteousness for their own comoditie: how commeth it to passe, that the same knowledg is not ready, whē either the profit or the losse of other men cometh in questiō: but because we are onely wise for our selues, & no man provideth for his neighbours. And not so onely, but maliciously, and of set purpose, we close our eyes at the rule of equitie, which shineth in our heartes.

Therefore Christ teacheth that euery man may be a rule vnto himselfe of iust and vpriight dealing towards his neighbours, if he would perfourme that to others, which he requireth to be done vnto himselfe. So he confuteth all vaine pretenses, which menne imagine to couer, or to counterfeit their owne vnrighteousnesse. For without doubt perfect equitie should reigne amongst vs, if we were as faithfull working (that I may so speak) disciples of charitie, as we are ready teachers to haue others to doe to vs.

*For this is the law and the Prophetes.* Christ doth not meane that this one poynt of doctrine is onely deliuered in the law and the Prophetes: but whatsoeuer is there commaunded concerning charitie, and what lawes and exhortations are there set downe for the maintenaunce of righteousness, are all referred to this purpose. The meaning therefore is, that hee satisfieth the second table, if hee shew himselfe in that sort to others, as he desireth others should shew themselves to him: as if he should haue saide, there should be no neede of long and tedious disputations, if this simplicitie were maintained, and menne should not with a preposterous loue of themselves blot out that equitie, which is engrauen in their heartes.

13. *Enter in at the strait gate.* Because there is nothing more against the flesh, then the doctrine of Christ, no man shall at any time well profite in the same: but he that learneth to gather his owne senses and all his affections as into a narrow straite, that they may keepe themselves within those straites, in which the heauenlye maister brideleth our wantonnesse. Because menne doe willingly flatter themselves, leape and runne out of order: therefore Christe dooth here admonish his disciples, that they should prepare themselves, as to a strait and thorny iourney. But because it is hard to restraine our lustes from this vnbridede and wandring folly, he mittigateth this bitternesse with a comfortable reward, when hee saith, by the narrow gate and way we enter into life.

Againe, least being caught with the baighes of a lycentious and a dissolute life, wee shoulde wander whither the pleasure of the flesh doth draw vs: he saith, that they doe runne headlong to death, which hadde rather goe through the wide way and broad gate, then to goe through the straites, which lead to life. But he saith expressly, that many do runne through the wide way: because that men doe ouerthrow one another, by peruerse and euill examples. For whereof commeth it to passe, that all menne doe wittingly and willingly without all care, caste themselves headlong: but because they doe not thinke that they shall perishe while they perishe with a great companye? And on the other side, the small number of the faithfull dooth make many carelesse: for we are hardlye brought to renounce the worlde, and to frame our selues and our liues after the maners of a fewe. For wee thinke it an absurd thing to pull vs from the multitude, as if wee were not a parte of mannekinde.

But though the doctrine of Christe dooth holde vs as bondmenne, bringeth our lyfe into a streight way, seperateth vs from the multitude, and ioineth vs to a few companions: yet this straightnes ought to be no hinderaunce vnto vs, that wee shoulde anye whitt the lesse strue after life.

But



But it doeth sufficiently appeare by Luke, that Christe sayde this at an other time, and not then when hee vttered those paradoxes of the blessed life (which we haue sene before,) and deliuered to them an order of prayer. And that is it which I haue touched so oft. Those things which are set downe by the other Euangelistes, according to the order of the hy storie, are gathered together by Mathewe into one summe, that so it myght the better appeare, howe Christ instructed his disciples. Therefore I thought it meete to adde all the place of Luke which agreeth to this matter. For when I shall diligently admonish the readers of the course of time which Luke obserueth, I hope they will graunt me pardon if in gathering the doctrine I be not more curious then Mathewe.

Mathewe.

Marke.

Luke 13.

23. Then sayd one vnto him, Lord are there fewe that shalbe saued? And he sayd vnto them,

24. Striue to enter in at the straighe gate, for many I say vnto you, will seeke to enter in, and shall not be able.

23. Then sayde. Although Mathew rehearseth this answere of Christ in one texte, with other sentences spoken to the people, yet I thinke that he had occasion geuen him to speake this, by this present question. Furthermore, the occasion that moued that this question shoulde bee asked semeth to be, because that Christ who professed himself to be the author of life, could scarce gather him a few disciples. And he might seme to condeñe the whole Church, a smal company of men only excepted. But outwardly the whole people which regarded not the doctrine of Christ, but refused him altogether, seemed to bee adopted of God as heires of life. And we oftentimes doe doute the same, so ofte as we beholde the ouerthwart estate of the world. VWhat meaneth thys, that the greater parte foloweth a way contrary and disagreeing to the gospel? Therfore Christ speaking to all, exhorteth them to striue to enter in at the straighe gate. By which woordes Christ meant to drawe his disciples from foolish curiositie, which hindereth and staieth many, which looke aboute whether any other doe ioyne themselues to them, as though they woulde not bee saued but with a great companie. In that he commaundeth to striue or to endeouour, hee meaneth that they cannot come to euerlasting life wythout great and many difficulties. Therefore lette the faithfull rather bestowe their studie vppon this, then be too curious about the multitude that go astray.

24. For many will seeke to enter. Thys is therefore added, least we should be deceiued wyth a vaine hope, as if many companions shoulde helpe vs. For as flesh is gladde to flatter it selfe, many doe promisse themselues an easie way to life, which in the meane season doe please themselues wyth euery thing. So others do againe deceiue others, that they sleepe in a wicked securitie. Christ that he might shake off such delights from his disciples, affirmeth that they shalbe excluded, which promisse now vnto them selues a certaine possession of life.

Mathewe.

Marke.

Luke 13.

25. When the good man of the house is risen vp,  
O. S. and

and hath shutte to the doore, and ye begin to stande without, and to knocke at the doore, saying: Lorde, Lorde, open to vs, and he shall answere, and say vnto you, I know you not whence you are,

26. Then shall yee begynne to say, wee haue eaten & drunke in thy presence, and thou hast taught in our streetes.

27. But he shall say, I tell you, I knowe you not whence you are: depart from me all yee workers of iniquitie.

28. There shall be weeping and gnashing of teethe, when ye shall see Abraham & Isaac, and Iacob, and all the Prophets in the kingdom of God, and your selues thrust out at doores.

29. Then shall come many from the East, and from the West, and from the North, and from the South, and shall sit at the table in the kingdom of God.

30. And beholde there are laste, whiche shall be first, and there are first, which shalbe last.

25. *VWhen the goodman of the house is risen.* Although these things were spoken after at another time, as I sayd euen now, yet I had rather to haue respecte of the doctrine then of the time. For this is no small helpe to the vnderstanding, if those may be red together in one text, which do agree together in one sence. Because that Christ had affirmed that the gate is not opened to many which desired to enter into heauen. Nowe he sayeth that they shal profit nothing, although they occupy a place in the church: because that God shall at length rise in iudgement, that he maye exclude out of his kingdom, all them that vsurpe a place amongst them of his housholde. And he vseth the similitude of a housholder: who if he vnderstoode that some of his wicked and wanton seruantes should steale out by night, and leaue the house open to theeues: he himselfe ariseth & locketh the gate: and will not lette in those wandering and nighte straying men, which do out of season wander by the high wayes. Further, in these wordes he admonisheth vs to take occasion while it is offered. For so long as the Lord calleth vs vnto him, we as it were haue a gate sette open for vs into heauen: but the greater part doth not vouchsafe to stirre a foote. Therefore Christ pronounceth that the gate shall at the length bee shut, and so they shalbe in danger to be shut out which waite for companie.

26. *Thou hast taught in our streetes.* Christ expresly excepteth, that it shall profite the Iewes nothing, that he came neare vnto them, and that he familiarly offereth himselfe that they shoulde enioy him, except they aunsweare at the day when they are called. But he doeth not prosecute that similitude. For, speaking of a housholder, hee doeth plainly without a figure declare himselfe to bee the iudge: and this doeth not agree to any other then vnto himselfe. Thou hast taught in our streetes: that is, that the Iewes shoulde not through their negligence lose that saluation which they might now obtaine.

28. *VWhen yee shall see Abraham,* VWhen as the Iewes had nothing like vnto

vnto the holy fathers, yet they woulde vainly bragge of that stocke, neither was there any thing so vsuall amongst them, as to abuse the title of the Church: Christe testifieth that this degenerate people, which departed from the faith and Godlinesse of the fathers, are estranged from the kingdome of God. And heerein is contained a secrete reproofe, because that they which desire to haue companions in seeking saluation, did not rather endeouour to adioyne themselues to Abraham, the Prophettes, and the holy fathers, then seeke about for their equals, which by their examples were fallen farre out into innumerable corruptions. As if he shoulde haue sayde, if you doe nowe neglecte to enter in at the straighte gate, because the multitude of them which goe astray doeth come behinde you, doe you not see howe you are seperated from the company of the faithfull, while you dee linke your selues to the company of the vnfaithfull? If that the sight of the worlde doeth nowe blinde your eyes, this slouthfulnesseth shalbe taken from you at the last day, but too late. For then you shall knowe that you and your like are straungers from the kingdom of God, and that you haue not any thing common with Abraham.

29. *They shall come from the East.* It is an amplification gathered heereof, that the Iewes being reiectet (which thought themselues only to be the lawfull heires of God) the Gentiles shoulde bee sette in their place, that they may receiue the life promised to Abraham and his stocke. And hee opposeth the Gentiles against them, that he might pricketh them forward as with a godly ienaloulie to faith. Euen as Paule Romanes 11. 14. wryteth that it shoulde be an ornament of his ministerie, if hee mighte prouoke them of his owne countrey and flesh to suche an emulation. And so it was necessary that the Iewes shoulde be pricked when as they pleasing themselues too muche, did proudly contemne God and all his giftes. But because that Mathewe hath this sentence againe a little after, I doe nowe touche the same the more sparingly.

30. *Beholde there are last.* Christ vseth these woordes oftentimes, as wee shall see other where, but in a diuers sence. In this place hee meaneth nothing else but to ouerthrowe the vaine confidence of the Iewes: which when all the worlde was forsaken, were chosen of God, being placed in this dignitie, imagined that God was bounde to them: For thys cause Christ telleth the that their los shalbe shortly altered, so that the Gentiles which were then as outcastes should haue the chiefe rounthe: And the Iewes being put from their honour, shoulde not holde the lowest corner in the Church.

Mathewe 7.

33. Beware of false Prophetes; whiche come to you in sheepes clothing, but inwardly they are rauening wolves.

36. Ye shall know them by their fruites, doe menne gather grapes of thornes? or figges of thistles?

37. So euery good tree bringeth forth good fruit, and a corrupt tree bringeth forth euill fruit.

38. A

Marke.

Luke 6.

43. For it is not a good tree that bringeth forth euill fruit: neither an euill tree, that bringeth forth good fruit.

44. For euery tree is known by his owne fruit: for neither of thornes gather menne figges, nor of bushes gather they grapes.

45. A

12. *A good tree cannot bring forth the euill fruite : neither can a corrupt tree bring forth good fruite.*

19. *Euery tree that bringeth not forth good fruite, is hewen downe and cast into the fire.*

20. *Therefore by their fruites yee shall knowe them.*

45. *A good man oute of the good treasure of his heart bringeth forth good, and an euill manne out of the euill treasure of his heart, bringeth forth euill, for of the abundance of the heart his mouth speaketh.*

15. *Beware.* Christ teacheth in these woordes that his Church should be subiect to diuers deceits, and therefore it woulde be daungerous least many should fall from the faith, except they bent theselues to take hede. VVe know how ready men are to vanitie, and so they doe not onely of nature desire to be deceiued, but al men seeme to be wise to deceiue them selues. And Sathan also a woonderfull craftes man in deceiuing, ceateth not to lay snares wherein he may entangle the simple and vnwarie. But the Iewes did hope that they shoulde haue a pleasant estate vnder the kingdome of Christ, free from al trouble and vexation. Therefore he admonisheth his disciples, if they desire to stand fast, that they shoulde prepare themselues to auoide the subtil sleights of Sathan. For it is the wil of the Lord (as I haue already sayd) to exercise his church with continuall warfare in this worlde. VWherefore, that we may continue his disciples vnto the ende, it sufficeth not onely that we be taught, and that we submit our selues to be gouerned by his worde: but because that we shall be daily assaulted by Sathan, it is necessary that our faith be armed to resist. And it is the chiefest thing, if we suffer our selues to be gouerned of the good and faithfull ministers of Christ: but because that on the contrary side there doe arise false teachers, except we doe watche diligently, and be armed with constancie, we shall be easily led from the flocke. To this purpose also pertaineth that saying of Christ, Iohn 10. 3. The sheepe doe heare the voice of the shepheard: and they will not heare a stranger, but flee from him. VWhereby we also gather that there is no cause why the faithfull shuld be discouraged in their mindes, or troubled, while the wolues doe breake into the folde of Christ: while the false Prophets do endeuour with false doctrines to ouerthrowe the pure faith of Christ, but they ought rather to be stirred vp to sette diligent watch. For Christ doeth not in vaine bidde vs beware, wherefore if our owne slouthfulnes doth not circumsuet vs, we shal easily escape al his deceits. And certainly without this hope we should not be bolde nor courageous to take hede, VWhen we know now that the Lord wold not haue deceiued vs by the inuasions of Sathan, lette vs goe forward without feare, asking of him the spirite of discretion, by whom as he sealeth the beleefe of his truth in our hearts, so, that he would reueale the deceits and subtleties of Sathan, least we be deceiued. VWhen Christ sayeth they come in shepes clothing, which are inwardly rauening wolues: hee meaneth that they wante not faire pretences, if we doe not with wisdom list them throughly.

16. *By their fruites.* If this note of difference had not bene added, the authoritie of all teachers might without exception haue come in question. For if a deadly daunger were to be feared in the teachers, and that there were no meanes to auoide it, then all of necessitie should be suspected,



sted, and there should not be a better remeady, then for all men to *shutte* their eares. And we see prophane menne pretend this daunger, that they might without punishment reiecte all kinde of doctrine, the weake also and the rude doe stande in doubt. Christ therefore least that his Gospell and the syncre and faithfull ministers of the same should loose the reuerence due, commandeth that they should iudge of false Prophets by their fruites. VWherefore the Papists are too foolish and corrupt, which that they might stirre vppe enuie against vs, doe precisely cast foorth this sentence of Christe: beware of false prophets: and with their outcries, they make the simple, not knowing any cause why, rashly to abhorre vs. But it is necessary that who soeuer delireth to obey the counsell of Christe, should iudge wisely and discretely: for we doe not onely willingly confesse, that false prophets should be taken heede off, but we do also diligently and earnestly exhort the simple that they shoulde beware of them. Onely we admonish them, that according to the rule of Christ they doe first certainly knowe them, least the simple doe beare the punishment of their rashnesse in refusing the pure woorde of God: for there is great difference betwene carefull heede taking, and preposterous loathing. But the Papists doe too wickedly abrogate the commaundement of Christe, which by casting foorth a false feare, do driue the miserable soules from searching. Therefore let this be first considered, that they which through feare doe refuse or flee the doctrine whiche they knowe not, doe therein wickedly, and make small accounte of this commaundement of Christe. Now remaineth to be seene, what fruits Christ noeth, and in my iudgement they are deceiued which restraine it to the life. For this triall were very vncertaine, when as the moste wicked deceiuers doe imitate a moste fained holinesse, and also pretende I knowe not what shewes of moste straight life. I graunt that their hypocrisie shall be at the length reuealed, because there is nothing more hard then to counterfeite vertue. But Christ woulde not submit his doctrine to so vnrighteous and base a iudgement, that it should be measured by the life of men. Therefore vnder their fruites he comprehendeth the maner of teaching, and that is the chief. For thereby Christ prooueth that he was sent of God, because he seeketh not his owne glory, but his fathers which sent him. Iohn 7. 18. If any do object that fewe haue that capacitie geuen them to iudge good fruits from euil, I aunswere as I sayde euen now, that the faithfull when neede is, shall neuer wante the spirit of discretion, so that they distrust in themselves, and bidde their owne vnderstanding farewell, and giue themselves wholly to be gouerned of him. In the meane while let vs remember that all doctrines are to be brought to be tried by the worde of God, and therefore to be ruled by the analogie of faith in iudging false prophets. Then must be considered what God enioyneth to his Prophetes and ministers of his woorde, for thereby may their faithfulness be easily discerned. As for example sake, if we propose vnto vs those things which Paule requireth in Bishops, that onely description shal suffice to condemne the whole dunghill of Poperie: for the popish sacrificers seeme to do their diligence to sette vppe a contrary shew. VWherefore it is no meruaile if they forbid men to iudge of false prophetes. But this place doeth evidently shewe that titles are nothing to be accounted off, no, nor the calling it selfe is of any estimation, except they be called pastors, and being called to the of-  
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face of teaching, do faithfully follow their calling. *Do men gather.* By those Prouerbes which were then commonly vsed, and receiued by the consent of all men, doth Christ prouue that no man can be deceiued by false prophets, but he which wil willingly be blinde. Because the fruits do openly make triall which are the faithful seruants of God, and the false labourers, euen as the fruites doe shew the tree. The sentence in Luke seemeth to be generall, whereby Christ teacheth that euery man may be iudged by his fruits, as a tree is knowen by his fruit. For after he had set downe a reproofe against hypocrites, which see a moat in the eye of an other, not seeing a beame in their owne, hee presently addeth. *For an euill tree can not bring forth,* and that causall worde (*For*) seemeth to ioyne two sentences together. But because it is certaine that Luke in that sixth chapter, rehearsed diuers sermons of Christ, it may be also that he doeth briefly touch that which Mathew setteth downe more fully. Neither doe I rest vpon that causall aduerbe, which is oftentimes in other places superfluous, which may also appear by that clause: for Luke so cōcludeth this speech. *A good manne out of the good treasure of his heart.* Neither doe I doubt, but that Christ doeth plainly sette downe what maner of iudgement thys should be, which he commaundeth to be had by the fruits: that is, that the faithful shoulde diligently examine what fruit they bring forth into the worlde, which professe themselves to be the seruants of God: as if hee shoulde haue sayde, titles doe smally auaille, vntill hee that speaketh shall prouue in deede that he is sent from God: yet I do not deny but that this place may bee applied to the generall doctrine. And certainly the last clause, namely: *that of the abundance of the heart the mouth speaketh,* doeth reache further then to the false prophetes, seeing that is so common a prouerbe. If any doe obiecte that mennes tongues doe often lie, so that they speake best which are woorst affectionate: I answere, Christ doeth here teache simply, that which is moste commonly vsed. For althoughe hypocrites doe pretende one thing in wordes, which they doe neuer thinke in their heart: yet that letteth not but that the tounge may be aptly and very well called the figure or shewe of the minde.

## Mathewe 7.

21. *Not euery one that sayeth vnto mee Lord, Lord, shall enter into the kingdome of heauen, but hee that doeth my fathers will which is in heauen.*  
 22. *Many will say to mee in that day, Lorde, Lorde, haue we not by thy name prophesied? and by thy name cast out deuilles? and by thy name done many great woorkes?*  
 23. *And then will I professe to them, I neuer knewe you, departe from mee, yee that woorken iniquitie.*

## Marke.

## Luke 6.

46. *But whya cal ye me master, master, and do not thinges that I speake.*

21. *Not euery one that sayeth.* Christ stretcheth his speache further. Neither speaketh hee onely of false prophetes, which breake in amongst the flocke, to steale and to deuoure: but of hirelings, which vnder the countenance of shepherdes doe deceitfully thruste in themselves, and yet haue

have no affection of godlinesse. And although this doctrine comprehendeth all hypocrites what degree or place soeuer they are in: yet he doeth properly touche false teachers whiche seeme to excell aboute others. Neither doeth he direct his speache to them alone, that hee mighte wa-ken them out of their securitie, wherein they lie as drunken menne, but he also admonisheth the faithfull, that they geue not to suche disguised people, more then is meete. In summe, hee foretelleth that as soone as the doctrine of the Gospell shall beginne to bring forth fruite, so that it shall haue many disciples, there shall be many not onely of the common sorte which shall falsly and hypocritically geue their name to the Gospell, but also amongst the pastours, there shall be the same falsshood, so that they shall denie in deedes and life that which they professe with mouth. Therefore who soeuer desireth to be accounted amongst his disciples, he must doe his diligence that hee may sincerely and from his heart addicte himselfe to meditate newnesse of life. In Luke there is a generall reproofe, *But why cal ye me maister, maister.* But because that this corruption doth for the moste parte spring from dissembling teachers, and doeth the more easily spreade from them to the whole body: therefore in Mathew Christ doth namely inueighe against them. To doe the will of the father, doeth not onely signifie philosophically to frame their life and maners to a rule of vertues, but also to beleue in Christ, as it is sayd in Iohn 6.40. Therefore in these wordes faith is not excluded, but is established as the spring from whence the rest doe flowe.

22. *Many shall say vnto mee.* Christe citeth againe the hypocrites before his iudgement seat, as we sayd euen now out of Luke: for so long as they occupie a place in the Church, they doe partly flatter themselues, and also they doe partly deceiue others. Therefore he sayeth that there shall be a day wherein hee will purge his floore, and the weedes and chaffe shall be separate from the pure wheate. To prophesie in Christes name, is by his authoritie, and as it were by his gouernment to execute the office of teaching. For prophesie in my iudgement is taken in this place generally, as in 1. Corinthyans 14. he might haue simply vsed the woordes of preaching: but purposely he vsed that which was of greater estimation, that hee mighte the better declare that the outward profession is nothinge woorth, howe excellently so euer menne doe account of it. So to worke myracles in the name of Christe, is nothing else then to doe myracles by his power, aide, gouernment and leading. For although the name of woorkes is sometime restrained to one sorte or kinde of myracles, yet in this place and in many others, he noteth all myracles.

23. *I will professe to them.* By thys speache Christe seemeth to allude to the vaine boasting wherein hypocrites doe now at this day vaunt themselues, as if hee shoulde haue sayde, while they confessed mee with their tounge, they thought that they had discharged their duetie wel: and now a holowe confession of my name with their tounge is hearde. But I in like sorte confesse against them, that what soeuer they professe, is vaine and lying.

But what meaneth this confession of Christ, that he neuer accounted them amongst the number of his disciples: no not euen when they gloried that they were the pillars of the Church?

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Therefore hee commaundeth them to cease, which vnder a deceitfull title haue for a time stolne an vniust possession to their house. It seemeth that Paule tooke out of this sermon of Christe that which hee sayeth. 2. Tim. 2. 19. The Lord knoweth who are his, let euery one that calleth on the name of the Lord depart from iniquitie. For the first clause tendeth to this purpose, that the weake shoulde not fainte nor be troubled at the falling away of some, whose name was great and famous. For hee sayeth that they were neuer knowen of the Lorde, though they dailed the eyes of men with a vaine shew. Then he exhorteth all them which would be accounted amongst the disciples of Christ, that they should speedily withdraw themselves from iniquitie, least that Christ doe driue them away out of his sight, when he shall separate the lambes from the goates.

## Mathewe 7.

24. VVho soeuer then heareth of me these words, and doeth the same, I will liken him to a wise man which hath built his house on a rocke.  
 25. And the raine fell, and the floudes came, and the windes blewe, and beat vpon that house, and it fell not, for it was grounded on a rocke.  
 26. But who soeuer heareth these my wordes, and doeth them not, shall be likened to a foolish man which hath builded his house vpon the sande.  
 27. And the raine fell, and the floudes came, and the windes blewe, and beat vpon that house, and it fell, and the fall thereof was great.  
 28. And it came to passe when Iesus had ended these wordes, the people were astonied at his doctrine.  
 29. For he taught them as one hauing authoritie, and not as the scribes.

## Marke.

## Luke 6.

47 VVho soeuer cometh to me, and heareth my words, & doth the same I wil shew you to whom hee is like.  
 48. Hee is like a man which built a house, and digged deepe, and laide the foundation on a rocke, & when the waters arose, the flood beat vpon that house, and could not shake it: for it was grounded vpon a rocke.  
 49. But he that heareth and doeth not, is like a man that built a house vpon the earth without foundation, against which the flood did beat & it fel by and by, and the fall of that house was great.

24. VVho soeuer then. Because for the moste parte it is harde to discern the true professours of the Gospell from the counterfeite, Christ by an apt similitude sheweth wherein they differ most. For he proposeth two houses, whereof the one was built without a foundation, and the other had a good foundation. For when there was to be shew the same outward appearance in them bothe, the first being beaten with winde and stormes, or shaken with floods, doeth presently fall: but the latter shall stande fast vpon his sure foundation against all violence. Christ therefore compareth the vaine and windie profession of the Gospell, to a beautifull, but no sound building, which though it was sette vppe to the shewe, yet it was ready to fall at euery moment, because it lacked a foundation. Therefore Paul comandeth vs to be wel & thoroughly grouded in Christ, & to haue deepe



deepe rootes, least wee bee caried away at euery blaste. In summe, this is the purpose, true godlinesse cannot bee discerned from counterfaite holinesse, vntil an examination and trial do come: for temptations wherewith we are tried, are like to floudes and stormes, which doe easily beate downe vnstable mindes, whose lightnesse is not perceiued in a calme and quiet time. *Heareth these wordes.* The relatiue *These*, doth not note one kinde of doctrine, but the whole summe of doctrine. For the Gospell, except it be deeply fixed in our mindes, (hee sayeth) is like vnto a wall which is builde highe, and is strengthened with no foundation. Therefore it is as muche as if he shoulde haue sayd, that is in deede the true faith which taketh deepe rootes in the heart, and resteth vpon an earnest and a constant zeale as vpon a foundation, so that it yeeldeth not to temptations. But such is the vanitie of mans vnderstanding, they which dig and pearse not inwardly euen to the denial of themselues, doe build vpon the sande.

28. *VVhen Iesus had ended these wordes.* I vnderstande as well that sermone which he had when he descended out of the mountaine, as the rest of his doctrine which he had nowe vttered to the people. Therefore the meaning is, when as hee had in diuers places geuen a taste of his doctrine to the people, they were all amated, because that a certain new and vnwonted maiestie did drawe the mindes of men vnto him. *VVhat it is to teache with authoritie and otherwise then the Scribes were accustomed, I haue before declared.*

Mathewe 8.

Marke. 1.

Luke 5.

1. Nowe when he was come downe from the mountaine, great multitudes folowed him.

2. And lo there came a Leper, and woorthipped him, saying: mai-ster: If thou wilt, thou canst make me cleane.

3. And Iesus putting forth his hande, touched him, saying: I wil, bee thou cleane: and immediately his Leprosie was cleansed.

4. Then Iesus sayde vnto him: See thou tel no manne, but goe and shewe thy selfe to the prieste, and offer the gift which Moses commaunded, for a witnessse to them.

40. And ther came a Leper to him, beseeching him, & kyeled down vnto him, & said vnto him: If thou wilt thou canst make me cleane.

41. And Iesus had compassion, & put forth his hand, & touched him. & said to him, I wil: be thou clean.

42. And as soone as he had spoken, immediately the Leprosie departed from him, & hee was made cleane.

43. And after he had geuen him a straight commaundement, hee sent him away forthwith.

44. And saide vnto him, see thou say nothing to any man, but gette thee hence, and shewe thy selfe to the prieste, and offer for thy cleansinge those thinges whiche Moses commanded, for a testimonial vnto them.

45. And by and by he arose, and tooke vpe his bedde, and wente forth before them all, in so muche that they were all amased, and glorified God, saying: wee neuer sawe such a thing.

12. Nowe it came to passe as hee was in a certaine citie: behold there was a manfull of Leprosie, and when he saw Iesus, he fell on his face, and besought him, saying, Lorde: if thou wilt, thou canst make me cleane.

13. So he stretched forth his hand, and touched him, saying, I wil, be thou cleane, and immediately the Leprosie departed from him.

14. And he commanded him that he should tell it no man: but go, sayeth he, and shew thy selfe to the priest, and offer for thy cleansing, as Moses hath commaunded for a witnes vnto thee.

15. But so much more wist ther a same abroade of him: and great multitudes came together to heare and to be healed of him of their infirmities.

16. But he kept himself apart in the wilderness, and praised,

1. *VWhen hee was come downe from the mountaine.* Nowe Mathewe retourneth to the hystorie. He sayd before that Christ ascended into the mountaine: Then he gathered as into one heape many poyntes of the doctrine of Christe: and now he addeth, that when as he preached in the mounte, hee healed a certaine Leper. Marke and Luke doe reporte the same hystorie, though they doe not sette downe the time. Also the Godheade of Christe was shewed in the same, in so muche as with his onely woordes, and touching with his hande, he presently cured the man of his leprosie. But though this leprosie hadde beene an other kinde of disease, then that which is called *elephantiasis*: yet it appeareth plainly that it was harde to be cured. And if it had continued any long time, it was a rare exāple to haue any man healed of the same. But if wee graunt that Philitions coulde by the knowledge of their Arte haue holpe the same, yet it appeared in this myracle, that there was no helpe of man in it.

2. *Hee came and worshipping.* VVhat the Verbe doeth signifie, which they translate *to worship*, may easily be gathered out of this place. For the other two Euangelistes doe helpe vs well in the interpretation of it: of whiche Marke sayeth he kneeled downe, and Luke sayeth hee fell vpon his face. Therefore in his gesture, that is, in his kneeling, the Leper shewed a signe of reuerence. And we knowe that the Iewes did commonly vse worshipping, as the people of the East are much bent to such ceramonies. VVherfore many thinke that this Leper thought not to worship Christe with any diuine worshippe, but onely to salute him honourably as some excellent Prophet of the Lorde. But I doe not dispute with what affection hee worshipped Christ: but what he attributed to him I see, that is, that hee coulde make him cleane if he woulde. By which woordes hee witnesseeth that he acknowledged a diuine power in Christe. And when Christ answereth that he will, he sheweth that hee hath more attributed to him by manne, then is proper to manne. For it is necessary that he shoulde be of greate power, that shoulde restore menne to health: for whether the Leper beleueed Christe to be the Sonne of God, or that hee hadde this power giuen him as Moses and the Prophets: Yet hee doubteth not but that he hath in his hand and power the gift of healing. And that he speaketh vnder condition: If thou wilt thou canst, is not contrary to that assurance of faith, which God requireth in our prayers: neither ought men to hope after more then God promiseth. And the Leper was not assured either by Oracle or by any promise of God, what Christe woulde doe to him, therefore hee shoulde haue done rashly, if hee hadde passed beyonde these boundes: for whereas we reade that some did sometimes pray simple, it is to be vnderstoode that they had some singular motions, which can not be holden as a rule. Yet I knowe not whether one speaking properly, may say that the Leper conceiued this as a praier: For he only sayth that he is so perswaded of the power of Christ, so that hee doubteth not but that he coulde heale his Leprosie. Then he offreth himselfe to be healed by him, being yet vncertaine of the successe: because the will of Christ was not as yet knownen vnto him.

3. *Putting forth his hande hee touched him.* The touching of a Leper in the time of the lawe was contagious: but because there was that puritie in Christe, whiche swaloweth vpe all vncleannesse and pollutions, he doth neither defile himselfe by touching the Leper, neither doth he transgresse the

the lawe. Hee taking vppon him our flesh, doeth not onely vouchsafe vs the touching of his hande, but tooke vppon him one, and the same body wyth vs, that we might be flesh of his flesh: Neither doeth he onely reach his arme to vs, but descendeth from heauen euen to the very helles: yet notwithstanding, hee was not any thing blotted thereby, but remaining perfecte, hee tooke away all our filthinesse, and hath washed vs with hys holinesse. But when wyth his woorde alone, hee was able to heale a Leper, he also touched him wyth his hande, to witnesse his mercifull affection, and no marueile, seeinge that hee would take vppon him our flesh, that hee might purge vs from all our sinnes, wherefore the reaching out of his hande, was a signe and a token of his great fauour and goodnesse. And certainly, that whiche wee doe carelesly passe by through our colde reading, can not bee well considered wythout great woonder; that the Sonne of God was so farre from abhorringe to speake with the Leper, that hee reached out his hand also to touche his vncleannesse.

4. *Iesus sayde vnto him.* Some, that they might excuse the Leper, do not thinke that hee was earnestly forbidden by Christe, that hee shoulde not publishe the myracle, but that it was rather vsed to pricke him forward: yet others are of a better iudgement whiche thinke that the cause of his forbidding, was, for that the time appoynted was not yet come. I graunt that this myracle ought not to haue bene suppressed: but there was some certaine reason why the Lorde would not haue his fame spred so soone, or at the least not vttered by the Leper, therefore I iudge that the Leper by his preposterous zeale was so farre from deseruing any praise, that he was rather to be condemned because he did not obey the commaundement. If hee would haue bene thankfull to him that healed hym, hee could not otherwise haue done it better then by obedience, which wyth God is preferred before al sacrifices, 1. Sam. 15. 22. and it is the beginning and chiefe of all lawfull worshippe.

Therefore by this example we are taught, that they do wickedly, which maintaine an vnaduised zeale: for the more they applie themselves in the seruice of God, the more they encrease the number of rebelles against hys commaundement.

*Shewe thy selfe to the priest.* Because the Ceremonies of the lawe were not as yet abrogated, Christe would not that they shoulde be contemned or pretermitted. Nowe God in his lawe hadde commaunded (as it is reported in the fourteenth chapter of Leuiticus, and the seconde verse,) that if any manne was cleansed from his Leprosie, that hee should offer himselfe to the priest, with a sacrifice of thanks giuinge. And the ende was, that the priest by his iudgement should approoue the benefite of God, and also, that hee that was healed, shoulde shewe some testimonie of his thankfulnessse. Christe therefore sending the Leper to the Priest, doeth declare that hee hadde no other purpose, but that hee might sette forth the glorie of God. For the shewing is referred to a triall, and the gifte was a token of thanks giuing. His will was that the priestes shoulde iudge, that the grace of God might bee the more euident and vndoubted: and that the Leper shoulde acknowledge that hee was healed of God. Yet (as I sayde euen now) hee commaundeth to keepe the rites prescribed in the lawe vnto the time of the abrogation.

The Papistes are without all reason, in that out of this place they gather a lawe of their confession. Allegorically they call sinne a leprosie: and the sacrificers which the Pope consecrateth, to be the iudges of the spirituall leprosie. But if we should graunt that this power was geuen to the priestes in the lawe, that the people might know that all their cleanness and iudgement of the same did depende vppon the Priesthoode: Yet the Popish sacrificers did wickedly, to take that vnto themselues. For what honour so euer was geuen to the Priestes of the law, the same doth Christe now challenge to himselfe alone. Therefore he onely knoweth and iudgeth of the spirituall leprosie, and hee is onely worthy to whom they that are cleansed, should offer the gift of their purgation. And therefore vnder the lawe was their cleansing sealed by the offering of a sacrifice, because that menne are not otherwise cleansed then by shedding of bloud. Therefore to geue that right to any other, which God hath assigned to his owne Sonne, is moste hainous sacriledge. And that Christe commaunded the ministers of the Gospell to declare vnto sinners that they are made cleane, whiche the Papistes doe imagine to appertaine to their fained iurisdiction, is not to be wreaisted that they might discern of the leprosie.

MARK E. 44. *For a witnesse vnto them.* Some do take a testimonie for a lawe or a statute, as it is sayd in the hundreth two and twentie Psalme; and the fourth verse. God gaue this as a testimonie to Israel. Yet this seemeth to mee to be colde: for I doubt not but that the pronowne *Themi* hath relation to the priestes. Therefore in my iudgement Christe hadde respecte to the circumstance of this present matter: because that in thys myracle there shoulde be moste euident prooffe to conuince them for their vnthankfulness. Neither is that any lette that Christ commaunded the Leper to holde his peace: for his will was not that the remembrance of this myracle should be buried for euer. Therefore, when as by the commaundement of Christ the Leper came into the priests sight: it was to witnesse vnto them that they were inexcusable, if they woulde not embrace Christe for a minister of God, and also all occasion of speaking euill was taken away, when as Christe did not omitte any poynte of the lawe.

In summe, if they had not ben incurable, they might haue ben brought to Christe, but this so solempne a witnesse of God was effectual enough for the condemning of the vnbeleeuers.

45. *So that Iesus coule no more.* Heereby we gather why Christe would not that this myracle shoulde so soone haue bene vttered, that he might by that meanes haue hadde the more libertie to teache, not that the enemies rose vppe againste him whiche sought to stoppe his mouthe: But because the importunitie of the people was so great in desiring myacles, that hee hadde no time for doctrine: and his will was to haue all menne more bent to the woorde then to signes.

Therefore Luke sayeth that hee dwelt in the desertes. For he auoided the resort of menne, because he saue hee coule not satisfie the desires of the people, except he should ouerwhelme his doctrine with abundance of signes.

Mathewe



Mathewe 8.

Marke.

Luke 7.

5. VVhen Iesus was entred into Capernaum, there came vnto him a Centurion beseeching him,

6. And saide, maister, my seruauent lieth sicke at home of the palseie, and is grievously pained.

7. And Iesus sayde vnto him, I will come and heale him.

8. But the Centurion answered, saying: Maister, I am not worthy that thou shouldest come vnder my rouse: but speake the worde onely, and my seruauent shalbe healed.

9. For I am a manne also vnder the authoritie of another, and haue souldiours vnder mee: and I say to one, Goe: and he goeth, and to another, Come, and he cometh, and to my seruauent, Do this, and he doeth it.

10. VVhen Iesus heard that, hee marueiled and sayde to them that folowed him: Verely I say vnto you, I haue not found so great faith euen in Israel.

11. But I say vnto you, that many shall come from the East and VVest, and shall sitte downe wyth Abraham and Isaac, and Iacob in the kingdomes of heauen.

12. And the childre of the kingdom shall bee cast out into viter darkenesse: there shall be weeping and gnashing of teethe.

13. Then Iesus sayde vnto the Centurion: Goe thy way, and as thou hast beleued, so be it vnto thee. And his seruauent was healed the same houre.

1. VVhen he had ended al his sayings in the audience of the people, hee entred into Capernaum.

2. And a certaine Centurions seruauent was sicke, & ready to die, which was deare vnto him.

3. And when he heard of Iesus, hee sent vnto him the Elders of the law, beseeching him that hee would come and heale his seruauent.

4. So they came to Iesus, and besought him instantly: saying, that hee was woorthy that he shoulde doo this for him.

5. For he loueth, sayde they, our nation, and he hath built vs a synagoge.

6. Then Iesus went with them: bus when he was nowe not farre from the house, the Centurion sent friends to him, saying to him, Lorde, trouble not thy selfe: for I am not woorthy that thou shouldest enter vnder my rouse.

7. VVherefore I thought not my self worthy to come vnto thee: but say the worde, and my seruauent shalbe hole.

8. For I likewise am a manne sette vnder authoritie, and haue vnder me souldiours, and I say vnto one: Goe, and he goeth, and to another Come, and he cometh, and to my seruauent Do this, and he doeth it.

9. VVhen Iesus heard these things, hee marueiled at him, and turned him, and sayde to the people that folowed him, I say vnto you, I haue not founde so great faith: no not in Israel.

10. And when they that were sent, turned backe to the house, they founde the seruauent that was sicke, hole,

5. VVhen Iesus was entered. They which thinke that Mathewe and Luke doe set downe two diuers hystories, do striue about a matter of nothing. This onely diuerfitie is in the wordes. That Mathew sayeth that a Centurion came to Christ. But Luke sayeth that he sent certaine of the Iewes which should speake vnto him in his name. But Mathew doth not without a cause attribute that vnto him, which was done at his request and in his name. But the two Euangelistes do so agree in all circumstances, that it were a follie to imagine two myracles of one. Also I doubt not but the

companie of souldiours, which the Centurion guided, had their standing in the Citie of Capernaum, as they were wont to distribute legions for the defence of the cities. VVhen hee perceiued the maners of the people to be very wicked and corrupt: (for we knowe that Capernaum being a citie neare to the sea side, was filled with moe superstitions then others,) yet that hindered not but that the countrey superstitions being condemned, he might haue a taste of true and sincere godlinesse: for he could not builde a synagogue for the Iewes without some enuie and daunger, neyther could he loue that nation, but because that he embraced the worship of God alone. Therefore before that Christe healed his seruant, he himselfe was healed of the Lord. And that was wonderfull, that a warriour which had passed the seas with a band of souldiours, that he might accustom the Iewes to beare the yoke of the Romaines tyrannie, should willingly submitte himselfe and yelde obedience to the God of Israel. That Luke sayeth that this seruant was deare vnto him: he by this meanes preuenteth a doubt which might come into the readers minds. For we know that the masters had not the seruants in such estimation, except they were suche as through singular industrie, faith, or some other vertue, had obtained their fauour. Luke therefore declareth that hee was no common or vile bondman, but a faithful seruant endued with rare giftes, which was in great fauour with his maister: for this cause hee had so great a care of his life, and did so diligently commend him. But it appeareth by both the Euangelists, that it was a sodaine pallsie which at the first did put him in despaire of life, for the slow pallsies are without torments. And Mathewe sayeth that the young man was grieuously vexed. And Luke sayeth hee was neare vnto death: so both sayings preuaile to set forth the glory of the myracle, either the sorowe and paine, or the great daunger, so that I dare say the lesse, for the certaintie of the maner of the disease.

**L V K E. 5.** *For hee loueth our nation.* It is not to be doubted but that the Iewes commende him for his godlinesse. For he could not for any other cause loue so detested a nation, then for loue of the lawe and woorthippe of God. And by building of a Synagogue, he did euidently declare that hee fauoured the doctrine of the lawe. VVherefore they say, and not without a cause, that hee was woorthy to haue Christe shewe himselfe bountifull to him, as to a godly woorthipper of God. Yet it is to be wondered at, that by their entreatie they shoulde obtaine the fauour of God for a Gentile, whiche they themselves contemptuously refused. For if Christe bee a minister and a dispenser of the gifts of God for them, why doe not they enioy that grace themselves, before they gette it for straungers. But suche securitie doeth alwaies raigne amongst hypocrites, that they thinke to make God after a sorte obedient vnto them, as if it were in their power to make the grace of God subiect to their power and will. Then beinge filled therewith, or rather because they doe not vouchsafe to taste thereof at all, they resigne it vnto others as a thyng superfluous.

**M A T H. 8.** *I am not woorthy that hee shoulde come vnder my rouse.* Because Mathewe is shorter, hee bringeth the manne speaking thus himselfe. But Luke expressing it more fully, sayeth that hee gaue this in commaundement to his friends, but the meaning of both is all one. But there are two prin-

capall poyntes of this sentence. The Centurion sparing Christe, for honour sake, requireth that Christe shoulde not wearie himselfe, because hee accounteth himselfe vnwoorthie of his comming. Then hee attributeth so great power to him, that hee beleueth that by his onely will and woordes, he canne restore his seruauent to life. A woonderfull humilitie: that hee shoulde extol a manne of a seruaile and a captiue nation so much aboute himselfe. And it may be that being accustomed to the pride of the Iewes, through his owne modestie hee did not take in ill parte to be accounted a prophane manne, and so was afraid to iniurie the Prophete of God, if hee shoulde bee compelled to come to a manne that was a Gentile and vnclane. VVhat soeuer the matter is, it is certaine that hee speaketh from his heart, and that hee esteemeth so reuerently of Christe, that hee dareth not call him to him. Naye, as it foloweth in the texte in Luke, hee accounted himselfe as vnwoorthie his speache. Yet it may bee demanded by what reason he was perswaded so highly to extol Christ: and that whiche presently foloweth, encreaseth the doubt the more. *One-ly speake the word and the childe shalbe healed.* For if he had not knowen Christ to bee the Sonne of God, it hadde beene superstition to haue geuen the glory of God to a man.

But it is scarce credible that hee coulde bee rightly instructed in the Godhead of Christe, whiche as yet was vnknown almoste to all. Also Christe imputeth not, nor chargeth his woordes with ignorance, but declareth that they proceede of faith. And this reason enforced many interpreters to thinke that the Centurion celebrateth Christe as the true and onely God. But I thinke, that when the godly manne was fully assured of the diuine woorkes of Christe, he simple apprehended the power of God in him. And without doubt hee hadde also hearde somewhat of the promised Redemer. Therefore thoughe hee vnderstode not Christe to bee God manifested in the fleshe: yet hee was so perswaded, that the power of God was shewed in him, and that suche a gift was giuen him, that in his myracles hee shewed the presence of God. So hee doeth not superstitiously ascribe that vnto manne, whiche was proper to God: but considering what was committed of God to Christe, he beleueueth that by his woordes alone, hee coulde heale his seruauent.

If any Obiect, that there is nothing more proper to God, then to do by his word what he pleaseth, & that this mighty power can not without sacriledge bee giuen to a mortall manne: that againe is easily answered. Although the Centurion did not so subtilly distinguish, yet hee did not attribute thys power to the woordes of a mortall manne, but of God, whose minister hee was certainly perswaded Christe was. This he doubted not of. Therefore when as Christe hadde the power of healing, hee acknowledging it to bee a heavenly power, doeth not tie it to his bodily presence, but is satisfied with his woordes, from whence hee beleueth that suche power proceedeth.

The similitude whyche the Centurion vseth, is not taken of the like, as they say: but compareth the lesse wyth the greater. For hee accounteth more of the Diuine power, whyche hee declareth to bee in Christe, then of that power whyche hee himselfe hadde ouer his seruauents and souldiours.

10. *Iesus marueiled.* Although it cannot befall to God to maruaile, because that it ariseth of thinges that are newe and vnlooked for: yet maye it befall to Christe, as he hadde with our flesh taken vpon him mannes affections. Nowe that which Christ sayeth, *that he founde not so great faith euen in Israel,* was spoken in a certaine respect, and not simplie: for if we consider all the poyntes of faith, the faith of Marie did heerein at the leaste excell, that she beleued that she was with childe by the holy Ghost, and that she should beare the onely begotten sonne of God. Then, that she acknowledged her sonne borne of her wombe, to bee her creatour, and the maker and onely redeemer of all the worlde. But Christ commended the faith of this heathen manne before the faith of al the Iewes for two especiall causes: Namely, that of so litle and small a taste of doctrine, hee brought forth so great fruit, and that so sodeinly: for this was not common, so highly to extoll the power of God, which only beganne to shine as certaine sparkes, in Christ. Then, whereas the Iewes were bent to outward signes more then was meete, this heathen man requireth no visible signe: but sayeth that the onely worde should satisfie him. Christ was a comming to him, not that hee needed, but that hee mighte prooue this faith of his. VVherefore for this cause especially he comendeth this faith, because he rested vpon his worde onely. VVhat would euen one of the Apostles haue done? Come Lorde, see and touche. This manne desireth neither his corporal comming nor his touching: but beleueth that there is so great power included in the worde, that thereby hee doeth certainly looke for the healthe of his seruauant. And hee geueth this honour not to the worde of a manne, but to the worde of God, which sheweth that Christ is not a priuate manne, but a Prophet sent from God. And hereby may a general rule be gathered, although God would that our saluation shoulde be wrought in the flesh of Christe, and doeth daily seale the same by his Sacramentes, yet the certaintie of the same is to bee fetched out of the worde. For except this authoritie be giuen to the worde, that we beleue that so soone as God speaketh by his ministers, our sinnes are forgiven vs, and wee restored to life, all the hope of our saluation falleth away.

11. *Many shall come from the East.* As in the person of the seruauant, Christ gaue a taste, and as it were the first fruites of his grace to the Gentiles: so hee teacheth that his maister was a token of the calling of the Gentiles which was to come, and of spreading the faith throughout al the world. For hee teacheth that they shoulde come, not onely out of the next borders, but from the furthest coastes of the worlde. And though this was witnessed by many propheties of the prophetes, yet at the first this seemed to be absurde and incredible to the Iewes, which imagined that God was bounde to the stocke of Abraham. VVherefore this cannot bee hearde without admiration, that those which were then straungers, shoulde bee of the houtholde and heires of the kingdome of God. And not onely so, but the couenaut of saluation shoulde presently bee published, that all the worlde might be gathered into one body of the Church, while the Gentiles which shoulde come to the faith, shoulde, as he sayeth, be made partakers of the saluation with Abraham, Isaac and Iacob. Heereby we doe assuredly gather that the same saluation whiche is geuen vnto vs thorough Christe, was in times past promised also to the Fathers:

for



For otherwise inheritance could not be common, except the faith were one, which is the meanes to obtaine the same.

In the worde *sitting downe* there is an allusion to tables. Yet beecaue wee knowe that the heauenly lyfe needeth not meate and drinke, the speech signifieth as much as if it had bene sayde, they shal enioy the same lyfe.

12. *But the children of the kingdome.* VVhy calleth hee them the children of the kingdome, which were nothing lesse then the children of Abraham! For certainly it is not meete that they should be accounted in the flocke of God, which are straungers from the fayth. I answer, although they were not rightly of the Church of God: yet beecaue they did occupy a place in the Church, he graunteth them this title. Then it is to be noted, that the couenaunt of God was of such force, that so longe as it continued in the stocke of Abraham, the enheritance of the heauenlye kingdom should properly belong to them. At the least, in respect of God himselfe, they were then as yet holy braunches of a holye roote: and the forsaking which followed, sheweth sufficientlye that they were then retained in the household of God. Secondly, it is to bee noted, that Christe speaketh not of perticular men, but of the whole nation. And this was much harder then the calling of the Gentiles. For it was somewhat tollerable that the Gentiles shoulde be grafted by free adoption into the body of Abraham with his posteritie: but that the Iewes themselves shuld be thrust out, that the Gentiles might succeed into their emptie routh, that was accounted wonderfull. Yet Christ saith, that both these thinges should come to passe, that God would admit straungers into the bosome of Abraham, and that he would driue out the children. In *outwarde darknessesse*, there is a secrete Antithesis. For God declareth that out of his kingdome, which is the kingdome of light, there reigneth nothing but darknes. And the scripture doth metaphorically by darknes signifie a horribile grieve, which cannot be expressed by wordes, nor in this life canne be comprehended in any sense.

13. *Goe, and as thou belieuest.* Heereby it appeareth how louingly Christ powreth forth his grace, where hee obtaineth a vessell of fayth opened. For although he speaketh to the Centurion in these wordes: yet it is not to be doubted, but that by him he calleth vs all to hope well. But we are heereby also taught, why God for the most part dealeth more straightlye towards vs: for our vnbeliefe restraineth his lyberalitie. Therefore if by fayth wee open a passage for him, hee will heare our requestes and prayers.

Matth.

Marke.

Luke. 7.

11. *And it came to passe the day after that he went into a citie called Naim, and many of his disciples went with him, and a great multitude.*

12. *Now, when he came neere to the gate of the citie, behold, there was a dead man carryed out, who was the onely sonne of his mother, which was a widow, and much people of the citie was with her.*

13. *And when the Lorde sawe her, hee had*

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compassion on her, and saide vnto her, weepe not.

14. And hee went and touched the coffin, and they that bare him stood still, and he said, young man I say vnto thee, arise.

15. And he that was dead, sate vp, and beganne to speake, and he deliuered him to his mother.

16. Then there came a feare on them all, and they glorified G O D, sayinge, a great Prophete is raysed uppe amonge vs, and G O D hath visited his people.

17. And this rumor of him went forth throughout all Iudea, and throughout all the region round about.

11. And it came to passe. VWhen as in all the miracles of Christ, that analogie is to be holden, which Matthew teacheth, let vs know that this young manne, which Christ rayfed from death, is a token of the spirituall lyfe, which Christ restoreth to vs. The name of the citie maketh for the certeintie of the hystorie. To the same purpose also appertineth that which Luke saith: that a great company followed them both: for both Christ had many companions with him, and many for ductie sake, were present with the woman, to perfourme the buryall. Therefore the resurrection of the young manne was seene of so many witnesses, that the miracle might not be doubted of. Hyther also appertineth the famousnesse of the place: for we knowe that the assemblies were in the gates. And that the dead was caryed out of the citie, was according to the olde maner of all nations. Also Hierome writeth that the citie of Naim stood in his time, and it was scituated two myles beneath the mount Thabor towards the South.

12. The onely begotten sonne of his mother. This reason perswaded Christe to rayse the young manne: for he seeing a widowe depriued of her onely sonne, tooke pittie vpon her. Neyther did hee defer his fauour, vntyll some should require it, as hee did in other places: but hee preuenteth the prayers of all, and restoreth the young manne to his mother, which looked for no such thing. VWherein we haue a notable spectacle of his free mercie, while that he quicken vs, and rayse vs vp from death. It may be, that by touching the coffin, his minde was to shew how litle he feared death, and the graue, that he might giue vs life. And certainly he doth not onely vouchsafe to touch vs with his hand, that he might giue lyfe to the dead: but that he might cary vs into heauen, he himselfe descended into the graue.

14. Young man, I say to thee. By this phraze Christ declareth how truly Paule teacheth, Rom. 4. 17. God calleth those thinges whiche are not, as if they were. He calleth the dead man, and maketh him to heare him, that death it selfe might sodenly be chaunged into life. And heerein wee haue first a notable token of the resurrection to come, euen as hee commaundeth, Ezechiell 37. 4. to commaunde the drye boanes to heare the word of God. The we are also taught, how Christ doth quicken vs spiritually through faith: namely, while he addeth his secrete power to his word, so that it pearceth euē to the dead soules: euē as he saith, Ioh. 5. 25.

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The houre commeth, when the dead shall heare the voice of the sonne of God: and they which heare it, shall liue.

16. *There came a feare on them all.* It is necessarye that the feeling of the presence of God should bring a feare with it. But this difference there is betwene the feare of vnbeleeuers and the godlye: the vnbeleeuers are eyther astonyed through feare, or being afraid, they some against GOD. But the godly and the religious being touched with a reuerence, do willingly humble themselves. Therefore this feare is taken in good parte: because that they yeelding honour to the power of God, which they be-holde, they do not onely reuerence God: but also giue thanks to him. That they do say, that God visiteth his people, I vnderstand it not of cun-ty visitation, but such as shuld wholly restore them. The Iewes were not onely fallen, but they lay in a miserable and a vile slauerie, as if God had not looked vpon them. This onely hope remained, that God had pro-mised himselfe to be their redeemer, after they were afflicted with ex-treame miseries. Therefore I thinke that by this myracle they were war-ned to hope for their restitution at hand. They are only deceiued in the maner of the visitation. For though they acknowledge and commend the wonderful grace of God in him, that a great Prophet was rysen: yet this title is farre inferiour to the dignitie & glory of the promised Mes-sias. VWhereby it appeareth that the sayth of that people was then very confused, and ouerwhelmed with many clowdes of fanfies.

Matth. 8.

19. *Then came there a certeine Scribe, and sayd vn-to him, Maister, I will fellow thee, whither soeuer thou goest.*

20. *But Iesus sayde vnto him, the Foxes haue hoales, and the byrds of the aire haue neastes: but the sonne of man hath not whereon to reske his head.*

21. *And an other of his disciples said vnto him, Ma-ster, suffer me to goe firste to bury my father.*

22. *But Iesus saide vnto him, follow me, and lette the dead bury theyr dead.*

Mark.

Luke. 9.

57. *And it came to passe, that as they went in the way, a certein man said vnto him, I wil follow thee lord, whither soeuer thou goest.*

58. *And Iesus saide vnto him, the foxes haue hoales, and the birds of the heauen haue neastes: but the son of man hath not whereon to lay his head.*

59. *But he said to an other, fol-low me: and the same saide, Lorde, suffer me first to go bury my father.*

60. *And Iesus said vnto him, let the dead bury their dead: but goe thou & preach the kingdom of God.*

61. *Then an other sayd, I will follow thee Lord: but let mee first go bid them farewell, which are at my house.*

62. *And Iesus said vnto him, no manne that putteth his hand to the plough, and looketh back, is apte to the kingdom of God.*

29. *Then came there a certeine.* Matthew propoeth to vs two menne, but Luke three: which, when they were al ready to giue theyr name  
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to Christ, yet as they were by their seuerall vices hindered from a righte course, so accordingly they receiued diuerse aunswears. Yet at the first it might seeme absurde, that Christ should turne awaye, and not receiue him into his company, which offred presently and without delay to followe him: and retaineth the other with him, which was more slowe and not so ready, but asked a time of respite. But hee had good reason for both. V Whereof proceedeth such readines of the Scribe, that hee should so readily prepare himselfe to waite vpon Christe: but because hee did not account how hard and streight the condition was of his folowers? It is to be noted that the Scribe, which was accustomed to a quiet and a profitable life, and had bene in honour, could not haue borne the reproches, pouertie, persecutions, and the crosse. This manne would followe Christ: but he dreameth of a soft and pleasaunt waye, and of lodgings filled with all good thinges: when as Christes disciples should walke through thornes, and should through continuall sorowes, goe forward to the crosse. Therefore the more haile he maketh, the vnreadier hee is: for he doth euen as he that would goe to warre vnder the shadow and in dalliance, without sweateing, out of the duste, and without the reach of the dartes. It is no meruaile to haue such refused by Christe: beecaused that as they doe rashly thrust in themselues; so being discouraged at the first brunt, and being tried at the first skirmish, they take them to theyr feete, and doe filthily forsake their place. Consider also that this Scribe might seeke to be with Christ, that he might be fedde at his table freely, daintily, and in ydlenesse. V Wherefore let vs vnderstand, that we are all admonished, that we should not rashlye and carelesslye intrude our selues to be the disciples of Christ, accounting nothing of the crosse and troubles: but let vs rather consider before hand what a condition remaineth for vs. For with this instruction he enterteineth vs into his schoole, that we denying our selues, should take vp our crosse.

20. *The Foxes haue holes.* The Sonne of God declareth what the condition of his lyfe should be, whilest hee was conuersaunt vpon the earth: and he prescribeth to all his Disciples what maner of lyfe they ought to frame themselues: yet it is merueile, that Christ saith, that he hath not a foote of ground, where he might lay his head, when as there were many kinde and godly men, which would haue receiued him into their house. But it is to be noted, that he saide this for admonition sake, leaste that the Scribe should looke for a large and a fatte rewarde, as from a rich maister, when the Lord himselve lyued by entreatie in other mennes houses.

21. *That I may bury my father.* VVee haue sayde that the Scribe was refused to be a companion of Christe: because that he rashly thrust in him selfe, imagining that he should haue a profitable kinde of life. But this which Christ retaineth had a contrary fault: for this imperfection, that it was heard for him to forsake his father, hindred him, that hee would not presently haue followed the calling of Christ. But it is to be supposed that he was an old man: because he saith, suffer me, that I may bury him. For this speach declareth that he had not much time left him. Luke declareth that he was commaunded of Christ, that he should folow: For the which Matthew saith, that it was one of his disciples. Also he refuseth not the calling, but craueth that hee may haue libertie for a time to



go to do his dutie to his father. For his excuse signifieth as much, as if he should say, that he were not free, vntill his father were dead. But by the aunswere of Christe we vnderstand that children must so do their dutie to their parentes, that so oft as God calleth other where, they not regarding the other, should giue the chiefe place to his commaundements. For all duties to men ought to giue place, so ofte as God commandeth that our diligence be imployed vpon him.

Nowe every man must see what God requireth of them, and what the calling asketh of them, to which they are tyed: least the earthly parentes should hinder them from yeelding the right, which is due to the chief & onely father of all men.

22. *Let the dead bury their dead.* Christ dooth not in these wordes condemn the dutie of buriall. For it were filthy and beastly to cast out the bodies of the dead, without buryall. And we know that the right of buriall was deliuered of God to men, and was vsed amongst the Saintes, for to confirme the hope of the last resurrection. His will was onely to teach, that whatsoeuer calleth vs back, or hindereth vs frō a right course, doth fauor of nothing but death. As if he should haue saide: that they alone doe liue, which apply their endeuours and all the parts of their life to obey God: and they which sitte in the world, and do passe by their dutie to God, that they might yeelde themselves obedient to men, are lyke to dead men, which in vaine and vnprofitably imploy themselves in caring for the dead.

L V. 60. *Goe and preach.* Matthew saith only, follow me: But Luke doth more plainly declare to what end he was called: namely, that hee should be a minister and preacher of the Gospell. For if he shoulde haue bene left in a priuate lyfe, there had bene no necessitie of leauing his father: so that for fauour of his father, he faine not from the Gospell. But because the preaching of the Gospell suffered him not to sitte at home, Christe for good cause draweth him from his father. But as the wōderfull goodnesse of Christ appeareth in him, that he would bestow so honorable an office vpon a man, as yet so weake: so it is worth the labour to note, that he with flattery dooth not nourishe, but correcteth the faulte, which as yet stooke fast vnto him.

L V. 61. *And an other saith.* Matthew maketh no mention of this third man. And it appeareth that he was more tied to the world, then at lybertie, and ready to follow Christ. Hee offereth himselfe to followe Christe, but with an exception, when hee hath bid them of his housholde farewell: that is, when he hath set his businesse in order at home, as they vse, which prepare themselves to goe forth or depart. This is the cause why Christe doth so sharply reprove him. For in word hee professeth himselfe to be a folower of Christe: yet hee turneth his backe towards him, vntill he had done his earthly businesse. Now, when Christ saith, that they are not fit for the kingdome of God, which looke backe, wee must diligently seeke what he meaneth hereby. They are saide to looke backe, which being entangled with the cares of this worlde, doe suffer themselves to be lead out of the right way: and especially they, which drowne themselves in those cares, which make them vnprofitable to follow Christ.

## Matth. 9

1. Then he entred into a ship, and passed ouer, and came into his owne citie.

2. And loe, they brought to him a man sick of the palse, lying on a bed, and Iesus seeinge their faith, saide to the sicke of the palse, son, be of good comfort, thy sinns are forgiven thee.

3. And behold, certeine of the Scribes saide with themselves, this man blasphemeth.

4. But when Iesus sawe their thoughtes, he saide, wherefore thinke ye euil thinges in your heartes?

5. For whether is it easier to say, thy sinnes are forgiven thee, or to saye, arise, and walk.

6. And that yee maye knowe that the sonne of man hath authoritie in earth, to forgive sinnes, (then said he to the sick of the palse) Arise, take up thy bedde, and goe to thy house.

7. And he arose, and departed to his owne house.

8. So when the multitude saw it, they marvelled, and glorified god, which had giuen such authoritie to men.

## Marke. 2.

1. After a few dayes he entred into Capernaum againe, and it was noysed that he was in the house.

2. And anon, many gathered together, insomuch that the places about the dore could not receiue any more: and he preached the word to them.

3. And ther came vnto him, that brought one sicke of the palse, borne of foure men.

4. And because they could not come neere vnto him for the multitude, they vncouered the roof of the house wher he was, and whē they had broken it open, they let down the bedde, wherein the sick of the palse lay.

5. Now, when Iesus saw their faith, he said to the sick of the palse, sonne, thy sinnes are forgiven thee.

6. And there were certein of the Scribes, sitting there, and reasoning in their heartes.

7. VVhy doth this man speake such blasphemies? who canne forgive sinnes, but God onely?

8. And immediatly, whē Iesus perceiued in his spirit, & thus they thought with themselves, he said vnto them, why reason ye these things in your hartes?

9. VVwhether is it easier to say to the sicke of the palse, thy sinns are forgiven thee: or to say, arise, take up thy bed, & walk.

10. And that ye may know the son of man hath authoritie in earth to forgive sinns, he said to the sick of the palse, 11. I say to thee, arise, & take up thy bed, & get thee hence to thine owne house. 12. And by & by he arose, & took up his bed, & went forth before them al, insomuch that they were amazed, and glorified God, saying: we neuer saw such a thing.

## Luke. 5.

17. And it came to passe, on a certeine day, as he was teaching, that the Priestes and doctors of the law sate by, which were come out of euery towne of Galyle, & Iudea, and Ierusalem, and the power of the Lord was in him, to heale them.

18. Then behold, men brought a man lying in a bed, which was taken with a palse: & they sought meanes to bring him, and to lay him before him.

19. And when they could not find what way they might bring him in, because of the prease, they went up on the house, & let him downe through the tylinge bed & al, in the mids before Iesus.

20. And when he sawe their faith, hee saide vnto him, man, thy sinnes are forgiven thee.

21. Then the Scribes and Pharises began to think, saying, who is this that speaketh blasphemies?

who can forgive sinns, but god onely?

22. But when Iesus perceiued their thoughtes, he answered and said vnto them, what thinke ye in your heartes?

23. VVwhether is it easier to say, thy sinnes are forgiven thee, or to say, arise, and walke.

24. But that yee may know that the sonne of man hath authoritie in earth to forgive sinnes (he said to the sicke of the palse) I say to thee, arise, take uppe thy bed, and go to thine owne house.

25. And immediatly he rose up before them, and tooke up his bed whereon he lay, and departed to his owne house, praying God.

26. And they were amazed, and praised God, and were filled with feare, saying: doubtlesse we haue seene strauge thinges a day.

**M A T. 1.** *And came into his owne citie.* This place declareth that the citie of Capernaum was commonly thought to haue bene the place, where Christ was borne: because that he did much frequent the same. It is not to be doubted, but that the three do set down the same history, although one do more exactly set downe the circumstaunces then the other. Luke saith, that the Scribes came out of diuerse partes of Iudea, in whose sight Christ healed the man sicke of a pallsie. Yet he declareth that other were also healed by the grace of Christ. For before he come to speake of the man sicke of the pallsie, speaking in the plural number, saith, that the power of God was shewed in healing their diseases: The glory of this miracle was wonderfull, that a man taken in all partes of his body, whom they had let downe in a bed by cordes, suddenly arose both sound & nimble. Yet there is an other especiall cause, why the Euangelistes doe stande more vpon this miracle, then vpon others: that is, because the Scribes doe take in scorne, that Christ should take vpon him the power and auctoritie of forgiuing of sinnes: but it was the will of Christe to confirme & seale the same with a visible signe.

**2.** *And when he had seene their faith.* God only knoweth our faith, but in that their painefull trauaile they shewed a token of their faith: for they woulde neuer haue taken vpon them so troublesome a busines, neyther would they haue wrestledde with such lets and hinderances, if their mindes had not bene assured with hope of certeine successe; so the fruite of their faith appeared in this, that they were not wearye, though they could enter in no way. For that opinion seemeth hard to me, that some think Christ, as he was god, knew their faith, which lay hid within. Now because that Christ gaunted to their faith that benefit, which he was about to bestow vpon the man sicke of the pallsie, it is accustomed to be demanded in this place, how much men may be holpen by the sayth of other men. And first it is certeine, that the sayth of Abraham profited his posteritie, while that he embraced the free covenant of saluatio offered to him and to his seede. The same may be also taught of al the faithful, that through their faith, they cause the grace of God to spred to their childre, and that before they are borne. And that hath place in young infants, which by reason of their age, are not capable of faith. But they which are of age, and haue not faith of their owne (whether they be straungers or borne of Gods children) in respect of the eternall saluation of the soule, cannot be holpe by the faith of others, but by meanes. For whereas our prayers are not without fruit, wherein we aske of God, that he would conuert the vnbeleeuers to repentance; it appeareth that our faith doth profit them: yet so that they cannot be saued, vntill that they haue faith themselves. And it is well known, that whereas there is a mutual consente of faith, there the saluation of some is againe holpe of others. This also is without controuersie, that the vnbeleeuers haue earthly benefites bestowed vpon the for the godlies sake. Concerning this present place, though it is said, that Christ was moued by the faith of others: yet the sicke man could not haue his sinnes forgiuen, except he had faith of his own. Christ doth often giue the health of body to the vnworthy, as God doth dayly make his sunne to rise vpon the good and euill: but hee reconcileth vs vnto himself by no other meanes but by faith: wherefore that figure Sinecodoche is in that word *them*: because that Christ did not so behold the faith of the that bore the sick man, but that he beheld also his own faith.

*Thy sinnes are forgiven thee.* Christ in these wordes seemeth to promise to the man sick of the pallee, more then he sought for: but when he would cure his body, he beginneth to take away the cause of his disease, and also he teacheth the man sicke of the pallee, how he came by that sickness, and how he ought to make his prayers. For because that commonly men doe not think those paines, which they endure, to be Gods whips, they do onely wish for release and ease in the flesh, and are careless for their sins. Like as if a sicke man neglecting his disease, shoulde onely seeke remedy for his present griefe. But the onely deliuerance from all troubles is, to haue God mercifull vnto vs. Sometime it falleth out, that the wicked escape out of their troubles, and yet haue God no lesse their enemy then before: but while they thinke themselues discharged, they presently fall either into the same daungers againe, or into more, and those more grievous, which doe testifie that there is no measure nor ende, vntill the wrath of God be appeased: as he witnesseth by the Prophet Amos 5. 19. If thou escape from a Lyon, a Beare shall meete thee: if thou shutte thy selfe into a house, a serpent shall bite thee. So this phraze of speech is ofte vsed in the scriptures, to promise forgiveness of sinnes, when release of paine is sought for.

It behooueth vs also to vse this order in prayers, that beeing admonished of our sinnes, by the feeling of our sorowes, we might first be careful, to obtaine forgiveness, that God being reconciled vnto vs, might withdraw his handes from punishing.

3. *And behold, certaine of the Scribes.* They accuse Christ of blasphemy, and of sacriledge, because he chalengeth that vnto himself, which is proper to God. For the other two Euangelistes doe adde, who can forgive sinnes, but God alone. Also it is not to be doubted, but that their desire to speake euill, caryed them headlong to this wicked iudgement. If they thinke it worthy to be reprobued, why doe they not searche it out? Then, sith the speech is ambiguous, and Christ speaketh no otherwise, then the Prophetes were wont, when they witnessed the grace of God, why do they take it in þ worse part, which might bee more fauourably interpreted? Therefore it appeareth, that they were first infected with euill wyll and choler, which doe so gladly take an occasion to condemne Christe. Also they doe secretly imagine in their heartes, how in his absence they may diffame him amongst their companions. This is truly said of them, that God onely hath power and authoritie to forgive sinnes, but they conclude euil, that it belongeth not to Christ, when as he was God manifested in the fleshe. It was their duetie to haue demanded by what right Christ tooke that authoritie vpon him. Now, without any inquirie, they imagine him to bee some of the common sorte of menne, they do rashly proceede to condemne him.

4. *VVhen Iesus saw their thoughtes.* Heerein doth he make a manifeste shew of his godhead, in that hee vttereth their secreete thoughtes. For no man knoweth what is in man, saue his spirite, 1. Cor. 2. 11. Therefore Marke addeth that he knew in his spirit: as if he should haue sayde, man coulde not discern that, which lay hidde in their heartes: but Christe by his diuine spirit searched and pearced thither. And hee saith, that they thought euil things, not that it grieved them to haue that attributed to a mortall man, which God chalengeth to himselfe alone: but because they did



did prondly and maliciously refuse God, offering himselfe openlye vnto them.

5. *VVhether is it easier,* The meaning is: Sith it is not easier by a word to giue lyfe to a dead body, then to forgiue sinnes, it ought not to be wondred at, that hee forgiueth sinnes, whereas hee perfourmeth the other. But Christ seemeth to reason very slenderly: For as much as the soule excelleth the body: so much doth forgiuenesse of sinnes, exceede the curing of the bodye. But it is easily aunswered: for Christ applyeth his speech to their capacitie, which as they were menne vnregenerate; so were they more mooued with outwarde signes, then with all the spirituall power of Christe, which auailed to euerlasting saluation. So in Iohn 5. 28. hee proueth the effectuall power of the Gospell to giue lyfe to men, by this, that at the laste daye hee wyll rayse vppe with his voyce the dead out of theyr graues. Therefore this argument was forcible enoughe to confute them, which did moste esteeme of an outwarde myracle, that they coulde not rightlye denye, but that he had forgiuen the sickmans sins; while that he restored him strength and health: because that the forgiuenesse of sinnes appeared by this effect.

6. *Hath auctoritie in earth.* This power was farre beyonde that, which was committed to the Apostles, and which the Pastors of the Church doe execute at this daye. For they doe not forgiue, but testifie forgiuenesse, whyle that they vtter the ambassage committed vnto them. But Christe in these wordes affirmeth, that hee is not onely a minister and a witnesse of this grace, but also the aucthour of the same. But what meaneth that clause, *vppon earth*? For why should hee say, that wee hadde our sinnes forgiuen vs heere, except the same were confirmed in heauen? Namely, this was the will of Christ, to shew that they need not to seeke farre for forgiuenesse of sinnes: because that in his person it was brought as it were into mennes handes. For (such is our readinesse to distrust) we neuer dare account God to be merciful towards vs, except he comming neere, doe shewe himselfe familiarly vnto vs. Now, because that Christ for this cause came downe to the earth, that hee might offer to men the present grace of God, hee is sayde to forgiue sinnes *vppon earth*: because that in him, and through him, the will of GOD was reuealed, whiche, to the capacitie of the fleshe, was hydde beefore, aboue the clowdes.

7. *VVhen the multitude saw it.* For this merueiling, whereof heere is mention made, the other two doe saye they were astonied or amased. Luke also addeth that they were afrayde: but it is the purpose of them all to teach, that the power of God was not onely simply knowne, but that they were all stricken into a merueiling: so that they were enforced to giue the glory to God. But the feare which folowed this merueiling, preuayled thus farre, that they shoulde not murmure against Christe, but that they shoulde reuerentlye submitte themselues vnto him, as to a Prophet of God.

Matthew expressly faith, that they glorified God, which had giuen such power vnto men: wherein they seeme to be farre wide. For though they see a man with their eies, yet in their minde they ought to behold in him somewhat aboue manne. This was well done, that they affirme that the

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nature of man in Christ was endued with so great power, for the good of all mankind: but their confession was somewhat erroneous, because they doe not as yet vnderstand him to be God, manifested in the flesh. In summe, this was true, that God had giuen such power to menne, but these men, which knew not the maiestie of God ioyned with flesh, did not as yet vnderstand the manner and cause of the giuing.

## Matth. 9.

9. And as Iesus passed forth from thence, hee saw a manne sitting at the receit of custome, named Matthew: and he said vnto him, follow me, and hee arose, and followed him.

10. And it came to passe, as Iesus sate at meat in his house behold many Publicans & sinners, that came thither, sate downe at the table, with Iesus and his disciples.

11. And when the Pharisees sawe that, they said to his disciples, why eateth your master with Publicans and sinners?

12. Now, when Iesus heard it, he said vnto them, the holie need not a Phisition, but they that are sicke.

13. But goe yee, and learne what this is, I will haue mercie, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

## Marke. 2.

13. Then hee wente againe towards the sea, and all the people resorted vnto him, and hee taughte them.

14. And as Iesus passed by, hee sawe Leui the sonne of Alphæus sitte at the receite of custome, and sayde vnto him, follow mee, and he arose and followed him.

15. And it came to passe, as Iesus sate at table in his house, many Publicans and sinners sate at table also with Iesus and his disciples: for there were many that followed him.

16. And when the Scribs and Pharisees saw him eate with the Publicans & sinners, they sayde vnto his disciples: how is it, that hee eateth and drinketh with Publicans and sinners?

17. Now, when Iesus heard it, he said vnto them: the holie haue no neede of the Phisition, but the sicke. I came not to call the righteous, but the sinners to repentance.

## Luk. 5.

27. And after that he went forth, and saw a Publican, named Leui, sitting at the receit of custome, and said vnto him, follow me.

28. And he leste all, rose vp, and followed him.

29. Then Leui made him a great feast in his owne house, where there was a great company of Publicans, and of others, which sate at table with them.

30. But they that were Scribs and Pharisees amonge them, murmured againste his disciples, saying, why eate yee, and drinke yee with Publicans & sinners?

31. Then Iesus answered, & sayd vnto them, they that are holie, neede not the Phisition, but they that are sicke.

32. I came not to call the righteous, but sinners to repentance.

9. Sitting at the receite of custome. That Matthew is receiued from the custome house (which place as it was woont to bee giuen to spoyles and vniust exactions, so it was then become most infamous) not onely into the felowship of Christe, but is also called to the office of an Appostle: VVe haue hercin a notable example of the fauour of God. And it was the will of Christe to chuse into that office not onely simple and vnlearned men, that he might ouerthrow the wisdom of the worlde: but also this Publican, which had liued a life not to be commended, full of diuers corruptions that he might be a spectacle of his gracious goodnes, & that

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he might teach in his person, that the calling of vs all doth not depend vpon the deseruing of our own righteousness, but of his meere liberalitie. Therefore Matth. was not only a witnesse and a preacher of the grace giuen in Christ, but also a testimonie and a figure of the same. Now in this he declareth his thankfulness, that he is not ashamed to commit to perpetual memorie what manner of man he was, and from whence he was taken, that he might y more set forth the grace of Christ in his own person. After the same manner speaketh Paule, 1. Tim. 1. 15. This is a true saying, and by al meanes worthy to be receiued, that Christ Iesus came into the world to saue sinners, of whose I am chief. It appeareth that this was a gentile name, in that Marke and Luke doe name him Leuy: but the cause why he tooke this forren name was: because he was a Publicā, *Follow me*. It is not to be doubted, but that Christ shewed in mo words to what purpose, & vpon what condition he called him: and that is more plainly gathered out of Luke, who saith that he arose, & left al, that he might follow Christ. For it was not necessary, that he should haue left al things, except he had bene called to be a dayly disciple of Christ, & in hope of an Apostleship. Further, wee behold the diuine efficacie of the voice of Christ, in this, that he is so quickly ready to obey: not that it inwardly pearseth alike into the hearts of all menne, into whose eares it soundeth: but it was the will of Christe to shewe a singuler example in this man, that we might know that he was not called by man.

LV. 29. *And he made him a feast.* This seemeth to differ from that which Luke had said, that he had left all things: But the answer is easie, Math. reiecting al impedimentes, giueth himself wholly to Christ: yet so that he did not cast away his substance belonging to his household. VVhile Paul by the example of soldiours exhorteth the ministers of the worde, that they being freed and deliuered from all impedimentes, should imploye their endeour vpon the church, saith, 2. Tim. 2. 4. No man that warreth, entangleth himself with the affaires of this life: because he would please him, that hath chosen him to be a soldiour: but he dooth not meane that they which are chosen to be soldiours, doe diuorce their wiues from the, forsake their children, and renounce their houses for euer: but for a time to abstaine from their houses and from all cares. Nothing withheld Matthew, but that he followed whither Christe called him, and yet so farre as the estate of his calling did permit, he did freely vse his house & his goodes. But it behoued him to byd the custome house farewell: because that being occupied there, he could not be a companion of Christ. The greatnesse of the feast is not so much referred to the multitude of the guesstes, as to the plentie and daintines of the meates. For we know that Christ vsed not that austeritie, but that hee suffered himselfe sometime to be daintily entertained of rich men; yet so as all gluttony was secluded. And it is not to be doubted, but as hee was a singuler example of temperaunce, so he would exhort his hostes to a moderat and a meane diet, and would neuer suffer prodigall and excessiue dainties. That Matthew saith that sinners came: that is, menne of most wicked lyfe, or noted with infamy: by this it came to passe, that the Publicans did not eschewe the company of suche, because that they themselues were commonly hated and infamous. For as a lytle correction doth make them that sinne ashamed: so too much severity doth

dryue some to despayre, so that they casting by all shame, doe throwe themselues into all filthines. It was no offence to gather tribute or custome: but when as the Publycans saw themselues reiecte as prophane and detestable menne, through the common reproach, they did not despise, but reioysed in the company of the infamous, and sometime they thrust in theselues amongst the adulterers, the drunkards, and such lyke: whose wickednes they would haue condemned, and they woulde haue bene nothing like them, if they had not beene driuen to this necessitie by open hatred and reproaches.

**M A T. 11.** *VVhy eateth your maister with Publycans.* The Scribes doe asfault the disciples of Christ, and that they may procure them to fall away, they lay forth that, which at the first sight is euill and shamefull. For, to what purpose became he a peculyer maister to them, but that they shuld withdraw themselues from the common people, that they might lead a more holy life. But it seemeth that he leadeth them from an honest and tollerable estate of lyfe to a prophane lycentiousnesse, that they might defile themselues with filthy guesstes. This reproach might haue dryuen the disciples, which were as yet but rude and flexible, to forsake theyr maister. But they doe well, in that they make their complainte to theyr maister: because they themselues were not sufficiently armed against this cauilt: for Christ aunswering for them, confirmeth them against the time to come.

**12.** *The Hole need not.* By Christes aunswere it appeareth that the Scribes offended two wayes: that they made no account of the office of Christ: and that in sparing their owne faultes, they doe proudly despise all other. VVhich thing must therfore be noted: because that this disease hath alwayes beene too common. For hypocrites being full and drowned with a windy hope of their owne righteousness, doe not account wherefore Christ was sent into the earth: they know not in how great a labyrinth of mischiefes mankind is drowned, how horryble a wrath and curse of God doth lye vpon all men, and with how confused a heap of sinnes they are pressed downe: and so it commeth to passe, that they being not moued with the miseries of men, doe neuer thinke vpon any remedie. And now they pleasing theselues, wil not abyde to be brought into order, and they think themselues vnworthy to be accounted amongst sinners. Christe reproueth this second error, by aunswering that the whole need not a Physition. For by a figure hee teacheth that they are therefore offended at the beholding of sinners: because they chaleng theselues to be righteous. Because (saith hee) you are hole, you despise the sicke; so that you loath them, and the sight of them is troublesome vnto you: but it behoueth a Physition to be farre otherwise. After he sheweth that he must take vpon him the parte of a Physition, because that he was sent of the father to call sinners. And though Christe beegineth with reprouing the: yet if we desire to profit in his doctrine, that must be especially holden, which hee setteth downe in the second place: namely, that his comming was, that he might giue life to the dead, that he might iustifie the guiltie and condemned, that hee might cleanse the polluted, and them that are defiled with filthynesse: that hee might pull them that are lost euen from the helles: that he might cloth the with his glory, which are couered with filthynesse: that hee might renew the that are corrupt.



corrupte with the filthynesse of finnes, and prepare them for a blessed immortalitie.

If wee consider that this is his duetie and the ende of his comminge, if wee remember that for this cause hee put vpon him our flesh, shedde his blood, became a sacrifice of death, and descended euen to hell, it shall neuer seeme straunge vnto vs: the vilest amongst menne, euen those that are couered with a dunghill of finnes, are gathered by him into saluation.

Hee seemeth to thee to be vnworthy of the grace of Christe, whom thou doost abhorre: why then became Christ a sacrifice for sinne, and accursed, but that hee might reach out his hand to accursed sinners? Now if wee beginne to loath that both Baptisme, and also the holye Supper dooth ioine vs in company with wicked menne; so that their companie shall seeme to defile vs with any blotte, let vs presently enter into our selues, to search our owne finnes without flattery. And this examination shall bringe vs to this passe, that wee will gladly suffer our selues to be washed in the same fountaine with the moste vncleane, so that we wyll not refuse that righteousnesse, whiche hee commonlye offreth to all the wicked, that lyfe giuen to the dead, and saluation to them that were lost.

23. *Goe yee, and learne.* Hee sendeth them away, and commaundeth them to departe: because they seemed to be stubborn, and such as would not learne. Or he sheweth that they contend with God and the prophet, which through pride being become cruell, do grudge that the wretched should be holpen, and that phisicke should be ministred to the sicke. This testimonie is taken out of the prophet Osea. 6. 6. where the Prophetie preaching of the vengeance of God against the Iewes, least they should take exception that they obserued the outward worship of God, as they were accustomed in securitie to bragge of their ceremonies: he affirmeth that GOD is not pleased with their sacrifices, where their mindes are voyde of godlynesse, and their manners estranged from integritie and righteousnes. But that GOD saith, that hee will not haue sacrifices, appeareth by the second clause to bee spoken by comparison, that the knowledge of God is more to be desired then sacrifices. By which words he doth not precisely reiecte sacrifices: but hee maketh lesse accounte of them, then of godlynesse and sayth. Yet wee must so account, that sayth and spirituall worshippe doe of themselves please God, that charitie and the duties of men towards their neighbours are required for themselves. The sacrifices are but accidentes (as they say) which are of no estimation or account, whereas trueth it self is wanting. Of the which thing I haue entreated more at large vpon the tenth chapter to the Hebrewes. In that word *mercy* the figure synecdoche is to be noted: For vnder one parte the Prophet comprehendeth what duetie soeuer we owe vnto our brethren.

*\*For I came not.* Although this is spoken to ouerthrow the pride and the hypocrisie of the Scribes: yet it generally containeth a very profitable doctrine. For wee are admonished that the grace of Christe shall no otherwise profit vs, then while we being griued with our finnes, and sighing vnder the burthen of them, doe humbly come vnto him. Againe,

weake consciences are here put in a certeine hope : for they need not feare least Christe should reiect sinners , because that he descended from his heauenly glory to call them.

But that clause is also to be considered, *to repentance* : that we myght know that our forgiuenesse is not such, as nourisheth sinnes but such as calleth vs to endeouour our selues to lyue holyly and godly . For hee reconcileth vs to the father with this condition , that beeing redeemed with his bloud , wee shoulde offer our selues true sacrifices , as Paule teacheth, Titus, 2. 12. Heerein appeareth the mercy and loue of GOD, that denying worldlye lustes, wee shoulde lyue soberlye and righteously, &c.

## Matth. 9.

14. Then came the disciples of Iohn to him, saying: why do we and the Pharisees fast oft, and thy disciples fast not?

15. And Iesus sayd vnto them, can the children of the mariag chamber mourn as long as the bridegroom is with them: but the dayes will come, when the bridegroom shall be taken from them, and then shall they faste.

16. Moreover, no manne pecceth an olde garmente with a peece of new cloath: for that that shoulde fill it vp, taketh awaye from the garment, and the breach is worse.

17. Neither doe they put new wine into olde vessels: for then the vessels would breake, and the wine would be spilde, and the vessels should perish: but they put new wine into new vessels, and so are both preserved.

## Marke. 2.

18. And the disciples of Iohn, & the Pharisees did fast, and came and said vnto him, why doe the disciples of Iohn and the Pharisees fast, and thy disciples fast not?

19. And Iesus saide vnto them, can the children of the mariag fast, whiles the bridegroom is with them? as long as they haue the bridegroom with them, they cannot fast.

20. But the dayes wil come, when the bridegroom shall be taken from them, and then shall they fast in those dayes.

21. Also no man soweth a peece of newe cloath in an olde garment: for else the new peece taketh away the filling vp from the old, & the breach is worse.

22. Likewise no manne putteth newe wine into olde vessels: for else the newe breaketh the vessels, and the wine runneth out, and the vessels are loste: but new wine muste be putte into newe vessels.

## Luke. 5.

31. Then they sayde vnto him, why doe the disciples of Iohn fast often, and pray, and the disciples of the Pharisees also, but thine eate and drink?

34. And he said vnto them, canne yee make the children of the wedding chamber to fast, as long as the bridegroom is with them?

35. But the dayes will come, euen when the bridegroom shall bee taken from them: then shall they faste in those dayes.

36. Againe hee spake also to them in a parable: no manne putteth a peece of a newe garmente into an olde vesture: for then the newe renteth it, and the peece taken out of the newe, agreeth not with the olde.

37. Also no manne poureth new wine into olde vessels: for then the new wine will break the vessels, and it will runne out, and the vessels will perish.

38. But new wine must be poured into new vessels: so both are preserved,

39. Also no man that drinketh old wine, straightway desireth new: for he saith, the olde is better.

14. They

14. *Then came.* Luke bringeth in the Pharises speaking: Marke seemeth to ioyne them both together. And it is not to be doubted, but that the Pharises maliciously endeouored by this subtiltie to drawe the disciples of Iohn to theyr side, and to quarrell with the disciples of Christe. Their likenes in praiers and fastinges was a plausible baight to make them ioyne in fellowship: And the contrary bechaviour of Christe was an occasion of discorde and displeasure to the frowarde and them that were too much giuen to please themselues. By this example wee are admonished wiselye to take heede, leaste wicked and craftie menne doe by anye light pretence sowe discordes amongst vs. Truly Sathan is a merucilous workemanne in forging such deceites: and it is an easie matter to disturbe vs about a matter of nothing. And wee must especiallye beware, least for outwarde rites the consente of fayth be hindered, and the band of charitie be broken. All men almoste are troubled with this disease; so that they attribute more then is meete to ceremonies and elementes of the worlde (as Paule calleth them, Colloss. 2. 8. Galla. 4. 3. 9.) So that they doubt not to preferre those first rudimentes farre beyonde the chiefe perfection.

Then followeth of frowardenesse and pride an other mischief: for that all menne would gladly driue the whole worlde to followe theyr example. If any thing please vs, wee doe presently desire that it should passe for a law, that others should liue according to our pleasure. VVhe we read heere that the disciples of Iohn were taken with the snares of Sathan: let vs first learne that holynesse consisteth not in things that be outwarde and indifferent, and also to brydle vs with the brydle of moderation and equitie, least we desire to binde others to follow our pleasure: but let every manne remaine in his owne lybertie. I thinke that Iohn exercised his disciples in a certeine rule of fasting and prayers, and had for that end ceteine appoynted dayes for fastinges, and a prescripte forme, and certeine appoynted houres for prayers: and therefore I account these prayers amongst outward rites. For though calling vpon God is one of the chiefeest in spirituall worshippe, yet the same beeing framed to the rude capacite of menne, is worthily accounted amongst ceremonies and things indifferent, the obseruation whereof ought not too seuerely to be vrged. Nowe, why Iohns discipline was more streight then Christes, I haue said other where, and shall haue more conuenient place to speake of the same againe.

15. *The children of the bridgrome.* Christe excuseth his disciples by the circumstance of the time: because that God would as yet handle them gently, as if they were in the mariage chamber. For hee compareth himselfe to a bridegrome, which maketh his friendes merie with his presence.

Chrisostome thinketh that this similitude was taken out of the testimony of Iohn Baptiste. He that hath the bride is the bridegrome: which opinion I doe not reprove, but I doe not thinke that it is of sufficient force. Let this satisfie vs, that Christe saith, that hee spareth and cherisheth his disciples so long as he is conuersant with them.

But, least any man shuld enuy that short time of pleasure, which they had, he declareth that they shal shortly be handled more hardly & more

straightlye. And so this is the excuse, that prayers and fasting do belong to them that are sadde and in aduersities : I speake of extraordinarye prayers, whereof he maketh mention in this place . But it was Christes will by a litle at once to accustome them to beare greater thinges , and he would not lay a greater burden vpon the, vntil they had gotten more strength.

Hereof for doctrine may two thinges be gathered: we may not murmur, if G O D at any time doe beare with the infirmitie of our brethren, and doe handle them gently, while that hee doth handle vs more hardly and more straightly. Then, if at anye tyme G O D giue vs a release from sorow and troubles, we must take heede that we become not drunken with delyghtes, but let vs rather remember that the maryages shall not last alwayes. The children of the bridegroom, or of the bride chamber, is vsed in the Hebrew phrase for the guesstes bidden to the maryage.

16. *No manne peeceth an olde garment.* Hee confirmeth the former sentence with two similitudes : whereof the one is taken of garments, and the other of wyne vessels . They that thinke that olde garmentes and olde bottelles are compared to the Pharises , and the newe wyne and newe cloath to the doctrine of the Gospell, haue no colour . But the similitude is very apte and fitte for the present matter: if we interpret this of the weake and tender disciples of Christ , and of discipline more harde and streight then they were able to beare . He reporteth it not, as if antiquitie were not fitte for young schollers : neyther doth Christe compare his disciples to olde bottelles , and torne garmentes , as if they had beene worne with long vse: but because they were weake, and not strong enough.

The summe is this, that all menne generally are not to be driuen to one, and the same manner of lyuing: because their estate is vnlyke , and all thinges doe not agree to all menne, the weake are especiallye to be borne with, least they be broken with violence , or ouerthrowne with the waight of the burden. Further, Christe speaketh after the manner of the country: in that hee vseth the name of bottelles for barrells or firkinnes.

L V. 39. *No manne that drinketh olde wine.* Luke onely maketh mention of this, and it dooth verye well agree with that , which goeth before . And although it is diuersly wrested by the interpreters : yet I do simplye take it to bee an admonition to the Pharises , leaste they giue more credit then is meete to an olde receiued custome. For howe cometh it to passe that wine not altering the taste , shoulde not please all mennes mouthes alyke : but, because that vse and custome doth frame the taste? By this order, which Christe vseth towards his disciples, it followeth that, that, whiche hath but small pompe and shewe , is nothinge lesse to bee accounted of : as olde wine, though it dooth not fume so as newe wine dooth, yet it is as pleasaunt, and as good for nourishinge the bodye.



Mat. 9.

18. While he thus spake vnto them: beholde there came a certain ruler, and worshipped hym, saying: My daughter is nowe deceased, but come and lay thine hand on her, and she shall liue.  
19. And Iesus arose, and folowed him with his disciples.  
20. And beholde a woman which was diseased with an issue of bloude twelue yeares, came behinde him, and touched the hem of his garment.  
21. For she said in her selfe: If I may touche but his garment, I shall be whole.  
22. Then Iesus turned him about, and seeing her, did say: Daughter bee of good comfort, thy faith hath made thee whole: and the woman was made hole at that houre,

Marke 5.

22. And beholde there came one of the rulers of the Synagogue, whose name was Iairus: and when he saw him, he fel downe at his feete,  
23. And besought him instantly, saying: My litle daughter lieth at the poynt of death: I pray thee that thou wouldest come and lay thine handes on her, that shee may be healed, and liue.  
24. Then hee went with him, and a great multitude folowed him, and thronged him.  
25. And there was a certaine woman, which was diseased with an issue of bloude twelue yeares.  
26. And had suffered many thinges of Phisitions, and had spent all that she had, and it auailed her nothinge, but shee became much worse.  
27. And when she had heard of Iesus, shee came in the preace behinde, and touched his garment.  
28. For shee sayde: If I may touch but his clothes, I shalbe hole.  
29. And straight way the course of her bloude was dried vppe, and shee felt in her body, that shee was healed of that plague.  
30. And when Iesus did knowe in himselfe the vertue that went out of him, hee turned him rownde about in the preace, and sayde, who hath touched my clothes?  
31. And his disciples sayde vnto him: Thou seest the multitude throng thee, and sayest thou who did touche mee?  
32. And he looked rounde about, to see her that had done that.  
33. And the woman feared and trembled: for shee knewe what was done in her, and shee came and fell downe before him, and tolde him the whole truth.  
34. And hee sayde to her: Daughter, thy faith hath made thee hole: Goe in peace, and be hole of thy plague.

Luke 8.

40. And it came to passe when Iesus was come againe, that the people receiued him, for they all waited for him.  
41. And beholde there came a man named Iairus, and hee was the ruler of the Synagogue, who fel downe at Iesus feete, and besought him that he would come into his house.  
42. For he had but a daughter only, about twelue yeares of age, and shee lay a dying, and as hee went the people thronged him.  
43. And a woman hauing an issue of bloud twelue yeres long, which had spent al her substance vppon Phisitions, and coulede not be healed of any,  
44. When shee came behinde him, shee touched the hemme of his garment, and immediately her issue of bloude stancheth.  
45. Then Iesus sayde, who is it that hath touched me? When euery manne denied, Peter said, and they that were with hym, maister, the multitude thraste thee, and treade on thee, and sayest thou, who hath touched mee?  
46. And Iesus sayde: Some one hath touched mee: for I perceiue that vertue is gone from me.  
47. When the woman sawe that shee was not hid, shee came trembling, and fell downe before him, and tolde him before al the people, for what cause shee had touched him, and howe shee was healed immediately.  
48. And hee sayde vnto her: Daughter, bee of good comforte, thy faith hath made thee hole, goe in peace.

11. While he thus spake. They that imagine that Marke and Luke doe not sette downe the same hystorie which Mathewe doeth, are so plainly confuted

confuted out of the text, so that it neede not any long disputation.

Three with one mouthe doe saye that Christe was required by the ruler of the synagogue, that he would come to his house to heale his daughter. In this they differ, that the name of Iairus is suppressed by Mathewe, and is set downe by Marke and Luke. And he bringeth in the father speaking thus: my daughter is deceased, the other two doe say that shee was at the poynt of death, and that he was tolde of her death by the way, as he was bringing Christ. But in that there is no difficultie: for Mathew endeouering to be short, doeth in a worde set downe together those things which the other doe digest distinctly in their places. But seeing all other things do so aptly agree together, sith so many circumstances doe concord in one, as if three fingers shuld seeme to be directed together to shew one thing, no reason doeth suffer this hystorie to be drawn to diuers times. The Euangelists do with one mouth declare, that when Christ was required of the ruler of the synagogue to come to his house, by the waye a woman was healed of an issue of bloud by a secrete touching of his garment, and that Christ after he was come into the rulers house, did raise a dead maiden. So I do not thinke it needefull to vse a long circumstance of words, to prooue that the three do report one and the same hystory. Let vs now come to the particulers. *Beholde a certaine ruler.* Although it appeareth by the other two Euangelists that his faith was not so strong, that he hoped that he could restore his daughter to life: yet it is not to be doubted, but that he being rebuked by Christ, conceiued a greater hope then hee had brought from home. But Mathew (as it is sayd) endeouering to be short, placeth in the beginning that which was wrought in successe of time, yet the hystorie is thus to bee gathered: that Iairus first demaunded to haue his daughter cured of her disease: and then to bee restored from death to life, after, when Christ had encouraged him. VVorshipping is taken for the bowing of the knee, as we gather by the words of Marke and Luke: for Iairus did not giue diuine honour to Christ, but worshipped him as a Prophet of God. And it is well knowen that the bowing of the knee was very common amongst the inhabitants of the East. *Come and lay thine hand on her.* VVe haue heere a notable spectacle of the fauour of God towards vs: if thou comparest the ruler of the synagogue, with the Centurion a heathen manne, thou wilt say that in him there was a full great light, & in this scarce one little droppe of faith: he imagineth that Christe hath no power to doe her good, except hee touche her, and hauinge receiued woordes of her death, hee is so afraide as if there were no further remedie. Therefore we see that his faith was weake and very colde: but that Christe yeeldeth to his requestes, and encourageth him to hope wel, declareth that his faith howe small so euer it was, was not vterly reiecte. Therefore though we be not instructed fully in the faith, as it were to be wished, yet there is no cause why our weakenesse shoulde hinder vs or driue vs from calling vpon God.

20. *A woman which was diseased with an issue of bloud.* The Euangelistes doe expressly declare that this issue of bloud had endured for the space of 12. yeares, and that the woman had not beene slacke in seeking remedies, in so much that shee had consumed al her substance vpon Phisitions, whereby the glory of the myracle was so muche the greater. For it doeth euidently appeare that the disease being incurable, was not healed by the power

wer of man, and that so sodenly, and by the touching of his garment on-ly. But that the woman thought shee should be prelently whole, if shee might onely touche his garment, was the singular worke of the holy Ghost, and may not be drawn to a generall rule. VVe know how ouer-thwartly superstition plaieth with a foolish & an vnaduised imitation of holy men: but they are Apes and not imitators, which take vpon them to folowe any one singular example, without a commaundement from God, and rather after their owne fansie, then by the direction of Gods spirite. Also it may be that the faith of the woman, had mixed in it some fault or error, which Christ through his mercy doth tolerate & pardon. And that after shee was founde to bee the partie, shee doeth feare and tremble, suche doubting cannot be excused, because it is contrary to faith. VVhy doeth shee not rather directly come to Christe? If shee woulde not for reuerence, from whence then did shee hope for helpe, but by his mer-cie? Then howe commeth it to passe, that shee feareth as one that hadde offended, if shee were perswaded of his fauour? Christe vouchsafeth to commend her faith. For that is it which I touched euen now, God doth deale louingly & gently with his, so that he accepteth their faith, though it be maimed and weake, not imputing the defects and wats of the same. Therefore this woman came to Christe by the direction of faith. But that shee sticke in his garment, rather then shee woulde by praiers offer her self vnto him to be healed, shee did peraduenture of an vnaduised zeale somewhat goe out of the way: especially sith that by and by after, shee she-weth that shee attempted it of a doubtfull and a wauering minde. But if we graunt that shee was thus directed by the spirit, yet that rule remaineth fast, that our faith must not be caried hither and thither by priuate exam-ples, because it must be thoroughly grounded vpon the woorde of God, according to that saying of Paule, Rom. 10. 17. faith cometh by hearing, and hearing by the woorde of God.

This admonition is very profitable, that wee shoulde not geue the title of faith to euery vaine conceiued opinion: *VVho is it that toucheth?* Marke declareth it more plainely, that Christe looked about him, that he might knowe who it was. But this seemeth to bee absurde, that Christe shoulde powre foorth his grace, not knowing to whome hee shoulde doe good. And that is as harde that hee sayeth a litle after, that he fealt that power was gone out of him. As though it should passe from him after any other order then of his free gift, when and to whome hee shall thinke good to distribute the same. But it is not to bee doubted but that wittingly and willingly hee healed the woman, and it is not to be doubted but that by his spirite hee drew her vnto him that he might heale her: but he requi-reth her that shee woulde willingly come foorth amongst the people. If Christe hymselfe shoulde haue declared his owne myracle, peraduenture his woordes shoulde not haue bene beleueed: but now when as the fear-full woman telleth what is befallen vnto her, her confession hathe the more credite.

22. *Daughter be of good comfort.* The weakenesse of her faith is proued by this speech: for if her fearfulness had not bene faultie, Christ would not haue reprobued her, by exhorting her to be of good cōfort, yet he also prai-seth her faith, wherby is gathered that which I sayd before, when as by the direction of the spirit, & a sincere desire of godlines, she sought Christ,

yet shee wauered so that shee needed not to be confirmed. So we see that faith, that it may please God, hath neede of forgiuenesse, and also to bee raised with new helpes, that it may gette more strength. Now this must Analogically be ledde from the healing of the body to the saluation of the soule: for as Christe attributeth the deliuerance of the woman from her disease to faith, so it is certaine that by faith which reconcileth vs to God, we obtaine forgiuenesse of sinnes. VVhen he commaundeth her to goe in peace, and sayeth that shee is healed of her disease, heereby we gather that shee had then truely confirmed that benefite which shee had receiued, when as shee heareth that by the mouth of Christ, which shee had nowe found by experience. For we cannot otherwise enioy the benefites of God truely and with a quiet conscience: but while wee possesse them hidden in the treasure of his promisses.

## Math. 9.

23. Nowe when Iesus came into the rulers house, and sawe the minstrels and the multitude making noyse,

24. He said unto them, gette yee hence: for the maid is, not dead, but sleepeeth. And they laughed him to scorne.

25. And when the multitude were put forth, he went in, and rooke her by the hande, and the maide arose.

26. And this brute went throughout all that land.

## Marke 5.

35. VVhile he yet spake, there came from the rulers house certaine, whiche saide: Thy daughter is dead. VVhy discusst thou thy master any further.

36. Assoone as Iesus hearde that woordes spoken, he sayde unto the ruler of the synagoge: Be not afraide, onely beleue.

37. And he suffered no man to follow him, save Peter, Iames, and Iohn, the brother of Iames.

38. So he came unto the house of the ruler of the Synagoge, and sawe the tumult, and them that wept and wailed greatly.

39. And he went in and sayd unto them, why make yee this trouble and weeps? the childe is not dead, but sleepeeth.

40. And they laughed him to scorne: but he put them all out, and tooke the father and the mother of the childe, and them that were with him, and entered in where the childe lay.

41. And toke the childe by the hand, & said unto her, Tabitha cumi, which is by interpretation, maiden I say unto thee arise.

42. And straight way the maiden arose and walked, for shee was of the age of 12. yeares, and they were astonished out of measure.

43. And he charged them straightly, that no man should knowe of it, and commaunded to give her meat.

## Luke 8.

49. VVhile he yet spake, there came one from the ruler of the synagoges house, which sayd to him, Thy daughter is dead, discusse not thy master.

50. VVhen Iesus heard it, he answered him, saying: Fears not, beleue onely, and she shall be made whole.

51. And when he went into the house, he suffered no man to goe in with him, save Peter & Iames and Iohn, & the father and the mother of the maide.

52. And al wept and sorrowed for her, but hee sayde: weepe not, for shee is not dead but sleepeeth.

53. And they laught him to scorne, knowing that shee was dead.

54. So he thrust them all out, and rooke her by the hand, and cried, saying: maide, arise.

55. And her spirite came againe, and shee rose straight way, and he commanded to give her meat.

56. Then her parents were astonished, but hee commaunded them, that they shoulde tell no man what was done.



**MARK E.** 36. *Be not afraide, onely beleue.* The message of death caused him to despaire, because he had required nothing else of Christe, but that he would helpe the sicke maid. Therefore Christ commaundeth that hee should not with feare and distrust shut out al hope of grace, which death it selfe cannot hinder. For by this phrase *onely beleue*, he declareth that hee wanteth not power, so that Iairus will accept him, and he also exhorteth him to be of good comfort, for he cannot beleue more, then God in his great power is able to perfourme. And verely it so falleth out with vs al: for God would deale more liberally with vs, if we were not so strait: but our hardnes of belief doth hinder god, that he powre not his gifts more plētifully vpon vs. In summe, we are taught in this place, that we can neuer exceede measure in beleueing, because our faith howe large so euer it be, can neuer conceiue the hundred part of the goodnesse of God.

37. *And he suffered no man.* He forbade them entrance, either because they were vnworthy to be witnesses of the myracle: or because that he would not haue the myracle ouerwhelmed with the murmuring multitude: for it were better that the damsell whose body they had seene deade, shoulde sodenly come forth aliue and strong into the sight of men. Marke and Luke say that he tooke with him but thre of his disciples, they both adde the parents: And Marke only sayeth that he tooke them which were Iairus his companions when hee came to require Christ. Mathewe who is shorter, omitteth this circumstance.

**L V K E.** 52. *And al wept.* The Euāgelists do make mention of mourning, that their hope in the resurrection may be the more certaine. Also Mathew sayeth expressly that there were minstrels, which was not wont to be, but where as they were assured that the body was deade, and when as they prepared the funeralles. In the mournfull funeralles the pipe did sound, sayeth he. And although they thought after this maner to honour their deade, and as it were to adorne their buriall, yet wee see howe the worlde is alwaies ready, not onely to nourish, but also to stirre vppe her own faults. It was their duetie to apply theselues by al means to appease mourning, but as though they had not offended inough with their outrageous sorow, with new prouocations they do ambitiously prouoke the same. The Gentiles also thought that this melodie appeased the ghostes: whereby we gather with how many corruptions Iudea was then filled.

**MARK E.** 39. *But sleepe.* To sleepe is taken in diuers places of the scripture, for, to die: And doubtles by this similitude gathered of the temporall rest, is noted the resurrection to come. And Christ doeth here especially make a comparison betweene sleepe and death, that hee might confirme the hope of life: as if he should haue sayde, you shall see her presently raised vp, whome now you thinke to be dead. And it is no maruel that he was laughed to scorne of blockish and grosse menne, whiche were wholly occupied in prophane mourning, and vnderstoode not his purpose. And yet this auaieth to the setting forth of the myracle, that none of them doubted of her death.

41. *Hee tooke her by the hande and sayde.* Although this crie did naturally profite nothing to the wakeninge of the senses of the deade, yet doeth Christ here shew notably the power of his voice, that he might the more accustom men to geue eare to his doctrine. And herein appeareth howe effectual the voyce of Christ is, which pearceth vnto the dead, so as it ge-  
neth.

ueth life euen in death it selfe. Therefore Luke sayeth that her spirit came againe: as if he should haue said, that the spirite being called by the commaundement of Christ, was straightway present.

43. And he charged them. Although Christ would not generally admit all to beholde her raising vppe, yet the myracle coulde not remaine long hidde. And it was not meete to suppress the power of God, whereby the whole worlde was prepared to life. Why then did hee commaunde the maides parents to silence? It may be that his will was that they shoulde not so muche concale the thing it selfe as the maner, and that onely but for a time: for we see in other places also, howe he sought for opportunitie. They that thinke that they were forbidden to speake, that they might be the more whetted on, are hardly taken, when they flee to this answer. I graunt that Christ wrought not this myracle, but that it should be vttered, but at a more apt time, or when the multitude was dismissed, where was no meane nor moderation. Therefore hee would geue them space that the more quietly and aduisedly they might consider the woorkes of God.

### Mathewe 9.

27. And as Iesus departed thence, two blind men folowed him, crying and saying: O sonne of David, haue mercie vpon vs.

28. And when hee was come into the house, the blinde men came to him, and Iesus sayd vnto them: Beleue yee that I am able to doe this? And they sayde vnto him, yea Lorde.

29. Then touched hee their eyes, saying: according to your faith be it vnto you.

30. And their eyes were opened, and Iesus charged them, saying: See that no man know it.

31. But when they were departed, they spreadde abroad his fame through out all that land.

32. And as they went out: behold, they brought to him a dumbe man possessed with a deuill.

33. And when the deuill was cast out, the dumbe spake: Then the multitude marueiled, saying: the like was neuer seene in Israel.

34. But the Phariseis sayde: Hee casteth out deuils, through the prince of deuils.

### Marke.

### Luke.

27. And as Iesus departed. The other Euangelists do say nothing of these 2. myracles: for, as we haue said other where, and Iohn doeth plainly as firme that it was not their purpose to rehearse all the deedes of Christe, but onely to gather some principall poyntes, which prooue him to be the Messias. Further, Mathewe sayeth that two blinde men were restored to their sight, but not so speedily, as often other where hee was accustomed to helpe the miserable. For he doeth not aunswere them as they crie after him in the way, but as though he dissembled the matter, hee suffereth them to folowe him into the house. There he doeth at length enquire of them what they doe beleue of his power. Therefore his minde was in deede and woordes to examine their faith, for hee holdinge them in suspense

pence, nay passing by as though he heard not, he maketh a triall of their patience, and what roote faith hadde taken in their mindes. After, when he demaundeth whether they beleue, he prosecuteth the same examination. But it may be demaunded whether to be perswaded of the power of Christ and of God, is sufficient to make any manne faithful. For thus much doe the wordes signifie, doe you beleue me, that I can doe it? But it appeareth out of diuers other places of the scripture, that the knowledge of the power is but vaine and cold, except we be assured of his wil. Yet Christe being satisfied with their answere, approoueth their faith as perfect in all poyntes, I answere, when at the first they confessed him to be the sonne of Dauid, they conceiued somewhat of the grace. For with this title they honoured the redeemer of their nation, and the authour of all their good. Therefore hee demaunding of his owne power, hee doeth more depely enquire, whether they do constantly beleue. Therefore faith comprehendeth the mercy and fatherly loue of God with power, & the ready will of Christ with might. But because that men do commonly attribute lesse to the power of God and might of Christ then is meete, the blinde menne are not asked without a cause, whether they beleue that Christe can doe that which they professe, though the purpose of Christe was simply to know whether that from their heart they gaue to him the honour of the Messias. And for this cause is their faith approoued, that in so base & cōtemptible an estate, they acknowledged the sonne of Dauid.

29. *According to your faith.* Although it is sayd that this benefite is especially bestowed vpon two blinde men, yet out of these present wordes of Christ, we may gather this general doctrine, that we shal neuer be suffred to depart without our requests, so that we pray with faith. If that these two by a small faith as yet not throughly grounded, doe obtaine that which they require, much more at this day shall their faith preuail which being endued with the spirite of adoption, and made partakers of the sacrifice of the mediator, doe come to God.

30. *He charged them.* Either his will was to haue other witnesses of the myracle, or else that hee would deferre the reporte thereof to an other time. Therefore that is woorthy to be reprooued, that they doe vtter the same presently euery where. For that some imagine that Christe forbade them, that he might the rather stirre them forward, we haue confuted in an other place. It is certaine there was some cause of forbidding which is vnknownen vnto vs: but these menne of an vnaduised zeale doe vtter it before the time.

31. *They brought vnto him a dumbe man.* It is probable that this manne was not dumbe by nature, but when he was deliuered vp to the deuil, that he was deprivied of his speach: yet al those that are dumbe, are not possessed of deuils. But this man was so afflicted, that by manifest signes it appeared that his tongue was tied. And that after his healing the people do cry out, that the like was neuer scene in Israel, seemeth to be an hyperbolicall kinde of speache: for by greater myracles had God in times past reuealed his glory amongst that people. But it may be that they had regarde to the ende of the myracle, so that then the minds of all men were stirred vp to loke for the coming of the Messias. And they so extold the present grace of God, so as they wold diminish nothing from his former works. And it is to be noted, that this speache was not premeditate, but such as in admiration brake out sodenly.

34. *The Pharises sayde.* Heereby it appeareth how mad they were, which were not afraide to defame with wicked speache so notable a woorke of God. For the Antithesis is to be noted betweene the praise of the people and the blasphemie of these men. For that the people sayeth, the like was neuer done in Israel, was a confession proceeding from a feeling of the glory of God. VVhereby it doeth the better appeare that these men were starke madde, which durst blaspheme God to his face. Yet wee are also taught, when wickednesse is growen to extremitie, that there is none so manifest a woorke of God which it will not peruert. But this is monstrous, seldome seene and incredible, that mortall men should rise vppe against their maker: but that blindness is so much the more to be feared, (which I spake of before) whereby the Lorde after his long sufferance executeth his vengeance vpon the wicked.

## Mathewe 9.

## Marke,

## Luke.

35. *And Iesus went about all cities and townes, teaching in their Synagogues, and preaching the Gospel of the kingdom, and healing euery sicknesse, and euery disease among the people.*

36. *But when hee sawe the multitude, hee had compassion vpon them, because they were dispearsed and scattered abroad, as sheepe hauing no shepherds.*

37. *Then sayde hee to his disciples, surely the haruest is great, but the labourers are fewe.*

38. *VVherefore pray the Lorde of the haruest, that he would send forth labourers into his haruest.*

35. *And he went about.* This is spoken by preuention, that wee myghte knowe that the whole ministerie of Christe is not particularly described: but generally, that he was diligent in his office, namely that hee mighte publish the doctrine of saluation, and confirm the same by myracles. VVe haue sayd in an other place before, that it is called the Gospel of the kingdom, of the effecte: because that by this meanes God doeth gather vnto himselfe a people that was miserably dispearsed, that hee might raigne in the midst of them: and for that cause truely hath he raised vp his throne, that he might endue all his with full felicitie. Yet let vs remember that it behooueth vs to become subiecte to God, that by him wee may be caried into celestially glory.

36. *He had compassion vpon them.* Hereby we gather first how sluggish the Priests were, which being placed through out the whole lande, that they might shewe forth the light of the heavenly doctrine, were become idle bellies. And they proudly boasted themselues to be the chief bishoppes of the people: and there was no small multitude of them which gloried in this title: yet Christe acknowledgeth none of them to be pastours. The same want is found at this day in Poperie, which yet is replenished with pastorall titles: for greate is that sinke or heape of that leude companie which vnder the name of the cleargie doe deuoure vppe the people. For though they be dumbe dogges, yet they are not ashamed arrogantly to bragge of their hierarchie. But the woorde of Christ is to be heard which sayeth that there are no pastours, whereas there are no labourers, & that those



those sheepe are wandering and dispeared, which are not gathered together into the folde of God by the doctrine of the Gospell. And in that he is touched with compasion, he prooueth himselfe to be a faithfull minister of his father, in caring for the saluation of the people, for whose sake he had take vpon him our flesh. And though he is now receiued into heauen, and hath not the same affections, whereunto hee was subiecte in this mortall life, yet he casteth not away the care of his Church: but he hath regard vnto his wandering sheepe, and his owne flocke cruelly putte to flight and scattered by the woules.

37. *The haruest is great.* By this Metaphore he declareth that many of the common sorte were ready to receiue the gospell. For though the greater number did most vnworthily and vnthankfully refuse saluation offered them: yet he compareth that small number of the elect which was mixed amongst the vnbeleeuers, vnto a plentifull haruest, because that God esteemeth more of that small company of them, then of all the world beside. And though many did then intrude themselues in: yet he doeth not account them amongst labourers, because that few did behaue themselues faithfully: for he taketh this name of labourers in the good part. VVhen Paule complaineth of euill woorkers, he hath respecte vnto their vaine-glory and boasting. For he bestoweth not this title vpon them that apply their labour onely in destroying and wasting: but because that vnder a false pretence they chalenge the same vnto them selues.

*Pray the Lord of the haruest.* Because that no sincere or fitte minister of the Gospell will thrust in himselfe: neither doe others rightly discharge the office of teaching, but those which are raised by the Lord, and are by the spirite furnished with their giftes, so ofte as we see the want of good pastours, it is necessary that we shoulde lift vppe our eyes to him for remedie. But there was neuer more neede of this prayer, then in the horrible confusion of the Church, which doeth now appeare in euery place.

**Math. 8.**

**Marke 4.**

**Luke 8.**

23. And when he was entred into the ship, his disciples followed him.

24. And beholde there arose a great tempest in the sea, so that the shippe was couered with waues: but hee was a sleepe.

25. Then his disciples came and awoke him: saying, maister saue vs, we perish.

26. And he sayde vnto them: why are yee fearfull, O yee of little faith? Then hee arose,

and

35. Nowe the same day when euē was come, he sayd vnto them: Lette vs passe ouer vnto the other side.

36. And they left the multitude, and tooke him as hee was in the shippe, and there were also with him other shippes.

37. And there arose a great storme of winde, and the waues dashed into the shippe, so that it was full.

38. And he was in the stern asleepe on a pillowe: and they awoke him, and sayde to him, maister, carest thou not, that wee perish?

39. And hee rose vppe, and rebui-

21. And it came to passe on a certaine day, that hee went into ship with his disciples: and he sayde vnto them, Let vs goe ouer vnto the other side of the lake, & they launched forth.

23. And as they sailed, he fell a sleepe, and there came downe a storme on the lake, and they were filled with water, and were in iesperdie.

24. Then they went to him, and awoke him, saying: maister, maister, we perish. And hee arose and rebuked the winde and the waue: of water. and they ceased and so

R

was

and rebuked the windes  
and the sea: and so there  
was a great calme.

27. And the men  
marueiled, saying: what  
manne is this, that bothe  
the windes and the sea  
obey him.

ked the windes, and sayd  
vnto the sea, peace, and  
be still. So the winde cea-  
sed, and it was a greate  
calme.

40. Then he sayde  
vnto them: why are yee so  
fearefull? howe is it that  
yee haue no faith.

41. And they fea-  
red exceedingly, and said  
one to another, who is  
this that both the winds  
and the sea obey him?

was calme.

25. Then hee sayde vnto them,  
where is your faith? and they feared,  
and wondered among themselues, say-  
inge: who is this that commaundeth  
bothe the windes and the water, and  
they obey him?

Because that shortly after there is again mention made of a lake, wher-  
into it is sayde, the swine were caried headlong: al doe not agree whether  
it be one and the same lake. All doe confesse that the waters of Genesara  
were pleasant to the taste, and wholesome to be vsed: but Strabo say-  
eth that the lake of Gadara was so noysome and pestilent, that the beasts  
whiche dranke of it, lost their hooues and their haire. Therefore it is not  
to be doubted, but that they were two diuers lakes, and in space farre di-  
stant one from an other. But without question this place ought to be vn-  
derstoode of Genesara: which Christ passed ouer and went to the Ga-  
darens, which are called Gergesens by Mathew. And they which of the  
diuersitie of the name do gather that two diuers hystories are recorded,  
while they would seeme to be subtil, they slippe into too grosse igno-  
raunce. For the Countrey of the Gergesens was also called Gadarena, of  
a famous Citie called Gadaris. The name was chaunged in Hieromes  
time, therefore hee calleth them Gerasens, according to the custome then  
receiued. Yet I doe not denie but that the swine were caried headlong by  
the deuilles, into the lake of Gadara. But when Christe sayeth, let vs goe  
to the further shoare, I cannot interpretate that but of Genesara. Nowe  
it remaineth that we shoulde consider the time, whiche cannot be gathe-  
red neither by Mathew nor by Luke. Onely Marke noteth that it was  
the euening of that day when Christ spake of the preaching of the gos-  
pell, vnder the parable of seede. VVhereby it appeareth that they did not  
obserue the order of the time, the whiche Luke doeth also evidently de-  
clare, when he sayeth that it came to passe vpon a certaine day: by which  
woordes he sheweth that he did not muche busie himselfe what was don  
first or last.

23. VVhen hee was entred into the shippe. Marke sayeth that other shippes  
did passe with them also: but that Christe with his disciples went vppe  
into his owne shippe: Luke doeth also rehearse his woordes. Mathew is  
brieffer, yet in summe they agree: namely, that Christe laide himselfe to  
rest, and while he slept, sodenly there arose a tempest. First it is certaine,  
that the tempest which did trouble the lake, came not by chance. For how  
can it be that God would suffer his owne sonne to be tost with the blind  
force of the windes? But his will was by this meanes to reueale to his A-  
postles how little and how weake their faith was as yet.

And though Christes sleepe was naturall, yet it auailed to the same  
yle,

vs, that the Disciples shoulde the better knowe their owne infirmities. I will not say, as many doe, that Christe fained himselfe to be a sleepe, that hee might trie them: I doe rather iudge that hee slepte as the condition and the necessitie of humane nature did require. Yet his Godheade did watch, so that the Apostles ought not to haue feared but that they should haue presently bene comforted, helpe being prepared for them from heauen. Therefore lette vs knowe that all this was done by the secret prouidence of God, that Christe slepte, that the storme arose, the waues couered the shippe, and that the shippe hardly escaped drowning. And lette vs learne heereby, so oft as any aduersitie doth arise, that our faith is tried of the Lorde: but if the troubles doe encrease, so that they doe almoste ouerwhelme vs, it is by the same purpose of God to exercise our patience: or that by this meanes our hidden infirmities might come to light: as wee see, when the waues couered the Apostles, their infirmities were reuealed, which before was hidde.

25. *Maister saue vs.* A godly prayer, as it seemeth: for what could they haue done better, then being at the poynt to be lost, to seeke for preseruatiō at Christe? But sith that Christ condemneth them of infidelitie, wee must seeke wherein they offended. And I doubt not but that they stucke too muche to the carnall presence of their maister. For, as it appeareth by Marke, they doe not simple entreat him, but they expostulate the matter with him: Maister, carest thou not that we perishe? Luke also noteth an amazed trembling: Maister, maister, wee perishe. They ought to account that the Godheade of Christe was not oppressed with the sleepe of the flesh, and to haue fledde to the same. But they rest vntill extreeme daunger enforceth them: then excessiue feare amazeth them, so that they thinke they cannot be safe, except they waken Christ. This is the cause why hee accuseth them of infidelitie. For in that they required that hee woulde helpe them, was rather a testimonie of their faith, if they had trusted in his diuine power, and patiently without feare hadde hoped for the helpe which they required. And thus is the question answered, which maye be demanded of his reproouing them: whether all feare is naught and repugnant to faith. First he doth not simple reprove them because they feare, but because they be feareful. Marke also vseth suche a phrase as noteth that they did feare beyond measure. Then by opposing faith to their feare, he sheweth that he speaketh of excessiue feare, which doeth not so much exercise their faith, as shake the rootes of faith out of their mindes. And thereby appeareth that euery feare is not contrary to faith: for if we feare nothing, a rechelesse securitie of the fleshe doeth oppresse vs: so faith fainteth, the desire to pray waxeth dull, and the remembrance of God is at length extinguished. Further, they which are not touched with a feeling of euilles, are rather blockish then constant. So we see that feare which stirreth vp faith, is not of it selfe to be condemned vntill it exceede measure. And herein is the excess, if that the tranquillitie of our faith, be thereby either troubled or waxe faint, which ought to rest vpon the word of God: but because it neuer falleth out, that the faithfull do so gouerne themselves that their faith is kept vnshakē, they do almost alwaies offend in fearing. But it is requisite to determine, not to condemne the shaking of faith for euery feare, but for that feare which disturbeth the peace of conscience, so that it rest not in the promises of God.

26. *He rebuked the windes.* Mathew rehearseth also the words of Christ, wherwith he speaketh to the sea, and commaundeth it to be silent, that is, to be calme, nor that the lake had any senses, but that he might shew that the power of his voyce doth pearce euen into the dumme elements. And not onely the sea and the windes, creatures without sence, doe obey the commaundement of God, but the wicked also themselues with all theyr stubbornnesse. For when as God will appease warlike tumults, he doeth not alwaies mollifie the cruell mindes of men, and frame them to obey him, but he yet causeth their weapons to fall out of their handes, be they neuer so madde. And so is that fulfilled which is wrytten. Psal. 46. 9. He maketh warres to cease vnto the ends of the world: he breaketh the bow, and cutteth the speare in sunder, and burneth the chariotes with fire.

27. *And the men meruailed.* Marke and Luke seeme to attribute this to the Apostles: for after they had sayd that Christe had reprooued them, they adde, they cried out with feare, who is this? yet this is rather to be applied to others, which did not as yet know Christe. But lette vs folowe bothe: heerein doeth nowe appeare the fruite of the myracle, when the glory of Christe is shewed forth. If any thinke that the Apostles spake it, then this shalbe the meaning of the wordes: his diuine power was sufficiently prooued, in that the windes and the sea doe obey him. Yet because it is more probable that other spake it, the Euangelistes doe teache in these wordes, that their minds were so stricken with the myracle, that the reuerence of Christ, was a certaine preparation to faith.

## Math. 8.

28. And whē he was come to the other side, into the country of the Gergesenes, there mette him two possessed with deuils, which came out of the graues very fierce, so that no manne might goe by that way.

29. And behold they cried out: saying, Iesus the sonne of God, what haue wee to doe with thee? Art thou come hether to torment vs before the time?

30. Now

## Marke 5.

1. And they came ouer to the other side of the sea, into the country of the Gadarenes.

2. And when hee was come oute of the shippe, there mette him incontinently out of the graues, a man which had an uncleane spirite:

3. Who had his abiding among the graues, and no man could binde him, no nor with chaines.

4. Because that when he was often bounde with feters and chaines, hee plucked the chaines asunder, & brake the feters in peeces, neither could any man tame him.

5. And alwayes both night & day he cried in the mooraines, & in the graues, & stroke him self with stones. 6. And when he saw Iesus a far off, he ran and woorshipped him. 7. And cried with a loud voice and said, what haue I to doe with thee Iesus, the sonne of the most high God? I charge thee by God, that thou torment me not.

8. For

## Luke 8.

26. So they sailed vnto the region of the Gadarenes, which is ouer against Galile.

27. And as hee went oute of the shipp, there met him a certaine man out of the city, which had a deuill long time, and he ware no clothes, neither abode in house, but in the graues.

28. And when he sawe Iesus, he cried out, and fel downe before him, & with a loud voice sayde: what haue I to doe wyth thee, Iesus the sonne of God the most high: I beseeche thee torment me not.

29. But hee commaunded the foule spirite to come out of the man: (for oftentimes hee hadde caught him: therefore hee was bound with chaines, and kept in feters: but he brake the bands and was caried of the deuill into wildernesses.)

30. Then



30. Now there was a farre off frō them a great herde of swine feeding.

31. And the deuils besought him: saying: If thou cast vs out, suffer vs to goe into the herde of swine.

32. And he sayde vnto them: Go. so they went out, and departed into the herde of swine: and beholde, the whole herde of swine was caried with violence from a steepe downe place into the sea, and died in the water.

33. Then the herdmen fled, and when they were come into the citie, they tolde all things, & what was become of them that were possessed with deuils.

34. And behold at the citie came out to meete Iesus, & when they sawe him, they besought him to depart out of their coastes.

8. For he sayd vnto him: Come out of the man thou uncleane spirite.

9. And hee asked him: VVhat is thy name? and hee answered, saying: my name is Legion, for wee are many.

10. And they prayed him instantly, that hee woulde not sende them away out of the country.

11. Nowe there was there in the mountaines a great herd of swine feeding.

12. And all the deuilles besoughte him: saying, sende vs into the swine, that we enter into them.

13. And incontinently Iesus gaue them leaue. Then the uncleane spirites went oute and entred into the swine, and the herde ranne headlong from the high bank into the sea, (and there were about two thousand swine) and they were drowned in the sea.

14. And the swineherdes fled and tolde it in the citie, and in the country, and they came out to see what it was that was done.

15. And they came to Iesus, & sawe him that had bene possessed with the deuill, and had the Legion, and in his right minde, and they were afraide.

16. And they that sawe it, tolde them what was done to him that was possessed with the deuill, and concerning the swine.

17. Then they began to pray him, that he woulde depart out of their coastes.

18. And when hee was come into the shippe, he that had bene possessed with the deuill, praised him that hee might be with him.

19. Howbeit Iesus would not suffer him, but sayde vnto him: Go thy way home to thy friends, and shewe them what greates things the Lorde hath done vnto thee, and howe he hath had compassion on thee.

20. So he departed, and beganne to publish in Decapolis, what greates things Iesus had done vnto him: and all men did maruell.

30. Then Iesus asked hym: saying, what is thy name. And he saide, Legion, because many deuils were entred into him.

31. And they besought him, that he wold not command the to go out into the deepe.

32. And there was thereby, an herd of swine feeding on an hill, & the deuils besought him that he wold suffer them to enter into them: so he suffered them.

33. Then went the deuils out of the manne, and entred into the swine: and the herde was caried with violence frō a steepe downe place, into the lake, and was choked.

34. VVhen the herdmen sawe what was done, they fledde: and when they were departed, they tolde it in the citie and in the country. 35. Then they came out to see what was done, and came to Iesus, and founde the man, out of whom the deuilles were departed, sittinge at the feete of Iesus, clothed, & in his right mind, & they wer afraid.

36. They also which saw it, told the by what means he that was possessed with the deuill, was bealed. 37. Then the whole multitude of the country about the Gadarenes, besought hym, that he wold depart frō them, for they were takē with a great feare, and he went into the ship and returned. 38. Then the man, out of whome the deuilles were departed, besoughte him that hee mighte be with him: but Iesus sent him away, saying: 39. Return into thine owne house, and shewe what greates things God hath don vnto thee.

So hee went his way, and preached throughout all the Citie, what greates things Iesus hadde done vnto him,

I haue before confuted their error which thinke that Mark and Luke do report not this, but an other myracle. For when as the three Euangelists doe note that region which is againſt Galile, as Luke alſo declareth, and all the circumſtances doe agree : who will belceue that all theſe thinges fell out at diuers times.

28. *There met him two poſſeſſed with deuils.* This difference cauſed the interpreters to erre, and to ſeparate Mathewe from the other two : becauſe he nameth two, and the other but one. But Auguſtines coniecture is probable, who thinketh that ther were two, yet they made mention but of one, becauſe he was the more famous: and ſo the myracle ſhould be the more notable in him by reaſon of the greatneſſe of the diſeaſe. And certainly we ſee that Marke and Luke do beſtowe moe wordes in amplifying the cruelty of the deuil, that it might appeare that the miſerable man of who they ſpeake, was wonderfully tormented. Therefore in that they reporte a notable example of the diuine power of Chriſt, though they ſay nothing of the other man, yet they diſſent not from the hystorie of Math. which addeth the hystorie of the other who was not ſo wel known. That Luke ſayth, a certaine man met him out of the citie, it is vncertaine whether he meaneth that he was a citizen of Gadara, or whether he came out from thence to meete him. For when as he was commaunded to go home, and to preache the grace of God amongeſt his owne friendes, Marke ſayeth that hee did this in Decapolis, whiche was a countrey next ouer againſt Galile, wherby it is to be coiectured that he was not a Gadaranite borne. Further, Mathew and Marke do expreſſly ſay that he came not out of the Citie, but out of the graues. And Luke himſelf in the whole courſe of the hystorie, declareth that he liued in the deſart. Therefore theſe wordes (*A certaine man met him out of the citie*) I do thus interpreate, before Chriſt came to the Citie, a certaine man poſſeſſed with a deuil, mette him by the way out of that coaſt. But their opinion which thinke that hee dwelte in the graues, either becauſe the deuils were delited with the ſauour of the dead carcaſes, or that they were pleaſed with the ſighte of the ſacrifices, or becauſe they woulde catche the ſoules which deſired to be neare vnto their bodies, is friuolous and fooliſh. The vncleane ſpirite did rather holde this man amongſt the graues, that he might be conſumed with continual terrour, by the ſorowfull beholding of the deade, as one baniſhed from the company of menne, would dwell amongſt the dead. Further, wee learne hereby that the deuil doth not only vex men in this preſent life, but perſecute them euen vnto death, ſo that his kingdom might flouriſh euen in death.

M A R. 3. *And no man could binde him, no not with chains.* He coulde not naturally breake chains, wherby we gather that ſathan is permitted to haue ſometime extraordinarie motions, whoſe force excedeth our vnderſtanding and vſual reaſon. And it is often ſeene that frantike men haue much more ſtrength, then if they were in perfect health. And it is not to be denied but that the deuil doth there alſo play his partes, ſo oft as God doeth ſuffer him, but this violent force which the Euangelists do here ſpeake of, was far greater. Truly a ſorowfull & a horrible ſpectacle: but we are ther by admoniſhed how miſerable & fearful a thing it is, to be ſubiecte to the ſyxaony of ſathan : and we muſte muche more feare the vexation of the

ſoule.

soule then the torments of the body, how sharp or cruell so euer they be.

6. *He worshipped him.* This was the order of the hystorie, when the possessed with deuils mette him, Christ commaunded the vnclane spirits to come out of them, then did they humbly beseech him that he woulde not torment them before the time. Therefore he did not worshipping Christ, before Christ spake to them: neither did they cōplain that Christ troubled them, vntil he commaunded them to go forth. But it is to be noted that they came not willingly into Christes sighte, but drawne by his secrete power: for as they were wont before by their furious fiercenesse to drawe men into the graues: so now a greater power bringeth the against their wil to the tribunal seat of their iudge, wherby we gather that all the kingdome of Sathan is subiect to the power of Christ. For the deuils haue not now any more their owne desire, when Christe citeth them before him, then the miserable men had before, which by his tyrannie were carried hither and thither. To be short, by the secrete power of Christe they are brought before him, that by casting them out, he might declare himselfe to be the deliuerer of men. Also by compulsion they worshipping him, and their reprochfull complaintes doe testifie that their confession was not voluntarie but wrested out by violence, they say: *VVhat hast thou to doe with vs?* By which wordes they desired to driue him away: but because they sawe themselues holden fast bound, so that it were vaine to flee from his power, they complaine that they are tormented before the time, and with it they ioyne an entreatie. So wee see the deuilles doe nothing but breathe out crueltie against God, and yet with their pride wherein they swell, they fall downe as confounded creatures, and that at the same present: because their malice and perversenesse, which is neuer tamed, ceaseth not to wrestle against the power of God, and yet in the meane season it is enforced to giue place.

This seemeth to be the cause why Christ doeth not openly reiecte here the confession of the deuill, as he did in other places: because it was euident that it could not doe such harme in that place. Note that Christ had a consideration of menne, and for that cause, when malicious and wicked men were by, that he might the readilier stop false reportes and slanders, he did the more sharply put the deuils to silence. As concerning this place it is inough, and more then inough, that the deuilles humbly entreating, did outrageously fret against him.

M A T H. 29. *Art thou come hither to torment vs before the time.* Some interpret this to bee the kinde of torment, that they are enforced to leaue that manne which they possessed, free, and at libertie. Other referre it to the last day of iudgement. But I vnderstande that they being amased at the presence of their iudge, did thinke of their punishment, for an euill conscience telleth them what they haue deserued though Christe holde his peace. For euen as the wicked beinge at the iudgement seate, do conceiue their punishment: so of necessitie must the deuils & all wicked men tremble at the sight of God: euen as if they did now feelee the helles, the fire vnquenchable, and the torments to come. And when the deuils knew that Christe shoulde bee the iudge of the worlde, it is no maruell if his sight stricke a feare into them of present tormēt. The question is in vaine which some do moue, whether they knew of the day of iudgemēt. Then

what doeth this clause meane, *Before the time*? namely, because the reprobate do neuer thinke it time for them to be punished: for they doe gladly delay it from day to day. For as they accounte delay for gaine, so long as the Lord doeth beare with them: so (thoughe to no purpose) by running backe they flee his iudgement.

M A R. 9. *My name is Legion.* Christ asked this question of the deuill, that he might the better set forth the excellencie of his grace. This man had not so great a vengeance laid vpon him without a cause, that as it were an hoast of deuils should dwel in him. Then, what great mercy were it to draw this man out of so many destructions, which was lost more then a thousand times? Also the power of Christ did shine herein wonderfully, that at his voice he sodenly put to flight, not one deuill, but a great multitude. And this word *Legion* is not taken for a certaine number of menne, but onely for a great multitude. Heereby it appeareth howe miserable a creature man is, where as he is without the protection of God: for euery man lieth open, not only to perticular deuils, but is a receptacle to whole multitudes of deuils. Heere is also confuted that common errour which the Iewes and Christians haue borrowed of prophane men: namely, that perticular men are assaulted by perticular deuils. But the scripture doeth plainly affirm, that the Lord as he pleaseth, sendeth one deuill to scourge a whole nation, and sometime many to torment one manne: so againe sometime one Angell is sette ouer a whole people, and to perticular men are many appoynted to watch ouer them for their saluation. So muche the more carefully it behooueth vs to watch, least so great a multitude of enemies doe circumuent vs.

10. *They praised him instantly.* Luke sayth that they entreated that they might not be sent into the deepe: which is so expounded of some as if they fled the desert. But I doe refer it to the desire which they had to hurt, because that deuils do only desire this one thing, to wander amongst men, as Lions hunting after their pray. It greueth them to be drowned in the deepe, wherin their power to hurt and to destroy should be taken away. And it may be gathered by Markes wordes, that this is the natural sence of this place. For he sayeth that they required that they might not be compelled to goe out of that country. In summe, they declare this to be their nature, that they desire nothing more, then the destruction of mankinde.

M A T. 3 1. *Suffer vs to go into the heerd of swine.* Some thinke that they desired to enter into the swine, because they do hate deadly all the creatures of God. I graunt that this is true, that they are wholly bent to ouerthrow and peruert the whole order of nature framed by God: but it is certaine that they had a further regard, namely that they might cause the inhabitants of that nation to curse God for the losse of their swine. For the deuill sent lightening vpon Iob his house, not for the hatred of the woode or the stones: but that the holy man, bearing vnpatiently the losse, should murmur against God. And Christ allowing it, doeth not heare their requestes, but for this cause, that hee might knowe what manner of people the Gadarenes were.

And it may be that he gaue that liberty to the deuils ouer their swine, that hee mighte by that meanes punish their offences. But as no certaine cause doth appeare vnto vs, so it doth behooue vs reuerently to deeme of the secret iudgement of God, & with godly humility to honor the same.

But



But this place doth teach vs how foolishly certeine prophane menne doe triffle, which imagine that diuelles are not essentiall spirites, but onely wicked affections. For how can couetousnes, ambition, crueltie and infidelitie, enter into swine? Therefore wee knowe the euill spirites (as they are appoynted to destruction) to be enemies of mankind: to that end, that they maye cary as many headlong with them to the same destruction as they can.

**M A R. 15.** *They came to Iesui.* VVee haue hereby a notable instruction, all which feele the hand of God doe not profit as they ought: that they might thereby submit themselues vnder true holynesse. The Gadarenes beholding the miracle, were afraid: namely, because the maiestie of God did shine in Christ. Thus farre they did well: But that they sende him out of their coastes, what could they haue doone worse then that? They also were scattered: the shepherd is ready, which gathereth together: nay, God stretcheth out his armes by his own sonne, that he might cary them (which were ouerwhelmed with the darkenesse of death) in his owne armes into heauen. They had rather lose the saluation offered them, then any longer abide the presence of Christ. They seeme to be offended at the losse of their swine: but Luke noteth a greater cause, that they were taken with a great feare, and certainly being exasperated by receiuing that losse, they would els not haue required him, but they would haue driuen him out more roughly. But when they reuerence him, as a minister of God, and being afrayde, doe yet desire to haue him further from them, we see that they were touched with no feeling of the grace of God. And certainly, though all the wicked doe reuerence God, and doe bestow much time in appeasing him: yet, if their choice were giuen them, they would conuey themselues a great way from him: because his face is terrible to them, so long as they think him to be a iudge rather then a father. Hereof it commeth to passe, that the doctrine of the Gospell (then the which nothing can be imagined to be sweeter) is in diuers places grieuous and sowre, so that a great part of the world would wish it buried. Yet it is true, that parte of the feare ryseth through their losse: So at this day, while menne doe openlye and priuately account that the kingdome of Christ is against their commodities, being possessed with a wicked feare of the flesh, they will not taste of his grace. Therefore at his comming, they, imagining God rather to be angry then merciful, as much as in the lyeth, send him away to an other place. And this is a token of vile blockishnesse, that the losse of their hogges doth more terrifye them, then the saluation of the soule doth make them ioyfull.

**L V. 38.** *The man besought him.* The Gaderenes cannot abide him, with them: but the man which was delyuered from the deuill, desireth that hee may lose his countrey, and follow him. Hereby appeareth how much difference there is betweene the knowledge of the goodnes, and of the power of God: because the power striking in a feare, maketh men to flye from the sight of God, & driueth them farre away: but the goodnes doth sweetely allure; so that they account nothing more to be desired, then to be vnited to God.

It is vncertaine why Christe refused to haue this man to follow him, except he hoped that greater profit should aryse by his telling that so excellent and notable a benefit amongst his owne countrey men. And

Mar. & Lu. do testifie that he did so. Christ purposely comāndeth him to shew forth the work of god, not his own: so that he being accounted for a true Prophet & minister of God: and this hee dooth that he might get credit to his doctrine. For so it was meete by a litle at once to intructe that rude people, which as yet knew not his godhed. And though Christ is the ladder whereby we ascend to God the father: yet, because hee was not as yet reuealed, he beginneth at the father, vntill he haue a more fitte opporunitie.

Now this doctrine is to be added: Christ in the person of one manne sheweth a token of that his grace, which he extendeth to al mankinde. For though we are not tormented of the deuill, yet he holdeth vs bound vnto him, vntill the son of God deliuer vs from his tyrannye. VVe wander naked, rent, and deformed vntill he restore vs to a sound and a perfect minde. It remaineth that we testifie our thankfulness in celebrating his grace.

## Matth. 10.

1. And hee called his twelue disciples vnto him, and gaue them power against vnclane spirits to cast them out, and to heale euery sicknes, and euery disease.

2. Now the names of the twelue Apostles are these: the first is Simon, called Peter, and Andrew his brother: Iames, the sonne of Zebedeus, and Iohn his brother.

3. Phillip and Bartlemew, Thomas and Matthew the Publican: Iames the sonne of Alphew, & Leb-beus, whose surname was Thaddeus.

4. Simon the Cananite, and Iudas the Iscariot, who also betrayed him.

5. These twelue did Iesus send forth, and commanded them, saying, goe not into the way of the Gentiles, and into the citie of the Samaritans: enter yee not.

6. But goe rather to the laste sheepe of the house of Israel.

7. And as yee goe, preach, saying, the Kingdome of heauen is at hand.

8. Heale the sicke, cleanse the Lepers, raise up the dead, cast out the deuils: freelye haue receiued, freely giue.

## Mark. 6.

7. And hee called his twelue, and beganne to send them two & two, and gaue the power ouer vnclane spirits.

## Luke. 9.

1. Then called he the twelue disciples together, and gaue them power and authority ouer deuils, and to heale diseases.

2. And he sent the to preach the kingdome of God, and to cure the sicke.

Heere is discribed the calling of the Apostles: but not suche a calling as you heard of before, when the Lord minding to prepare them to their office, chose them into his fellowship: for now they are called to the present execution of the same, they are commaunded to prepare themselves to the worke, commissions are giuen them, and least they shoulde lacke authoritie, they are adorned with the power of the spirit. Therefore first they were chosen and prepared in hope that they should work,

now Christ telleth them that the houre is come, when they must set their handes to the work. Yet it is to be noted, that he speaketh not as yet of the perpetuall Apostleship: but onely of a temporall embassage, wherby the mindes of men might be stirred vp & awakened, that they might be the readier to heare Christ. Therefore now they are sent into Iudea, to declare that the time of the promised restitution & saluation is at hand: and afterwarde Christ ordeineth them to spread the Gospell through all the world. Here he onely chuseth them as helpers, to prepare that people to come to heare him, where his voyce could not come. After he resigneth vnto them that office of teaching, which he executed himself. And this is worth the noting, least wee should imagine that here were set down a certein and a perpetual law to al the ministers of the word, while the Lord dooth giue in charge to the publishers of his doctrine, what he would haue them doe for a short time. The ignorance whereof deceiued many, inso much that without difference, they would bring and tye all the ministers of the word to this rule.

*r. He called his twelue.* The number of twelue doth note the reformation that should be of the Church. For as the people came of the twelue Patriarches; so Christ doth now call the remnauntes dispearsed to the remembrance of their firste beginning, that they might conceaue some certeine hope of theyr restitution. And though the kingdom of God did not so flourish in Iudea, as to find there remainyng a perfect estat of the people: but that nation which was now miserablye decayed, deserued through their vnthankfulnes rather twise to perishe for dispising the grace offered: yet this hyndered not but that they should be born againe anew. And after it came to passe, that God out of Sion sent the scepter of the power of his son further abroad, that fluds might runne out of that fountain, which should plentifully water the foure quarters of the world: Then God gathered togeather his Israel from euery place, that not onely the dispearsed and torne members should be knit togeather into one body, but also such men, as before were altogether straungers from the people of God. Therefore the Lord doth not in vaine appoynt twelue, as patriarches, but doth thereby declare the renewing of the Church. Note further that by this number he admonished the Iewes to what end he came. And because they gaue no place to the grace of God, he begat a new Israel to himselfe.

If thou shouldest beholde the first beginning, this might seeme to thee a matter to be laughed at, that Christe dooth lay such honorable offices vppon men so obscure, and of no estimation: yet the incredible successe, and the plentifull encrease of the Church dooth shew that the Apostles in degree of honour, and in fruitfulnessse of children are nothing inferior to the Patriarches, but that they farre exceede them.

*Hee gaue them power.* Because the Apostles were almost not accounted of amongst menne, and the ambassage, which Christ committed vnto them was diuine, and because they did excell neyther in wisdom nor eloquence: and that the excellency and newnes of the matter required more then humane gifts, it was necessary that they shoulde haue some other authority.

Therefore Christ giuing them power to worke miracles, furnishesth  
them

them with ensignes of celestiall power, which might get them credite and reuerence amongst the people. And by this is the lawfull vse of miracles gathered. For when Christe ordeined them preachers of the Gospel and workers of miracles iointly together, so that the miracles shuld be nothing els then seales of their doctrine, it is vnlawfull to break that knot that cannot be vnknit. VVherefore the Papistes are false counterfeites, and doe wickedly deprau the workes of God, by seperating the word from the miracles.

2. *First Simon.* The Romanistes doe very fondly gather their supremacye from hence, we doe willingly graunte that Simon Peter was the first amongst the Apostles: but no reason doth allow to extende that to the whole world, which was of force amongst a few men. Note further that he which is first numbred, hath not therefore presently Lordshippe amongst his fellowes. Now, if we graunt all those thinges, which they demaund of Peter, vntill they proue these wicked and sacrilegious Apostates to be Peters successours, his dignitie shal make nothing for the Romane seate.

5. *In the way of the Gentiles.* Heereby appeareth more evidently that, which I touched euen now, that the office which was layd vpon the Apostles was for no other purpose, but to make the Iewes attentue to heare Christ, by stirring them vp to looke for their saluation at hande. Therefore now he enclofeth their voyce within the boundes of Iudea, which hee after commaundeth to sound euerye where to the furthest coastes of the worlde: the reason is, because he was sent of the father, a minister of cyrcumcision, to fulfill the promises made in times paste to the fathers, Rom. 15.8. But God had made a speciall couenaunte with the stocke of Abraham. Therefore Christ doth not without cause at the beginning continue the grace of God amongst the elect people, vntill the full tyme came for the further publishing of the same. And after his resurrection he spread forth that blessing, which was secondly promised to all the Gentiles: because that the vaile of the temple was then rente and the partition wall was pulled downe. Therefore, if this discharge seeme to any to be too hard, in that Christ alloweth not the gentiles to be partakers of the Gospell, let him plead with God, who excluding the rest of the world, did make his couenaunt onely with the seede of Abraham, of which couenaunt this commaundement of Christ doth depend.

6. *But goe rather to the lost sheepe.* Hee assigneth, as I sayd, the first place to the Iewes, because they were the first borne: and because GOD did then account them onely of his household, when the other were straungers. And he calleth them losse sheepe, partly that the Apostles being touched with compassion, might the more readily, and with more willing endeouour helpe them: partly that they might know that there was great aboundaunce of worke for them, and yet vnder the figure of that nation Christ teacheth what is the condition of all mankind. The Iewes, which were neere, and in couenaunt with God, and so heires of the eternall lyfe, are yet accounted lost, vntill they recouer saluation in Christ. Therefore what remaineth for vs, which are farre inferiours in honour to them? But he giueth that name of sheepe also to the reprobate, which were not properly of the stocke of God: because the adoption belon-



belonged to all the people: so other where he calleth them the children of the kingdome, which for their vnfaithfulnesse were to be caste out, Matth. 8. 12. In summe, Christ commendeth the Iewes to the Apostles vnder the title of sheepe, that they might bestow their labour vpon the: because none could be accounted as in the flock of God, but those which were gathered into the sheepfold.

7. *Preach, saying.* This is that embassage wherewith I saide, Christe would that the mindes of the people should bee stirred vppe in hope of the redemption at hand. For *the kingdome of heauen*, Luke saith, *the kingdome of God*, in the same sence: namely that the Iewes might know, firste, that they were to be restored by the benefit and good work of God, and not of men: then that their estate should be happy vnder God their kinge: thirdly, he promisseth them not an earthly and a fraile felycitie, but a heauenly and euerlasting.

8. *Heale the sicke.* As he gaue them power, so hee commaundeth the to be faithfull and liberall disposers of the same: and hee commaundeth them not to suppress those thinges, which were layde vp with them for the common good of all men. But by these miracles hee declareth for what purpose he was sent of the father, and what is the end of his Gospell. Neyther is it without aduice that he commaundeth them rather to raise the dead, and to heale the sicke, then to afflicte the whole with diseases, or to kill them that lyue. Therefore these myracles haue an Analogy and similitude with the office of Christe, that we might know that he came to be the authour of all good thinges to vs, which shoulde deliuer vs from the tyranny of Sathan and of death, which shoulde heale our sicknesses and our sinnes, and should helpe all our miseries.

*Freshly yee haue receiued.* That they might the more willingly bestowe those giftes, which he had giuen vnto them, he declareth that they were not bestowed vpon them for their own priuate glory, but that they might be as it were certeine conduit pypes for the conueiance of the free goodnes of God, as if he should haue sayde, consider from whence you had this power: as it came vnto you by none of your owne deseruing, but of the meere grace of God; so now it is meete that by your ministerie it should be freely bestowed vpon others.

VVee know how hardly euery man doth parte from that to others, which hee thinketh to be peculyer to himselfe: also where some one is lysted vp about the rest of his brethren, how ready he is to despise all other. Therefore he could not better perswade to a free bestowing of spirituall giftes, the by teaching them, that no man excelleth by his own industrie, but by the free liberalitie of God. And Christe now sheweth in his ministers a token of that grace, which was foretolde by Iesaias, 55. 1. All yee that thirst, come yee to the waters, drinke, and take wine and milke without money: yet he also sheweth that no man can be a sincere minister of his word, and dispenser of his grace, but he that is ready to bestow his labour freely: and that all hyrelinges doe vnworthilye corrupt and prophane the holy office of teaching. But this is not againste free bestowing, that the teachers of the Churche are mainteined with publike stipendes, so that they do willingly and freely serue Christe and the Church: and let their prouision for their liuing be as it were an increase of their labour.

## Matth. 10.

9. Possesse not gold, nor siluer, nor money in your girdles.  
 10. Nor a scrippe for the iourney, neither two coates, neither shoes, nor a staffe: for the workman is worthy of his meate.  
 11. And into whatsoeuer city or town ye shall come, enquire who is worthy in it, & ther abide yee, til yee goe thence.  
 12. And when yee come into an house, salute the same.  
 13. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace returne to you.  
 14. And whosoever shall not receiue you, nor hear your words, when ye depart out of that house or out of that citie, shake off the dust of your feete.  
 15. Trulye I saye vnto you, it shalbe easier for Sodom and Gomorrha in the day of iudgemente, then for that citie.

## Mark. 6.

8. And commanded them that they shoulde take nothing for their iourney, save a staffe only: neither scrip, nor bread, nor money in their girdles.  
 9. But that they shoulde be shod with sandalles, and that they should not put on two coates.  
 10. And he saide vnto them, whersoever yee shall enter into an house, there abyde, til ye depart thence.  
 11. And whosoever shall not receiue you, nor heare you, when yee depart thence, shake off the dust that is vnder your feet, for a witnesse vnto them.  
 Verelye I say vnto you, it shalbe easier for Sodom or Gomorrha at the daye of iudgment, then for that citie.

## Luke. 9.

3. And hee saide vnto them, take nothing to your sourey, neither stanes, nor scrip, neither bread, nor siluer, neither haue two coates.  
 4. And whatsoeuer house ye enter into, there abyde, and thence depart.  
 5. And whosoever will not receiue you, when you goe out of that citie, shake off the very duste from your feete for a testimoie against them.

9. Possesse not. Because the order of theyr ambassage was such, that Christe woulde that his Disciples shoulde goe throughout all Iudea in a fewe dayes, and speedilye to turne againe to him, hee forbiddeth them to carye burdens with them, which shoulde hinder this speede. But some doe thinke verye foolishly, that this is prescribed as a perpetuall lawe to the ministers of the worde, or the Apostles. A little after doe followe verye manye sentences, whiche extende further: but it is certeine that these commaundementes of leauinge all lettes and hynderaunce are restrayned to that ambassage, whiche wee sayde was appoynted for a tyme.

Further, that prohibition in Matthew of golde, siluer, a scrippe, and two coates ought to be read in one sentence, as it appeareth by the other two. Therefore I had rather translate it, cary not with you: because it was the Lordes will simply to forbydde that they shoulde not take anye thing with them for prouision for that iourney. At home they might haue scrippes, and shoues, and other coates: but that they might be the lyghter for the iourney, hee commaundeth them to leaue all burdens. Thereunto also belongeth that saying of Marke, that they should be shodde with sandalles. They seeme to differ in the roade or staffe:

for

for in Marke a staffe is allowed, in Matthew and Luke it is denied. But seeing the interpretation of the Hebrew word *shet* is doubtfull amongst the Hebrewes, though the Euangelistes did write in Greeke, they haue diuersly taken the worde *rabdon*. Therefore Matthew and Luke doe meane staues, which are a burden to them that beare them: but Marke meaneth a staffe whereon traouellers doe ease or rest themselves. And it appeareth that it was the manner of them that traauailed to cary a staf: according to which vse that was said, Gen. 32. 10. VVith my staffe I passed ouer this Iordan. In which words Iacob confesseth that he came into Syria empty, and not laden with riches.

10. *For the workmanne is worthy of his meate.* Christ aunswereth a doubt: for that condition might seeme to be hard to goe through Iudea, not furnished with any prouision for the iourney. Therefore Christ willeth them not to be afraide of fainting for want: because that whither soeuer they should come, they should at least be worthy of theyr meate.

He calleth them labourers, (not that they were lyke the ordinary ministers, which doe dresse the vineyarde of the Lord, and which in planting and watering doe apply themselves in husbanding of the same) but onely beecause they were preachers of a more plentifull and full doctrine. Neyther had they as then enioyned them any other office of teaching, then to make the Iewes giue eare to the preaching of the Gospel. Least they shuld object that they should be defrauded of theyr due food, because that no manne would acknowledge them for labourers: Christ preuenteth that difficultie also, commaunding to enquire, who in euery citie was worthy of that message of saluation. In which wordes he commaundeth them to enquire whether there be anye godlye and honest men, which haue any feare of God and religion in them, of whose aptnes to be taught there may be any hope, that they might especially offer their labour to them. For because it was not lawefull for them longe to tary in euery place, it was meete that they should beginne there, where there was some preparation.

11. *Tary there vntill.* This declareth also the haste they should make, for if they shoulde in any place haue made any longer taryinge, they shoulde haue chaunged theyr hoste, leaste they shoulde charge anye one manne too much. Therefore, when as Christe commaundeth them to tarye with theyr first hoste, vntill they goe into an other citie, hee declareth that they must make haste, that they shoulde presently runne into an other citie, when they haue preached the Gospell in one.

12. *Salute the same.* Because they could not discerne the true worshippers of GOD from contemners, hee commaundeth them that at the entraunce into euery family, they should friendly insinuate themselves. For the salutation is a certeine entraunce to speach. Nowe, they were willed to goe to such menne as were knowne and reported to seeke after godlynnes. But because that it falleth ofte out, that they, which haue the greatest fame, doe bewray their own vngodlynnes, when they shall be thorowly tryed, it was meete that this commaundement should be added.

Therefore

Therefore this is the meaning, try at the first entraunce, whether the hostes will gladly heare you: whosoever will gladly imbrace your doctrine, tary with them, that your saluation may be confirmed: if any refuse it, depart presently from them, and as much as you can, pull backe againe your salutation. For the phrase signifieth as much, as if he shuld haue sayde; because that through their vnthankfulness they are vnworthy to enioy that blessing of God, which you praid for them, breake off all communication with them. The name of peace hath relation to the manner of saluting, which the Iewes commonly vsed. For sith peace doth with them signifie a prosperous estate, they pray for peace to them, whom they desire to be well and prosperously, and whose good they wish to be safe. I graunt that the Apostles brought an other kind of peace to men: but their sight is too swift, which draw this place to the free reconciliation of God with men.

14. *VVhoſeuer receiveth you not.* A severe denouncing of vengeance against the contemners of the Gospell: wherby Christ would encourage his disciples, least the vnthankfulness of the world should hinder them in their office. He commaundeth his Apostles what hee would haue them doe, if they fall amongst contemners; yet this was his especiall purpose, to comfort them in their sorow and wearines, if their doctrine were any where refused, least they should faint in the midst of their course. And we see how Paule, 2. Cor. 2. 15. vsing this comfort, doth boldly despise all contempt of men, doth constantly go forward through all lets, and doth glory that he is a sweete savour to God, though he is deadlye to them that perish. But this place teacheth how much the Lord esteemeth his Gospell: and certainly, sith it is an incomparable treasure, they are too much and vilely vnthankful, which refuse the same, being offered vnto them.

Further, when as it is the scepter of his kingdom, it cannot be reiected but with manifest reproach to him. *Shake of the dust.* As the Lord doth here commend the doctrine of the Gospell, that all men might receive the same with reuerence, and striketh a feare vnto the rebellious by this grievous decree of vengeance for them: so he commaundeth his Apostles to be the declarers of that vengeance, which he appoynteth, which cannot be, but that they should be enflamed with a most vehement zeale to vtter that doctrine, which they preach. Therefore it is to be noted, that no man can be a fitt teacher of the heauenly doctrine, but he that is so affected, that he is vexed and tormented at the contempt of the same. It is probable that the Iewes then vsed to shake of the dust, as a figure of cursing, as if they did it to witnesse, that the inhabitants of the place were so wicked, that they infected the earth with their contagion. I gather that it was an accustomed manner by this, that Christe speaketh as of a thing knowne. And this manner of execration doth the more confirme that, which I sayde before, that God was not more offended with any offence, then with the contempt of his word. Neither doth he commaund vs after so solenne a sorte to detest either adulterers, or murderers, or any other wicked persons.

15. *Truly I say vnto you.* Least it should seeme to be a vaine skarcrowe, Christ affirmeth that they shall be more grievously punished, which contemne the Gospell, then the Sodomites. That is farre from the meaning



ning of Christ, which some haue, imagining this to be spoken of the destruction of Hierusalem. For wee must vnderstand the day of generall iudgement, wherein they shall both giue an account, that there may bee a comparision of the punishmentes. Christ nameth Sodom rather then any other cities, not onely because it excelled all in moste haynous sinnes, but because it was consumed of the Lorde by a woonderfull manner of destruction, that it might be an example to all ages, and that the name it selfe should be abhorred. Yet it is not to be merueiled, that Christ saith, that they shall be more easily dealt with, then the vnfaithfull, whiche refuse to heare the Gospell. For when menne shall deny auctoritie to their creator and maker, neither will vouchsafe to heare his voyce, but doe reiect him calling louingly, and will not beleue him, promising all things lyberally: this wickednesse is as the greatest heape of all sinnes. If that so horrible a punishment doth folow the repulse of so base or obscure manner of preaching, how terrible a punishment dooth nowe remaine for them, which reiect Christ speaking with full mouth?

Further, if God doth so seuerely threaten the contemners, what shall become of those furious enemies, which fight against the Gospell eyther with blasphemies and a venomous tongue, or doe cruellye persecute with fire and swordes?

Matth. 10.

Marke.

Luk. 12.

26. Beholde, I send you as sheepe in the midst of wolues: be therefore wise as serpents, and innocent as doves.

27. But beware of menne: for they will deliuer you vp to the councils, & wil scourge you in the Synagogues.

28. And yee shalbe brought to the gouernours and kinges for my sake, in wisnesse to them, and to the Gentiles.

29. But when they deliuer you vp, take no thought how or what yee shall speak: for it shal be giuen you in that houre what yee shall say.

30. For it is not yee that speake: but the spirite of your father, whiche speaketh in you.

11. And when they shal bring you vnto the Synagogues, and vnto the rulers and Princes, take no thought howe, or what thing yee shall answer, or what yee shal speake.

12. For the holy Ghoste shall teache you in the same houre, what yee ought to say.

The commaundementes, which Matthew heretofore set downe, doe only belong to their former progresse or iourney, which was in few daies to be ended. Now Christe proceedeth further, and hee armeth them against the time to come, that they might know that they were chosen to declare that message not for a short time, but that there remained for them a matter of greater weight, and of much more trauaile. For though they were not presently brought forth into these broyles, wherof Christ speaketh: yet it was profitable for them to be warned before hande, that if they then should abide any troubles, they might know, that these were but certeine preparations of a more harder warfar, wherunto they were

prepared . This was also true in the first ambassage , that the Apostles were lyke to sheepe amongst woolues: but the Lorde sparing their infirmities, held backe the seueritie of woolues, that they should not hurte, peculierlye referring it to that time, which the Lord had appoynted to handle them more straitlye. For they were vsed as maryage guesstes, the Brydegroome being with them beefore the resurrection: but after the Brydegroome departed from them that tenderesse and ease ceased, and theyr estate was then so harde, that they should then vnderstand, that they were not in vayne furnished before hand with these defences. Also it may be, that these wordes, which were spoken at diuerse tymes, were here by Mathew gathered into one place: for Luke, as we shal see after, reporteth that the same woordes were spoken to the seuentie Disciples, whiche were putte in the place of the Apostles.

But this is out of question, that they were not by these wordes foretolde what successe they should haue of this iourney, which they now e entred into, but that they were forwarned of the whole course of theyr apostleship.

16. *Beeholde, I sende you.* The exhortation which presently followeth dooth shewe evidently whereto this admonition tendeth. Therefore the text ought thus to be resolued, you haue neede of wisdome and simplicitie: because you shall be as sheepe amongst woolues. But the reason is gathered of the necessitie: beecause excepte they doe wisely looke to rhemselues, they should be presently deuoured of woolues, but if they were affrayde of the maddenesse of the woolues, or were not carefull, that they shoulde wauer, and so at the length fall from theyr office. VVee will first declare what this meaneth, that they should be sent as sheepe amongst woolues. Although menne are cruell and bloudy, the Lorde could mitrigate theyr crueltie, who tameth and maketh gentle the wylde sauge beastes so ofte as hee pleaseth. The Lorde doth not bring a great company of menne into the obedience of his Gospel, but leaueth them in the fearcenesse of their witte, he dooth it of purpose that hee might exercise his ministers. And though all are woolues by nature, whom GOD dooth not regenerate with the spirite of meekenesse: yet Christe dooth especially note the raging enemies of the Gospel, which hearing the shepheardes voyce, are not tamed, but are enflamed with greater crueltie. Therefore the Lorde sendeth forth the ministers of his word on this condition, that they should lyue amongst woolues: that is, that they shoulde haue manye deadlye enemies, and shoulde bee compassed about with many daungers on euery side, so that they shoulde hardly execute theyr office amongst so manye lettes. And that theyr tryall might bee the sharper, hee giueth them no weapons wherewith they shoulde violently defende themselves: but casteth them vnarmed and naked to the teeth of the woolues. For in that he compareth them to sheepe, is not referred to gentle and quiet manners, or to the lenitie of the minde: but he onely declareth that they are nothinge stronger, or more able to resist the violence of the enemies, then are the sheepe againste the madnesse of the woolues.

Christe also requireth of his Disciples that they shoulde haue mindes as sheepe, that they might striue with patience against the malice of the wicked, and shoulde receiue iniuries quietly: but the simple meaninge  
of

of this place is, that the Apostles had manye enemies mighty and cruell, prepared agaynst them, when as they themselues should be without all defence. If anye manne except that this Antithesis cannot after this sorte stand betweene the sheepe and the wolues, the aunswere is ready. For though the Lord by calling the enemies of the gospel wolues, dooth rather note their power then their delight to hurte: yet because no manne is knowne for a wolfe, except he waxe mad against the Gospel: therefore he ioyneth these two together, that they are caried with a cruell desire to suck bloud, and also that they haue power to performe the same.

*See ye therefore wise.* The meaning is, that the wisdome in takinge heede should so be tempered, that they should not be more fearful then becommeth them, and so become more neglygent in theyr office. For we see them which would be accounted circumspect and providente, to become very tymorous and slouthfull. It is meete for the Disciples of Christ to be circumspect to take heede, seeing that daungers doe hang ouer them euery where. But: because the greatest daunger is, least they shoulde through slouth waxe neglygent, hee commaundeth them sincerelye to goe forwarde whyther soeuer they calling shall carry them. And this hee declareth by two similitudes; when serpentes perceyue that they are hated, they doe diligently auoyde and flye from whatsoeuer is noysome to them: so the faythfull are conmaunded to haue care of theyr lyfe, least they rashly leape into daunger, and throw themselues into all perilles. But the Doves on the contrary parte, though they bee fearefull by nature, and are subiect to innumerable daungers, doe waite as carelesse creatures while they are stricken, and commonlye they caste themselues into the snares of the takers. To this simplicitie doth Christ exhorte his Disciples, least too much fearefulnesse shoulde hynder them in performinge theyr course. There are some, which, as Phylosophers, will more subtilly argue heere of the nature of the serpent and of the Dove: but the similitude reacheth no farther. Therefore we see that carnall wisdome, or rather craftinesse condemned by Christ, wherein a great multitude of menne flatter themselues more then is meete, while they looke hether and thether aboute them so farre as they can go. So while they wil not cast themselues into daunger, they renounce Christe that calleth them.

i 17. *Beware of menne.* Erasmus addeth *them*: because he thought that the article had the force of a pronoun demonstratiue. But in my iudgment it is better to take it indefinitely: as if Christ should haue sayde, you must walke wisely amongst menne, where al thinges are full of deceites and daungers. But he seemeth to fight against himselfe: for this were the best way of taking heede, to doe their owne busines at home, and not to sende them forth abroade: I aunswere, hee noteth here an other kynde of heedfulnessse, not that they shoulde leaue theyr office for feare, but that they should not be troubled beeyonde measure with sodaine mischieses. For we knowe that they which are assaulted vnawares, doe become as people halfe dead.

Therefore Christ commaundeth his to looke beefore what shall followe, that they might in tyme prepare theyr mindes to beare conflicts.

To be short, he soundeth an alarme to them, that they might the speedilyer prepare themselves to battell. Far as too litle forecast, and too much doubtfulness doth weaken many: so carelesse securitie doth make many drunken, that they running on vnaduisedly, doe faint at the most neede. *For they will deliuer you up to the councilles.* VVee may easily gather by these wordes, that the contentions, which Christ now speaketh of to his Apostles ought not to be tyed to their first iourney, wherein they founde no such thing. But this is the purpose of his forewarning, that they should not be at any time dismaide: for it was a poynt of singular vertue, that poore menne should be of a bolde courage: when they should come before Princes, and not bee amased at any glistering shew of the world. He admonisheth them also that they shal not haue contentions in Iudea onely, but in places further distant, not onely that they might prepare themselves by long meditation for that warfare, but that being confirmed with their maisters wordes, they should not doubt but that they were gouerned by the heauenly prouidence. That which is added *for a witnesse to them and to the Gentiles*, hath this meaning, the will of God is to be declared also to straunge Princes and to nations that be a farre of, that they might be inexcusable: whereby it followeth that the Apostles shall not loose their labour: for euen where menne shallbee convicted for contumacy, the iudgement of GOD shall be shewed.

19. *Bee not carefull.* This is added for a comfort: for Christ should haue exhorted his disciples a hundred tymes in vaine, if he had not also promised them that GOD would be present, and that through his power they should certainly be conquerers. Hereby we gather, that it was not the purpose of Christ in vttering these daungers, to diminish their zeale: whereby it was necessary that they should be the more enflamed, if they would execute theyr office rightly.

It is a great thing to come before Princes, for not onely feare, but euen shamefastnes also dooth amase the mindes of good menne. Then what if Princes shoulde breake out, and almoste thunder with deadlye anger? yet Christ forbiddeth his to be carefull: because the spirite shall teach them what to say. For the more a manne knowing his own weaknesse, distrusteth himselfe, so much the more hee feareth, except hee haue helpe from an other place. And we see many, which doe therefore saynt, because they measure the successe of these thinges, which they take in hand to doe by theyr owne forces, which are very small, or none at all. Therefore Christ forbiddeth his disciples to look what they can doe, and commaundeth them only to depend and trust to the heauely grace.

The question is not here (saith hee) of your abilitie, but of the power of the holy Ghost, who frameth and directeth the tongues of the faythfull to a pure confession of sayth. And least they shoulde feare a present wante, he declareth they shall haue helpe sent them euen in the very moment. For the Lord dooth make the faythfull voyde of the gyfte of vtterance, so long as hee requyreth no wittenesse of them: and where necessitie shall require it, hee maketh them verye eloquente, whiche seemed before to be tonguetied. So in our tyme wee haue scene certeine martyres, whiche beeing almoste bruitish, after they  
were



were called to make confession of their faith, they excelled wonderfully with the gift of speaking aptly and learnedly. Further, Christ would not that the Apostles should be without all feare: for it was profitable for them to be careful to sue by prayers, that the holy Ghost might be giuen them, but he would that they should cast away that careful meditation, wherewith men did much hinder themselves. For why they enquire with themselves what shall com to passe, if this or that should fall out, they are vexed with miserable disquietnesse, and doe not reeste vpon the prouidence of God. And whosoever will not giue this honour to the prouidence of God, that it is able in due time to supply their want, such certainly are worthy to be tormented.

### Matth. 10.

21. And the brother shall betraye the brother to death, and the father, the sonne, and the children shall rise against their parentes, and shall cause them to die.

22. And ye shall be hated of all men for my names sake: but he that endureth to the end hee shall be saved.

23. And when they persecute you in this citie, flye into an other: for verely I say vnto you, yee shall not finish all the cities of Israel, till the sonne of man bee come.

24. The discipule is not above his maister, nor the seruauant above his Lord.

25. It is enough for the discipule to be as his master is, and the seruauant as his Lord. If they haue called the master of the house Beelzebub, how much more them of the household?

### Mark.

### Luke. 6.

40. The discipule is not above his maister: but whosoever will be a perfect discipule, shall bee as his maister.

21. And the brother shall betray. First, he admonisheth them how grievous troubles doe remaine for them: then he mitigateth all the sharpnesse by adding a notable consolation. First, he declareth that these things, which were wont to be a defence, or to bring some ease, should bring an encrease of greater misery to his disciples: for the brethren, which ought to helpe the oppressed, to reach the hand to them that are in calamitie, and to prouide for their safegard, should become their deadly enemies. Yet they are deceaued, which think that this doth befall onely to the faythful, to be delyuered to death by their brethren. For it may be, that the father may persecute the sonne of a godly zeale, if hee see him to be an Apostate from the sincere worship of God. And in this behalfe the Lord comādeeth vs to be forgetful of flesh & bloud, & apply al our endeour to the maintenaunce of the glory of his name. Neither doth euery manne spare his kinsfolkes where the feare and relygion of God doth florish: but he had rather they should al perishe, if neede so required, then to haue the kingdome of Christ shaken, the doctrine of saluation extinguished, & the worship of God abolished. If our affections were ordered a right, this should be the onely cause of right hatred. But when Christe would establishe the kingdome of GOD, and restore godlynesse into his per-

fecte strength, but would also call menne backe from destruction to saluation: there is nothing more vnworthy then for that cause to hate the ministers of so comfortable a doctrine. This, as it is a monstrous thing against nature, might haue much troubled their simple minds: yet Christ foretelleth that so it shal come to passe.

22. *Hee that endureth.* This one promise is sufficient enough to staye the mindes of the godly, although all the world should ryle against the, while he promisseth them a happy and a blessed end. For if the assurance of their purpose doth cary them to death, whiche fight vnder earthlye captaynes, being vncertaine of the end of the warre, shall menne then doubt to imploy themselues to follow Christ to the end, which are certaine of the victory?

23. *And when they persecute you in this citie.* He preuenteth that, whiche they might haue excepted. If the hatredes of the whole world were to be borne, what end then at the length? Though therefore they could be in safetie in no place: yet Christ admonisheth them not to despayre: but where they are throwne out of one place, they shuld rather attempt whether they may profit any thing by their labour in an other place. And the interpreters are deceiued, while they think this to bee a naked permission: when Christ rather commaundeth his disciples what hee woulde haue them to doe. For he that hath abyden one persecution, would gladly take his ease as a soldiour that hath done his duetie. But Christ alloweth not such a vacation to his, but willet them to run the whole course with an vnwearied minde. In summe, the Apostles are commaunded to offer themselues to new skirmishes, least they should thinke that they had done their dutie, when they had passed ouer one or two. Neither doth he suffer them to flye into corners, where they might lye ydely. But though their labour tooke not good successe in one place, the Lord doth exhort them to go forward. But vnder the commaundement is also containe a permission. And the flying of persecution is thus to be vnderstoode. For all that flye are not generally to be condemned, neither yet is euery flyght lawfull. The heate of some of the old writers was too great in this matter, which condemned flight, as if it were a kind of deniall. For if this were true, some part of the ignominie shoulde redound to Christ and his Apostles. Againe, if it were lawfull generally to flye, there shoulde be in the time of persecution no difference betweene the good pastor and the hyreling. Therefore that moderation is to bee noted, which Augustine prescribeth to Honoratus, least any man fearefully forsaking his standing, shoulde either traiterously forsake his flocke, or giue an example of slouthfulness: and yet that no man should vnadvisedly thrust in himselfe headlong. If either the whole Church be assailed, or that part be folowed to death, the pastor shall doe yll, if he withdraw himselfe, whose duetie it were to oppose his life for euery particular man of his flocke: but it may be sometime that his absence shall be beneficiall to the Church, by appeasing the fury of the enemies. Therefore let, in such a case, the simplicitie of the done preuaile, least nice me make a cloake for their fearefulness, as flesh is alwayes too wise in auoyding of troubles. *For verely I say vnto you.* That is not lykely that some do vnderstand it of their first sending forth: but it rather comprehendeth the whole Apostleshippe. But herein consisteth the difficultie, what the coming

ring of the Sonne of manne should signifie. Some menne expounde it, that the Gospell shoulde haue such passage, that all menne should know that Christe should reigne truely, and that the restitution of the kyngdome of Dauid shoulde be hoped for of him. Other doe referre it to the destruction of Ierusalem, wherein Christ appeareth as a reuenger of vnrthankfulnesse. The first exposition is tollerable, the latter is more wrested: yet I doe iudge that to be a comfort giuen pecularly to the Apostles, Christe is sayde to come when hee bringeth remedie to thinges in despayre.

The ambassage, which they were to vndertake, was woonderfull, that they should spread the doctrine of the gospel throughout the whole world. Therefore Christ promisseth that he himselfe will come before they shall passe through all Iudea: namely, beecause hee will beautifie his kingdome by the power of his spirite, that that glorye and maiestie shoulde verelye shine in the Apostles, whiche as yet was hydde from them.

24. *The Disciple is not aboue his maister.* Now hee exhorteth them to patience by his owne example. And certainly this comfort is such, as swalloweth vpper all sorowe, while we consider that our lotte is common to vs with the Soane of GOD: yet that he might make vs the more ashamed thereby, he taketh two similitudes from the custome of menne. The disciple accounteth himselfe honored, to be made equal with his maister: & dares desire no greater honor. Then, that condition, which the Lords doe beare patiently, the seruantes doe not refuse to beare the same. Sith the Sonne of God is both these wayes aboue vs, as he to whom the chief authoritie is giuen of the father, and hath the offices of a maister committed vnto him: let vs be ashamed to flye from that, which he himselfe disdayned not to take vpon him for our cause. But these thinges do rather neede meditation, then exposition: because they are euident enough of themselues. Luke reporeteth this sentence in his sixt chapter, not depending vpon the text: but vttered abruptlye amongst other wordes. And beecause Mattheue dooth in this place declare verye well to what purpose it apperteineth, I thought that I could not place it better anye other where. But in the translation I followed neither Erasmus, nor the olde interpreter, for this cause. The Greeke Participle doth signifie aswel a thing made perfect, as apt, lyke, or meete. Further, sith Christ speaketh here of a lykenesse, and not of a perfection, the latter sense seemeth to be the better, as if he should haue sayde, there is nothing more meete nor conuenient, then that the disciple should frame himselfe after the example of his maister.

25. *If they haue called the maister of the house.* It is as much as if he should haue called himselfe the Lord of the Church: as the Apostle to the Hebrewes 3. 2. comparing him to Moses and the Prophetes, saith, that they were seruantes: but that he was the Sonne and heyre. For though hee vouchsafeth vs the honour of brethren: yet he is the firste borne and the head of all the body: to be short, he hath the chief gouernment and power in his hand. VVherefore there is nothing more absurd then to desire to be counted amongst the number of the faythfull, and yet to grudge at GOD when he frameth vs to the image of his owne Sonne, whom hee hath sette ouer his whole housholde.

For what nice fancies are these, if we would possesse a place in his house, and excell aboue the Lord himselfe! The meaning is, we are too softe & daintie, if it behard for vs to beare the reproaches, which our Prince did willingly submitte himselfe vnto. The word Beelzebub is corrupted: it shuld properly be called Baalzebub. So they called the chiefe of the feigned Gods of the Philistines, which the citie Accaron did worshippinge. And the lesser Gods were called Baalim, which at this day in Popery are called Patrones. And whereas Baalzebub signifieth a Patrone of a flye, or of flyes: some thinke that the name was deryued and taken of this, that the Temple swarmed with aboundaunce of flyes, through the plentie of the sacrifices. But I doe rather coniecture that they sought helpe at the ydoll against the flyes, which were noysome to the place. For when Ochozias superstitiously sought an aunswere of his health from it, he called it so. VVhereby it appeareth that it was not a name in skorne. For as godly men translated the word *Gehenna*, to the helles, that they might note that place with infamy: so for hatred and detestation of the Idoll, they called the deuill Baalzebub. VVherby we gather that the reprobate, that they might make Christ the more detestable, noted him with the greatest infamy they could, as by calling him a deuill, who shoulde bee the greatest enemy of relygion. VVherefore, if it befall vs to be touched with the same ignominie, it ought not to seeme straunge to vs, to haue that fulfilled in the members, which began in the head.

## Math. 10.

26. Feare them not therefore: for there is nothing couered, that shal not be disclosed, nor hid, that shall not be knowne.

27. VVhat I tell you in darknesse, that speake yee in light: and what yee heare in the eare: that preach yee on the houses.

28. And feare yee not them which kill the body, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and body in hell.

29. Are not two sparowes sold for a farthing, and one of them shall not fall on the ground, without your father?

30. Yea, and all the haire of your head are numbred.

31. Feare yee not therefore, ye are of more value then many sparowes.

## Marke. 4.

22. For there is nothing hid, that shall not be opened, neither is there a secret, but that it shal come to light.

23. If any manne haue eares to heare, let him heare.

## Luke. 8.

17. For nothing is secrete, that shal not be euident, neither any thing hid, that shal not be knowne and come to light.

## Luke. 12.

2. For there is nothing couered, that shal not be reuealed, neither hid, that shal not be knowne.

3. VVherfore whatsoeuer ye haue spokē in darknes, it shal be heard in the light: and which yee haue spoken in the eare, in secret places, shal be preached on the houses.

4. And I say vnto you, my friends be not afrade of them that kill the body, and after that are not able to doe any more.

5. But I wil forewarn you, whom ye shal feare: feare him, whiche after he hath killed, hath power to cast into hel: yea, I saye vnto you, him feare.

6. Are not fivesparowes bought for two farthings, and yet not one of them is forgotten before God.

7. Yea, & at the haire of your head are numbred: feare not therefore, yee are more of value then many sparowes.



28. *Fear them not therefore.* VVhen as the Apostles should see the Gospell to be so contemptible, and that they should remember the fewnesse of the beleeuers, they might also cast of all hope for the time to come. Now Christ answereth this doubt, declaring that the Gospell should be spread further, and that it shall passe throughe all the lettres of menne, so that at length it should shine forth openly. For though this saying seeme to be a prouerbe; there is nothing c. uered, that shall not be disclosed: yet here it ought especially to bee restrained to the doctrine of saluation, whiche Christ sayeth, shall be the conquerour what soeuer menne deuise to oppresse the same. Though hee preached sometime openly in the Temple: yet because his doctrine was refused, he yet lay hid as it were in dark corners, but he sayeth that the time shall come when it shall be vttered abroad, which we knowe was done shortly after: for there was neuer any sound of thunder more hard in any quarter of the world, then the voyce of the Gospell which sounded through out the whole worlde. And because this promise ought to comfort their mindes, Christ exhorteth them that they should boldly and valiantly apply themselues to the same, and that they should not be afraide though they saw the Gospell as yet not regarded, but that they should be crying preachers of the same. That which I reported out of Marke, was spoken peraduenture at an other time, and in an other sense: yet because there are redde short sentences, I followe that which was most probable to me. For after that Christ commanded there his disciples, that as burning lightes they should giue a cleare light farre fro them, presently after he addeth, ther is nothing hid which shall not be made open. And the lighte of the Gospell was lighted by the Apostles in darke places, so that by their ministerie it shone aloft through the whole world. And the text in the eight after Luke is altogether like this. As concerning the place of the 12. chapter, it is not to be doubted but that it answereth to this, yet in wordes there is some difference: for Christ commaundeth there, that the Apostles should bring those things into light, which they had spoken in the darke: whereby he declareth that they had as yet but whispered of the Gospell, but that the message which they did beare, was so notable that it should spreade it selfe to the furthest partes of the worlde.

29. *And feare yee not them.* Christe teacheth his disciples to contemne death by a most notable reason, because that men created to enioy the celestiall immortalitie ought to despise this fraile and transitorie life. For the summe tendeth to this purpose, if the faithfull would consider wherefore they were borne, and what their condition is, there is no cause why they should so greedely desire this earthly life. Though the sence of the wordes are more full and more plentifull, for Christe teacheth that the feare of God is vtterly dead in them, which for feare of tyrantes doe fall from the confession of their faith, and that there reigneth a beastly blockishnesse in their hearts, which for feare of death doubt not to forsake the same confession of faith. For the Antithesis betweene the two contrary feares, is to be noted. If the feare of God be choaked with the feare of men, doeth it not appeare that we yelde more to them then to God himselfe? Nowe heereof it foloweth that the heauenly and eternall life being reiected, we cause that this onely remaineth for vs, that wee become like to beastes. The power of eternall life and death is in the hande of God

alone: him we neglect because the feare of men doth carie vs away. Doth it not euidently appeare that the shadowish life of the body is more esteemed of vs, then the eternal state of the soule? nay, the celestiaall kingdom of God is nothing set by of vs, in respect of the fleeing & vanishing shadow of this present life. Therefore the words of Christ ought thus to be resolved: Know that you haue giuen you immortal soules which are subiect to the wil of god alone, they come not into the power of men. And so your faith ought not to yeld to no terrors or threatnings of men. For how cometh it to passe, that in your vexation the fear of men should preuail, but because the body is preferred before the soule, & immortallitie is lesse esteemed of, then this transitory life. Therefore in Luke there is an emphatical repetition. *Certainly I say vnto you, feare him.* As if Christ shuld haue said, we haue no respecte of God, so oft as we giue place to the feare of men: contrariwise if we reuerence God, the victory is easily in our own hands, so that no force of men shuld draw vs from our duty. Also the experience of al times teacheth vs how necessary this exhortation of Christ was to the ministers, & generally to al the godly. For ther was neuer time wherein men haue not violently lift vp themselves against God, & haue endeuoured to ouerwhelme the gospel. Al are not armed with like power to cause and strike a fear of death: but in the greater nūber that monstrous cruelty doeth raigne, which when occasion serueth, sheweth it selfe. Also sathan doth oft suborne the giants, at whose sight the seruants of Christ do fall down dead, except they be armed with this doctrine, to be constant without shaking. But when as these two clauses do ioyne together in one sentence, some that are vnlearned, do naughtily take this part from the other, that men are not to be feared. For Christ (as was now said) opposeth the godly and holy feare of God, as a remedy against the peruers feare of men, which draweth vs out of the right way. Otherwise the consequence doth not follow, if we feare God who is Lorde of body & soule, men are not to be feared, whose power reacheth not beyonde the body. And that Christ attributeth to menne a power of killing, is spoken by a kinde of graunting. So God slacketh the bridles to the wicked, that they being puffed vp with a trust of their owne power dare do any thing, and they do also amase the minds of the simple, as if they could do euery thing. Therefore the wicked do triumph in vaine, as if the life of the godly were subiect to their pleasure, and God holdeth them bound, so that he restraineth their cruelty and violent forces, as oft as he pleaseth: yet by his permission they are accounted able to kil: because he often suffereth their furie weakly to creepe. Lastly, the sermon of Christ consisteth of two partes: for that we might learne patiently to beare the losse of this bodily life, he doeth call vs first to the beholding of the eternall life and death. Then by degrees he descendeth hither also, that the keeping of our life is in the hand of God.

29. *Are not two sparowes.* Christ proceedeth further, as I sayd euen now, though the tyrantes become madde, yet they haue not any power ouer the body: therefore they do wickedly which feare the crueltie of men, as if they were not in the custody of God. Therefore in dangers let vs remember this second comfort, sith God is the keeper of our life, we may safely rest our selues in his prouidence: nay he is iniured, if we commit not our life to him, whereof he vouchsafeth to take the charge. But he extendeth the prouidence of God generally to all creatures, that frō the greatest to the

the least he might shew that we are preferred by his defence. There is almost nothing lesse esteemed then sparowes (for two were then solde for a farthing: or as Luke sayth, siue for two farthings) and yet the eye of God is watchful to defend them also, so that nothing can come by chace vnto them. VVil he neglecte the life of men, who is carefull for sparowes? But two things are here to be noted: for first Christ doth define the prouidence of God farre otherwise then many do, which are not much vnlike to the Philosophers: which though they say that the world is gouerned of god, yet they imagine a confuse prouidence, as if God regarded not particular creatures. But Christe distinctly affirmeth that euery one of the creatures are vnder the hand & custodie of God, so that nothing is left to fortune. For certainly the will of God is opposite to chaunce: neither yet by thys meanes is the *Fatū* of the Stoyckes established: for it is one thing to imagine a necessitie wrapped or tied fast to the manifold course of causes, & an other thing to make all the world and all the partes of the same subiect to the wil of God. I graunt that there is a chance in the very nature of thinges: but I say that nothing can fall in the blinde wheele of Fortune, where the will of God doth gouerne. Secondly it is to be noted, that the prouidence of God is to be considered, not as curious and vaine men doe vse, but that it may be a helpe to our faith, and may stirre vs vp to call vpon God. For he doth not therfore teach that al the haire of our head are numbred, that he might nourish vain speculations, but that we might learn to depend of the fatherly care of God which he hathe for this fraile flesh.

31. *Ye are of more value.* This is generally true of al men, for whose cause the sparowes are created: yet it is spoken properly of the children of God, which haue a greater right then by creation. But that dignitie doeth not other waies appertaine to men then by the free liberalitie of God.

## Math. 10.

32. *VVho soeuer therefore shall confesse me before me, him will I confesse also before my father which is in heauen.* 33. *But who soeuer shall denye me before men, him will I also denie before my father which is in heauen.* 34. *Thinke not that I am come to send peace into the earth: I came not to sende peace, but a sword.* 35. *For I am come to set a man at variāce against his father, & the daughter against the mother, & the daughter in law against her mother in law.* 36. *And a mans enemies shalbe they of his own house.*

## Mar. 8.

32. *For who soeuer shall be ashamed of me, & of my wordes among this adulterous & sinful generation: of him shall the sonne of man be ashamed also, when hee commeth in the glory of his father, with the holy Angels.*

## Luke 9.

26. *For who soeuer shalbe ashamed of me & of my words, of him shal the sonne of man be ashamed, when he shal come in his glory, and in the glory of the father, and of the holy angels.*

## Luke 12.

8. *Also I say vnto you, who soeuer shall confesse me before men, him shall the Sonne of man confesse also before the Angels of God.*

9. *But he that shal deny me before men, shal be denied before the Angels of God.*

## In the same Chapter.

51. *Thinke ye that I am come to giue peace on earth? I tell you nay, but rather debate.*

52. *For fro henceforth ther shalbe 5. in one house deuided, three against two, & two against three.*

53. *The father shalbe deuided against the son, & the son against the father: the mother against the daughter, & the daughter against the mother, the mother in law against her daughter in law, & the daughter in law, against her mother in law.*

32. *VVho*

32. *VWho soeuer therefore.* He applieth that nowe to the present purpose, whiche he spake before of the contempt of death, because we must strue against the horror of death, least it drawe vs from a free confession of faith which God doeth straightly require, and the worlde can not beare it. Therefore for this ende it becommeth the disciples of Christ to be alwaies stronge and couragious, that they may be alwaies ready for Martyrdome. Further, though the confession of Christ is neglected as a light matter of the greater part, of men: yet here it is accounted and woorthily, as an especial worship of God, and a singular exercise of godlinesse. For if earthly kings for the greater defence of their glory & encrease of their riches, do call their subiectes to armes, why shoulde not the faithfull defend the glory of their heavenly king at least with their tounge? VWherefore it is certaine that they doe quenche faith as muche as in them lieth, which suppress the same inwardly, as though the outward profession of it were but vaine. For Christ doeth not in vaine call vs heere his witnesses, by whose mouth his name should be renowned in the worlde. I say the will of Christ is, that the profession of his name should be opposed against all false religions. Because it is an odious thing, he teacheth vs, that no mannes faith should lie choaked in the heart, but that it should openly shew it selfe before men. VWho soeuer auoideth it and holdeth his peace, doeth not he by dalying with the sonne of God, banishe himselfe out of the housholde of God? There is required of the teachers a more notable confession of faith, then of priuate men. Then because all menne are not endued with like measure of faith, as euery man doeth more excell wyth the gifts of the holy Ghost, so ought he to goe before in his example. Yet there is not one of the faithfull which the Sonne of God wil not haue to be a witnesse. But where, when, howe oft, howe, and howe farre our faith is to be professed, it is hard to sette downe a certaine lawe: but the occasion is to be considered that none of vs doe fail in his durtie in time. And we must aske also of the Lord the spirite of wisdom and boldnesse, by whose direction we may knowe what is conuenient, and that we may boldly execute that which is certainly committed vnto vs.

*Him will I confesse.* There is added a promise, which in this behalf should kindle our zeale. The Antitheses are to be noted: for if we compare our selues with the Sonne of God, howe vile a thing is it to denie him our testimonie, when he offereth his againe to vs as in steade of recompence? If we compare men mortall and of no estimation, with God and Angelles, and all the heavenly glory, howe much more excellent is that whiche he promiseth, then that which he requireth? For although men be vnfaithful and peruerse, yet Christ esteemeth as much of it, that we giue testimonie to them, as if it were the companie of God and Angels. Therefore to amplifie it, it is sayde by Marke and Luke, *In this adulterous generation,* least we shoulde thinke that we lost our labour, because the hearers are not meete for it. Further, if the promise mooue not any man sufficiently, there followeth a horrible threatening, when Christe shall appeare to iudge the worlde, he will deny all them, which vnfaithfully haue denied him before men. Nowe let the enemies of the crosse goe and please themselues with their owne dissimulation, when as Christ shall blot them out of the booke of life. For who shall God acknowledge in the last day as children, but them which are offered to him by Christe? And he declareth that he him-  
selfe



selfe will be a witness against them, that they shall not falsly thruste in themselves. That which is sayd, that *Christe shall come in the glory of his Father, and of the Angels*, is thus muche in sence: his diuine glory shall then be shewed openly. And the Angels as they doe nowe compassse the throane of God, so shall they attend vpon him to adorne his maiestie. The place out of the 12. of Luke answereeth to the text of Mathew. But that which we set down out of the 9. chapter, and out of Marke, seemeth to be spoken at an other time, but because there is no difference in the doctrine, I thought good to ioine them together.

L V K E. 51. *Thinke yee that I am come*, That which Christ required euen nowe of his disciples euery one of vs might performe for himselfe without any businesse, if all the worlde with one consent woulde subscribe to the doctrine of the Gospell. But because the greater part is not only against it, but doeth also sharply resist it, we cannot confesse Christe without the variance and hatred of many. Therefore Christe admonisheth his disciples that they shoulde prepare themselves to the battell: for of necessitie they must fight for the testimonie of the truthe. And so hee preuenteth a double offence which otherwise might haue troubled their weake minds not a little? Sith the Prophets promised peace and a quiet state vnder the kingdome of Christ, what should the disciples else hope for, then to haue all things quiet whether soeuer they should come? Now when Christe is called our peace, and the Gospell reconcileth vs to God: it followeth that there shoulde be also brotherly concorde amongst vs. Therefore to haue strifes and contentions kindled in the worlde where the Gospell is preached, seemeth not to agree with the prophecies of the Prophets, & much lesse with the office of Christ, and nature of the Gospell. But that peace which the Prophets commend, because it is ioined with faith, flourisheth not but amongst the true worshippers of God, and in godly consciences, and it belongeth not to the vnbelouers, though it be offered them. And there is nothing but they can abide, rather then to come in fauour wyth God: whereby it commeth to passe that the message of peace, doeth stirre them vpe into a greater tumult. For in so muche as Sathan possesseth a kingdome amongst the reprobate, he is madde at the name of Christe, and as soone as the doctrine of the Gospell is vttered, their wickednesse is whetted, which lay before a sleepe. So Christ who is properly the author of peace, through the malice of men, is the occasion of troubles. Heereby we learne howe muche the wickednesse is of our corrupt nature, whiche doeth not onely defile so incomparable a gift, but doeth tourne it to the worste. In the meane season if tumultes doe arise, where the kingdom of Christe beginneth to shewe it selfe, let vs not be troubled as with a newe or an vnwonted matter: when he himselfe compareth his Gospell to a sworde, and sayeth that it is a separation or makebate. Some thinke that heere is described the punishment which is laide vpon the contemners of the Gospell, that some of them should rise as enemies against others: but the text sheweth that Christe exhorteth heere his disciples to constancie, if a great part of the world should dissent from them, and that with their voyce, as with the sound of a warlike trumpet they shoulde stirre vp very many enemies to their armes.

35. *For I am come to set at variance*. Heereby is more evidently perceiued that which we said a little before, that against the nature of the Gospell,

it falleth out through the fault of the wicked, that contentions and tumults do arise. For that which Malachie 4. 6. speaketh of Iohn Baptist, belongeth to all the ministers of Christ, that they are sent for this ende, that they should turne the hearts of the fathers to the children, and the hearts of the children to the fathers. But the malice of the wicked bringeth to passe that they which were ioyned before, shoulde at the hearing of the voyce of Christ, be deuided into contrary partes, so that they shuld breake all bands of frendship. Furthermore Christ declareth that the world was come to that confusion, that all lawes of nature should be little esteemed, and that no humanity should be any more accounted off. For when Micheas complaineth 7. 6. that a mans enemies are them of his owne house, he bewaileth an extreme and a sore corruption. Christ declareth that the same shall come to passe, where his doctrine shalbe vttered, which otherwise were not to be beleued. Yet he doeth not meane that this shalbe alwaies, as some froward menne do dreame that they cannot otherwise be good disciples of his, except they be deuided frō their parents, childre and wiues, but all lawfull felowship is rather sanctified by the vnitie of faith. Christ onely giueth warning, that it becommeth not his disciples to be troubled so oft as that falleth out.

## Mat. 10.

37. He that loueth father or mother more then me, is not worthy of mee. And he that loueth son or daughter more then me, is not worthy of me. 38. And he that taketh not his crosse, & followeth after me, is not worthy of me. 39. He that wil saue his life, shal lose it: & hee that loseth his life for my sake, shall saue it. 40. He that receiueth you, receiueth me, & he that receiueth me: receiueth him that sent me. 41. He that receiueth a prophet in the name of a prophet, shal receive a prophets reward, & he that receiueth a righteous man in the name of a righteous man, shal receive reward of a righteous man. 42. And who soeuer shall giue vnto one of these little ones to drinke, a cup of cold water onely, in the name of a disciple: verely I say vnto you, hee shall not lose his reward.

## Mar. 9.

41. And who soeuer shall giue you a cup of water to drinke for my names sake, because ye belong to Christ: Verely I say vnto you, hee shall not lose his reward.

## Luke 14.

25. Now there went great multitudes with him, and he turned and sayd vnto them.  
26. If any man come to me, and hate not his father and mother, and wife and children, and brethren; and sisters: yea and his owne life also, he cannot be my disciple.  
27. And who soeuer beareth not his crosse, & commeth after me, cannot be my disciple.  
28. For whiche of you minding to builde a towre, sitteth not downe before, and counteth the cost, whether hee haue sufficient to performe it.  
29. Least that after he hath laid the foundation, and is not able to perfourme it, all that beholde it, begin to mocke him,  
30. Saying: This man began to builde, and was not able to make an end?  
31. Or, what king going to warre against another king, sitteth not downe first, & taketh not counsell, whether hee be able with ten thousand, to mete him that commeth against him with twentie thousand?  
32. Or else while he is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.  
33. So likewise who soeuer he be of you, that forsaketh not all that he hath, he can not be my disciple.

37. *He that loueth.* Because this is very sharpe and repugnant to the sense of nature, to make them his enemies which should be most his friends: therefore Christ sayth now that we cannot of any other condition be his disciples. He doeth not commaunde vs to lay from vs humane affections, he doeth not forbid, but that euery man may performe due beneuolence to his friends: but he only willeth that what mutuall loue fouer there is amongst men, should be brought into order, that godlinesse may haue the chiefe preheminance. Therefore lette the husbände loue his wife, the father, the sonne, and again the sonne the father, so that the loue towards men doe not ouerwhelme that duetie which is due to Christe. For as amongst men themselues, some (as we are tied vnto them with a straiter bande) are more loued then others, so were it an vnwoorthy acte if Christ alone shoulde not be preferred before them all. And certainly we doe not sufficiently account with thankfull minde what it is to be a disciple of Christe, excepte the excellencie of this dignitie doe preuaile to bringe vnder all the affections of the flesh. Luke hathe a harder speache, *VVho fouer hateth not his father*, but the sense is the same. If the loue of our friends doeth hinder vs from following Christe, it muste be mightely withstoode. As Paule sayeth to the Philip. 3. 8. that he accounted things losse for Christes sake, which he esteemed before as aduantage to him, and that he lost all those things willingly.

38. *He that taketh not vp his crosse.* He proceedeth from a perticular to the general, that we might know that we cannot otherwise be accounted for his disciples, except we be prepared to beare many dangers. If it torment vs and vexe vs, that we haue discord for the cause of the Gospell, with father, or wife, or children, lette this condition come to our memorie, that Christ dedicateth all his disciples to the crosse. Yet lette vs remember this comfort, that in bearing the crosse, we become the felowes of Christe: so it shall come to passe, that all bitterness shall easily become pleasant. The reprobate are no lesse tied to their crosse, and cannot shake it off, strue they neuer so muche: but because the crosse without Christe is accursed, there remaineth for them an vnhappy end. VVherefore lette vs learne to knit these two together, the faithful must take vp the crosse that they may folow the master: that is, that they may conforme themselues after his example, and as faithful companions walke in his steppes.

39. *He that will saue his life.* Least the former doctrine (as it is very hard and troublesome to flesh) should of it selfe worke but smal effecte, Christ in this sentence confirmeth the same two waies. For he sayeth that they are too wary and prouident: when they shal with themselues thinke they haue preserued their life best, they are deceived, and they haue losse the same: Again, they which neglect life, shal lose nothing, because they shall saue the same. VVe know that al things are don & omitted for life sake: there is suche a loue of the same planted in vs: wherefore it was necessary for Christ, that he might encourage his to contemne death, so to promise and to threaten. To finde life, signifieth in this place to possesse the same as vnder a safe custodie: for they which are too couetous of earthly life, while they keepe themselues oute of all pearils, they please themselues with a vaine truste, as if they had well provided for themselues, but their life fenced with suche defences, shall fleete away, because at lengthe they must die, and death shall be to them destruction.

On the contrary part, where the faithful do offer themselves to death, their soule which seemeth at that presente to vanishe away, is restored to a better life. Furthermore, because there are some founde which sometime doe lose their life, either for ambition sake, or for a furie, Christ expressly declareth the cause why we should suffer death. It is doubtfull whether this sermon was made at an other time, which Luke declareth. The Lord doeth there also exhort his disciples to beare the crosse, but not in so long a sermon. Also for the confirming of this sentence he addeth presently two similitudes, whereof there is no mention made in Mathewe: but for the consent in the summe of the matter, I made no doubt to bring those things which are found in Luke hither.

**L V K E. 28.** *Which of you is it, minding.* Least it should be troublesome to any man to folow Christ on this condition, that he shoulde renounce all his desires, there is a profitable admonition proposed, that men should meditate before hand what the profession of the Gospell doeth require. For hereof it cometh to passe that many do fall away, at all light temptations, because they fantasied to themselves mere waton delites, as though they shoulde alwaies be in the shade and in idlenesse. Therefore he shall neuer be a fitte seruaunt of Christ, except he prepare himself to the warre a long time before. Nowe for this purpose doe the similitudes very well agree. It is a matter ful of trouble and wearinesse to builde, & also finally welcome by reason of the charge: also no manne taketh warre vpon him, but againste his will, because it bringeth with it so many discommodities, and threatneth almoste ruine to mankinde: and yet the profite of dwelling allureth men that they doubt not to lay out their substance: necessitie also compelleth, so that they refuse no expēces in making warres. But there remaineth a farre more excellent rewarde for the builders of the temple of God, and for them whiche giue their names to the warres of Christ. For Christians doe neither labour for a transitorie buildinge, nor fight for a vaine triumph. But that saying of Christe: If any kinge be vnable to beare the brunt of battell, least he be ouercome with shame, let him seeke peace with the enemy: cannot be applied to this present purpose, as if we might make any reconciliation with the spirituall enemy if riches and forces doe faile vs. For it were a fonde thing to wrest al particular clauses in parables to the matter which is handled. But the Lorde simply meaneth that we shuld so be furnished, least we being taken without iust defence, doe shamefully turne our backes. Neither is euery one of vs a king, which doeth make warre with his owne forces. And as their rashnesse is reproved by this doctrine, which foolishly leape beyond their measure, or make themselves pleasures, not thinking of bearing the crosse: so we must beware least this meditation whereto Christ exhorteth vs, do feare vs, or slack our forwardnesse. Many, because they haue not presently taught themselves the law of patience, euē from the prisons, they, thorough nicenesse retourne backe from the course of their race: for they wil not abide to be Christians of any other conditions, then that they may be free from the crosse. Others, while they haue proposed vnto them a condition hard and vsfauerie to the flesh, dare not come to Christe. But there is no cause why the knowledge of our want should discourage vs, whome the Lord doeth helpe in time. Certainly I graunt, if we accounte the charges, we are all so poore and weakē, that we cannot lay one stone,

or



or drawe the sworde against the enimie. But such the Lord from heauen will giue vs matter, coltes, weapons & forces, our sluggishnesse or slouthfulnesse shall haue no pretence of the hardnesse. Therefore the purpose of Christ is to admonish his of bearing the crosse, that they might gude themselves with strength.

33. *So likewise who soeuer hee be of you, that forsaketh not.* This clause doeth shewe what the accounting of the charges doeth meane, whereat Christe commaundeth his to beginne: namely, that they must meditate of this account, to forsake all things. For in vaine they doe thrust themselves in, to profess Christianitie, which are delighted with a swete and idle estate voide of the crosse. Also vnderstand that they must renounce all things, which doe so preferre Christe as before their life; as also all the desires of the flesh, so that nothing shall hinder them from a right course. For if any man shall precisely vrge the letter, he shall deale preposterously: as though no man were the disciple of Christ, but he that should throw what soeuer he possesseth into the sea, and so shoulde be deuorced from his wife, and should bidde his children farewell. By suche fantasies, foolish men haue bene allured to monkery, that beinge willinge to come to Christ, haue fallen from humanity. But no man doth more truly renounce al things which he possesseth, than he which beinge redy to leaue al things at euery momēt, doth imploy himself wholly as fre and bound vnto the Lord, & passing by all lettes, doeth folow his calling. So the true denial which the Lorde requireth of his, is not settled so much in the action (as they say) as in affection, that euery man liuing for a day, should not sette his heart vpon that which he gouerneth with his hand.

**M A T. 40.** *He that receiueth you.* This is an other comfort, that though a great part of the world be offended with the disciples of Christ, so that they should prouoke the hatreds of all men against them: yet the Lorde, that he might allure many to shewe kindnesse to them, disdaineeth not to account it as receiued to his owne tables, what soeuer is giuen to them. For thereby it appeareth howe much he loueth them, while hee suffereth what things soeuer were done to them, to be imputed to himself. Also he doeth not speake so much of the receiuing of the doctrine as of the men. I graunt that this latter doeth depende of the former: but the purpose of Christ is to be considered: for his mind was to speake, that which he saw most apt and fitte for the helping of their infirmitie. If any man shoulde receiue them louingly, and shoulde gently helpe them, he woulde accepte that kindnesse as to himselfe, as if he had ben liberally entreated in their person: and not so onely but they offered a sacrifice of a good saueur vnto God the father.

41. *He that receiueth a Prophet.* He beginneth at the Prophets, but descending at the length to the lowest degree, he comprehendeth al his disciples. Therefore hee commendeth without exception the true worshippers of God, and the louers of his Gospell. And to receiue in the name of a Prophet and of a righteous manne, signifieth as much as to do them good for the honour of the Gospell, and in respect of godlinesse. For though God commaundeth vs to doe the duties of charitie to all mankind: yet for good cause he preferreth his aboue the rest, that there may be an especial care and regarde had of them.

¶ *The reward of a Prophet.* The interpreters do expound this clause diuersly:

T

Some

Some thinke that here is noted a mutual recompence, that is, that the Prophets of God should giue spiritual things for earthly giftes: but if this exposition be receiued, what shalbe the reward of the iust? Others vnderstand that they shalbe partakers of the same reward which is laide vppon the Prophets and the righteous, because they haue ben liberal towards them. Many referre it to the communion of Sainctes, that as by our liberalitie we declare that we are one body with the seruants of Christ, so by this meanes we are made partakers of all good things, whiche Christe communicateth amongst the members of his body. I do more simply take it for a reward which is fit for the worthinesse of the person vpon whom the liberalitie shall be bestowed. For Christe meaneth that this shall be a notable declaration, how much he esteemeth his Prophets, and so euery of his disciples: for by the large reward it shall appeare, that none of that was lost, which was bestowed vpon them. And he amplifieth the matter in that he promisseth a reward euen for the meanest deedes, as that is, to giue a cup of colde water. He calleth not only them litle ones, which are the last and of least account in the Church, but all his disciples which are troden downe by the pride of the world.

Mathew.

Marke 6.

Luke 9.

12. And they went oute and preached that men should amende their liues.

6. And they went out, and went throughe euery towne

13. And they caste out many deuils: and they annoynted many that were sick with oyle, and healed them.

proachinge the Gospell, and healing euery where.

13. And they went out and preached. Mathew passeth ouer with silence what the Apostles did: Marke & Luke do declare that they went about to exercise the office laid vpon them: by whose words that which I sayd, doth more evidently appeare, that this office whiche Christe then laide vpon them, was but for a time, and that of a fewe daies. For they say that they went through cities and townes, & it is not to be doubted but that shortly after they returned to their master, as shall be shewed in an other place. This only needeth to be interpreted, that Marke reporteth, that they annoynted many that were sicke with oyle. For it is demanded, for what purpose they vsed oyle, sith Christe hadde giuen them power of healing. Some learned men thinke that it was a kinde of medicine. And I graunt that oyle was muche vsed in those countreys, but there is nothinge more vnlikely, then that the Apostles should vse ordinarie & natural remedies, which should darken with cloudes the myracles of Christ. For they were not instructed by the Lorde in the Arte and skill of surgerye, but they are rather commaunded to worke myracles which should stirre vp al Iudea. Therefore I thinke that this was a visible signe of spiritual grace, whereby they declared that the healing proceeded of the secrete power of G O D, whose ministers they were: for it was vsed vnder the law, by oyle to figure the grace of the spirit. But how preposterously they imitated the apostles, which established in the church a perpetual ceremonie of annoynting the sicke, doth thereby appeare, that Christ gaue the gift of healing to the Apostles, not that they shoulde conuey the same by right of enheritance to their posteritie, but that it shoulde be for a time a seale of the doctrine of the Gospell. And at this day the ignorance of the Papists is too ridiculous, which chalenge filthy annoynting (wherby they bring them that are half dead, to the graue), for a sacrament.

Mathew.

Mathew 11.

Marke.

Luke 7.

1. And it came to passe that when Iesus had made an ende of commanding his twelue disciples, he departed thence to teach and preache in their cities.

2. And when Iohn heard in the prison the workes of Christ, he sent two of his disciples, and sayde vnto him:

3. Art thou he that should come, or shall we looke for an other?

4. And Iesus answering said vnto them: Goe and shewe Iohn, what things yee haue heard, and seene.

5. The blinde receiue sight, & the halt go: the Lepers are cleansed, and the deafe hear: the dead are raised vp, and the poore receiue the gospell.

6. And blessed is he that shall not be offended in me.

7. And it came to passe. In this place Mathew sheweth nothing else, but that Christ ceased not from the course of his office, while the Apostles laboured other where. Therefore as soone as he had sent them, with their commandements to go through Iudea, he applied himself to teaching in Galile. But there is waight and force in that woord commanding: for Mathew declareth that they had not a free embassage permitted them, but that it was prescribed and tolde to them what they should say, and how they should behaue themselves.

2. And when Iohn heard. The Euangelists doe not meane, that Iohn was moued with myracles, so that then at length he acknowledged the mediator: but because he saw that Christ became famous, and accounting that the ful and perfect time was come, wherein his testimonie was approued in him, he sent his disciples to him. That is too absurde, that some thinke that he sent for his own cause also, as though that he had not ben fully perswaded and plainly taught, him to be the Christ. That is also a friuolous imagination of them, which imagineth that when the Baptist was neare his death, he should demand of Christ what message he should beare fro his mouth to the fathers which were dead. But it is euident that this holy crizer of Christ, because he saw himself not to be farre distant from the ende of his race, and that his disciples remained as yet in suspence, thought he had bestowed much labour in teaching them, sought this last remedy to heale their infirmities. He faithfully behaued himselfe in this (as I said) that his disciples might embrace Christ without delay. Sith by daily calling vpon, they had profited so litle, he doth not feare without a cause, least after his death they should fall away wholly: therefore by sending them to Christ, his will was to waken their slouthfulnesse throughly. Again, the pastours of the Church are in this place admonished of their duty, that they shoulde not endeuour to holde disciples addicte or as it were bounde to them, but to directe them to Christ, who is the only maister.

18. And the disciples of Iohn shewed him of all these things.

19. So Iohn called two of his disciples, and sent them to Iesus, sayinge: Art thou he that should come, or shall we waite for another?

A little after.

20. And at that time he cured many of their sicknesse and plagues, and of euill spirites, and vnto many blinde men he gaue their sight.

21. And Iesus answered and sayde vnto them: Goe your wayes and shewe Iohn, what things yee haue seene and heard: that the blinde see, the halt go, the lepers are cleansed, the deafe heare, the dead rise againe, and the poore receiue the Gospell.

22. And blessed is hee that shall not be offended in me.

T. 2.

Iohn

Iohn at the beginning professed himself not to be the bridegrome. Therefore which is the part of a faithful friend of the bridegromes, he offereth a chaste and a pure spouse to Christ himselfe, who is the only bridegrome of the Church. Paule 2. Cor. 11. 2. declareth that he had the same care: and the example of them both is proposed to all the ministers of the Gospell to folowe.

3. *Art thou he that should come?* Iohn taketh that for graunted, which the disciples had learned from their childehode. For it was a common lesson of godlinesse amongst all the Iewes, that there should come a Christ, the author of saluation & of perfecte blessednesse, wherefore he moueth no question of that principle: but demandeth only whether Iesus is that promised redeemer. For it behoued them after they were perswaded of the redemption promised in the law and the prophets, to embrace the same offered in the person of Christ. VVhē he addeth, *that we loke for another?* In this clause he sharply reproveth their slouthfulnes, which being taught so certainly before, should wauer so long with doubtful mindes. He also sheweth what is the nature and force of faith: namely, that being grounded in the truth of God, it looketh not about hither or thither, nor varieth: that being content with Christ alone, it turneth not any other way.

*Goe, and shew Iohn.* As Iohn had taken the person of an other vpon him: so he comāndeth to cary word back again to him, which should rather haue bene obserued of his disciples. That he answereth not simply, he doeth it first for that purpose, because it were better the thing it selfe shuld speake: then, that hee might giue his forerunner more free scope of teaching: yet he doth not giue him in his myracles a naked matter without fourm, but he applieth the myracles to their end out of the Oracles of the Prophets. And he noteth one place especially out of the 35. chapter of Iſaiah, & an other out of the 61. that the disciples of Iohn might know that to be fulfilled and performed, whiche the Prophet witnesed of the kingdome of Christe. In the first place is contained a description of the kingdome of Christ, vnder the which gouernment God promiseth that he will be so liberal & bountifull, that he would help & remedy al diseases. And it is no dout but that he speaketh of a spiritual deliuerance from al euils & miseries. But Christ by outward signes (as is said before) sheweth that he came to be a spiritual phisition to cure soules. So it came to passe that the disciples might depart without any wauering doubt, hauing a plaine answer without obscure or vaine circumstances. The last place is like to the first in this, that teaching that the treasures of the grace of God for the world were proposed in Christ, it declareth that Christe was peculiarly sent to the pore & the afflicted. And he alleageth this prophesie purposely: partly, that he might teach all his humilitie: partly, that he might take away the offence which the wisdom of flesh might conceiue at his contemptible flocke. For as we are proud by nature, we esteeme almost of nothing, except it be sette foorth with muche glory. But the Church of Christe being gathered of poore menne, is furthest of all from that gay and gorgious shewe. From hence hathe the contempte of the Gospell crepte into manye, because it is not receiued of all great menne, and of menne of greate dignitie. But howe ouerthwarte and wicked thys estimation of the Gospell is, CHRISTE doeth admonishe vs by the nature of the Gospell it selfe, when as it is sente but to the poore and abiectes, where



wherof it foloweth that it is no new thing, or ought that shoulde trouble vs, if it be despised of all the mighty, which being puste vp with their riches, doe leaue no void place for the grace of God: nay, if it be refused of the most part of men, there is no cause why we shoulde maruell, when as there is scarce the hundreth man, which swelleth not with a vain confidence. And as Christ defendeth his gospel from contempt: so againe he declareth who they be that are fit to receiue the grace of saluation which is there offered: and he calling louingly miserable sinners to the hope of saluation, he raiseth them into an assured hope. For it is certaine that the poore are called, whose condition is miserable and vile, and whiche are nothing accounted of. Therefore as euery man is most abiect & meane, let not his pouertie cause him to despaire, but lette it comfort him the rather to seeke after Christ. But let vs remember that none else are accounted poore, but they that thinke themselues to be such: that is, whiche lye oppressed with the feeling of their owne pouertie.

[¶ 6. *And blessed is he.* By this clause it was the wil of Christ, to teach, that if any will remaine constant and firme in the faith of the Gospel, he must resist and striue against offences which shal arise to the hinderance of the course of faith. But this is a preuention wherewith hee shieldeth vs against offences: for we shal neuer want occasions to moue vs to refuse the same, vntil we lift our mindes aboue all offences. Therefore this is first to be noted, we must warre with offences, that we may stande fast in the faith of Christ. Neither is Christ wrongfully called the rocke of offence, and the stumbling stone whereat many do fal. It is certaine that that cometh to passe through our fault: but he cureth this disease also, when he pronounceth them blessed which are not offended at him. VVhereby we also gather that the vnbeleeuers haue no excuse, though innumerable offences fall out: for what should hinder them that they shoulde not come to Christ? or what should offend them that they should fall from Christ? namely, because he with his crosse appeareth as one contemned & vile, being cast out with his crosse to the reproches of the worlde: because hee calleth vs into the society of his afflictions: furthermore, because his glory and maiestie, as it is spirituall, is neglected of the world. Then, because his doctrine is contrary to our vnderstanding: also because that by the craft of Sathan many troubles doe arise, whiche defame and bringe the name of Christe and the Gospell into hatred. Lastly, because euery man, as of set purpose frameth to himself a heape of offences, because that with no lesse malice then desire, all men withdrawe themselues from Christ.

## Math. 11.

7. *And as they departed, Iesus beganne to speake vnto the multitude, of Iohn: VVhat went ye out into the wilderness to see? A reede shaken with the winde?*

8. *But what went ye out to see? A man clothed in soft raiment? Beholde, they that weare soft cloathing, are in kings houses.*

9. *But*

## Marke.

24. *And when the messengers of Iohn were departed, he began to speake to the people, of Iohn, what went yee out into the wilderness to see? A reede shaken with the winde?*

25. *But what went yee out to see? A manne clothed in soft raiment? Beholde, they whiche*

T. 3.

294

## Luke 7.

9. But what went yee out to see? A Prophet? Yea I say unto you, & more then a Prophet.

10. For this is he of whom it is written: Beholde, I sende my messenger before thy face, whiche shall prepare thy way before thee.

11. Verely I saye unto you, amonge them which are begotten of women, arose ther not a greater then Iohn Baptist: notwithstandinge, hee that is the least in the kingdome of heauen, is greater then he.

12. And from the time of Iohn Baptist hitherto, the kingdome of heauen suffereth violence, and the violent take it by force.

23. For all the Prophets & the lawe prophesied unto Iohn.

14. And if ye will receiue it, this is Elias, which was to come.

15. Hee that hath eares to heare, let him heare.

are gorgeously apparelled, and liue delicately, are in kinges courtes.

26. But what went yee forth to see? A Prophet? Yea I say to you, & greater the a prophet.

27. This is hee of whome it is written: Beholde, I sende my messenger before thy face, which shall prepare thy way before thee.

28. For I say unto you, there is no greater Prophet then Iohn, amongest them that are begotten of women: neuerthelesse, he that is the least in the kingdome of God, is greater then he.

Luke 16.

16. The law & the Prophets endued untill Iohn: and since that time the kingdome of God is preached, and euery manne preaseth vnto it.

7. And as they departed. Christ commendeth Iohn to the people, that they might remember that which they had hearde of him, and giue credite to his testimonie: for his name was famous amongest the people, and they spake honourably of him: but his doctrine was smally esteemed, and they were but fewe which had respecte to his ministry. But Christe telleth them that they lost their labour which went forth into the wildernesse to see him, except they woulde reuerently apply their mindes and studies to his doctrine. Therefore the meaning of the wordes is this, you went forth into the wildernesse, your lightnesse was fonde and to be laughed at, if your iourney had not some certaine ende. But you neither sought the pompe of the world, nor any other foolish thing, but your purpose was to heare the worde of God out of the mouth of the Prophet. Therefore that you may now shew what frute you had of your purpose, let that be well remembered which he spake vnto you.

3. They that weare softe cloathing. They are deceiued whiche thinke that courtly daintinesse is condemned by this sayinge of Christe: there are very many other places, where the pride and immoderate glory in apparel is reproofed. But the simple meaning of this place is, that there was no suche thing in the wildernesse, which should allure the people thither. For all things there were rude and filthie, which shoulde bring nothing but a lothsomnesse: they shoulde rather looke in kinges courtes, for fine trimming which delighteth the eyes. Though he may seeme also after a sorte to reprove the tyrannye of Herode, for that he helde Iohn in prison, because he had freely condemned his incestuous mariage. Therefore he declareth that it is but a fonde thing to esteeme of Prophets according to the good will and fauour of Princes, because that flatterers doe raigne there.

there for the most parte.

11. *Verely I say vnto you.* In these words is not only the authority of Iohn confirmed, but also his doctrine is preferred aboue the olde propheties, that the people might consider the righte purpose of his ministerie. For because they accounted not to what purpose he was sent, it came to passe that they profited almost nothing by his doctrine. Therefore Christ extollet and placeth him aboue the order of Prophets, that they might learne and knowe that he hadde some peculiar and more excellent commaundement giuen vnto him. But that he in an other place doeth denie himself to be a Prophet, is not contrary to this title of Christ. For he was not a Prophete after the order of others, whome the Lorde in times past had sette ouer his Church as interpreters of the lawe, and messengers of his wil: yet he was more excellent then the Prophets, because he spake not a farre off, and darkely vnder shadowes: but he tolde them that the time of their redemption was at hande and before them. To the whiche purpose also appertaineth the prophesie of Malachie, which presently followeth: namely, that Iohn excelled in this, that he was the crier and the forerunner of Christe. For though the olde Prophets spake of his kingdom, yet they were not placed as Iohn was before his face, that they should shew him present. Lette the readers looke the rest out of the firste chapter of Luke.

*There arose not.* The Lorde proceedeth further, as much as Iohn exceeded the Prophets, so much more excellent are the ministers of the gospel then he. They haue erred too ignorantly, which thought that Christe compared himself with Iohn, for he speaketh not here of the dignity of the person, but the excellency of the office is commended: which doth more euidently appeare by the words of Luke. *Ther arose not a greater Prophet.* For the greatness is expressly referred to the office of teaching. In summe, Iohn hath so excellent a title giuen him, to that ende that the Iewes shuld the more diligently obserue the message that he brought. Then the teachers which should shortly after follow him, are preferred before him, that the maiesty of the gospel might be preferred aboue the lawe, and also that message which came betwene them both. And as Christ would prepare the Iewes to receiue the gospel, so it is meete for vs to be wakened at this day, that we may reuerently heare Christ, speaking to vs out of his high throne of his heauenly glory: least that he reuenge our contempt with that horrible curse, whiche he denounceth againste the vnfaithfull by Malachie in the same place. The kingdom of heauen and of God, is taken here, as in other places before, for the new estate of the church, because that at the coming of Christ ther was promised a restitution of al things. That which I trallated the least, is red in the Greke in the comparatiue degre the lesser. But after this maner the sense is the plainer, while it appeareth that it comprehendeth all the ministers of the gospel. Also, that many being endued with a final portion of faith, are farre inferiour to Iohn, this nothing letteth, but that their preashing may be more excellent, in that it proposeth Christe the conquerour of death, and the Lorde of life, whiche hath perfourmed the euerlasting cleansing by his onely sacrifice, and by takinge away the vaille, it letteth the disciples into the heauenly sanctuarie.

12. *From the time of Iohn.* I doubt not but that Christ commendeth the maiestie of the Gospel of this, that it was sought after with a seruent de-

fire of many. For as God raised vp Iohn, that hee might be a proclaimer of the kingdome of his sonne, so the spirite gaue effecte to his doctrine, that it might enter into the hearts of men, and mighte kindle their zeale. Therefore it appeareth that it came from God, which so straungely & suddenly spreadeth out, & raiseth great sturres. But in the second clause there is added a restraints, *that the violent doe take it.* For because the greater parte was no more moued, then as if the Prophets had neuer spoken of Christ, or as if Iohn had neuer come as a witnesse of him, Christ declareth that the violence whereof he speaketh, is founde but in one certaine kinde of menne. The meaning therefore is, there is nowe a greate concourse of men, as if that men would violently enter into the possession of the kingdome of God. For at the opening of the mouth of one man, they doe not onely couetously, but with violence force they receiue the grace offered. And though very many are slouthfull, and are no more touched, then if Iohn should tell a tale in the wilderness, nothing appertaining to them: yet many ran with violet zeale. And to this purpose tendeth the saying of Christ, that they are inexcusable whiche contemptuously, as with cloased eyes doe passe by the manifest power of God, which shone as well in the teacher as in the hearers. Yet by these wordes we learne what is the true nature and force of faith: namely, that menne should not coldly and for fashion giue eare to God when hee doeth speake, but they shoulde aspire to him with an ardent affection, and breake through as it were wyth a violent endeuour.

**L V K E. 16.** *The lawe and the Prophets to Iohn.* Because the Lord had sayd that those things which the Prophets had foretolde (of the renewinge of the church that shuld be) was as an entrance to the matter for the peoples sake, now he compareth the ministerie of Iohn with the law & the prophets, as if he should haue sayd: it is no maruel if God doth now so mightily worke in the mindes of men. For he doeth not shew himselfe a farre off, as he did before in obscure shadowes, but openly and at hande is hee present to establish his kingdome. Hereof it foloweth that they haue lesse excuse, which doe stubbornely refuse the doctrine of Iohn, then the condemners of the law and the Prophets. There is an emphasie in the worde of Propheying, for the lawe and the Prophetes did not sette God before the eyes, but onely by figures they drew out as in a shadow, one absent.

Now we see whereto this comparison tendeth: namely, that it is not meete that menne should be now so cold, sith God sheweth himselfe present vnto them, which helde the olde people in suspense by propheties. But there is no absurditie in that, that Christ doth nowe number Iohn amongst the ministers of the Gospel, whom he had first placed in the midst betweene them and the Prophets, because his preaching, though it were a part of the Gospel, yet it was but a certaine rudiment of the same.

**M A T. 14.** *And if ye wil receiue it.* Now he doth declare more plainly how Iohn bega to preach the kingdome of God: for this is verily that Eliah which was promised to be sent before the face of God, for Christ would that the Iewes should now see and know that great & terrible comming of God spoken of before by Malachi, sith that Eliah which is there promised, doth now execute the office of a forerunner. Also in these words (*If ye wil receiue it*): he reproveth the hardnes of their harts, that are so maliciously blinde in so great light. But what if he be not receiued, shall he not be that Eliah?



It is not the meaning of Christ to say that the office of Iohn doth depēd vpon theyr lykinges: but after he had sayd that he was that Eliah, he reproueth them of slouth and vnthankfulnes, if he haue not that credit, which he deserueth.

15. *He that hath eares.* VVe know that Christ vseth this sentence as oft as he entreateth of an earnest matter, which he would should be diligently & carefully noted. Yet he also declareth that the misteries, wherof he speaketh, are not receiued of all: because that many of the hearers are deafe, or else haue stopped their eares. But because that man is not onely hindered by his own incredulitie, but that diuers do also hinder others, christ here exhorteth the children of God, whose eares are opened, that they should be diligent to consider this excellēt misterie of God, and that they should not wax deaf with the vnbeleeuers.

Matth. 11.

16. But whereunto shall I lyken this generation? It is lyke vnto litle children, which sit in the markets, and call vnto their felowes.

17. And say, wee haue pyped vnto you, and ye haue not daunced, we haue mourned to you, & yee haue not lamented.

18. For Iohn came neither eating nor drinking, and they saye, hee hath a deuill.

19. The sonne of manne came eating and drinkinge. and they say, behold a glutton and a drinker of wine, a friend vnto Publicans and sinners: but wisdome is iustified of her children.

Marke.

Luke. 7.

29. Then at the people that heard, & the Publicans, iustified God, being baptised with the baptisme of Iohn.

30. But the Pharises & the expounders of the law despised the counsell of God against themselues, and were not baptised of him.

31. And the Lord saide, whereunto shal I liken the men of this generation? & what thing are they like vnto

32. They are like vnto children sitting in the market place, and cryinge one to an other, and saying, wee haue piped to you, and yee haue not daunced: wee haue mourned to you, and ye haue not wept.

33. For Iohn Baptiste came, neither eating bread, nor drinking wine: and yee say hee hath the deuill.

34. The sonne of man is come, & eateth and drinketh: and ye say, behold a man which is a glutton, & a drinker of wine, a friend of Publicans and sinners. 35. But wisdome is iustified of al her children.

L V. 29. *Then at the people that heard.* This clause is omitted by Math. which yet bringeth great light to the text: for hereof Christ tooke occasion to reprove the Scribes, when he saw that they remained so obstinate in contempt of God. The sum of this place is this, the common people and the Publicans glorified God: but the Scribes, which gloried too much in the trust they had to their own vnderstanding, made no account of any thing that was spoken by Christ. And this at the first sight much darkned & deformed the glory of the gospel, that christ gathered not his disciples, but of the dregs & offscouring of the people: & because that they which excelled either in shewe of holinesse or of learning, refused him.

But it was the Lordes wil to shew this spectacle, as an example in the beginning, least that either the men that then lyued, or the posterity that should followe after, should esteeme of the Gospell by the auctoritie of men that allowed of it: for almost all men are by nature bent to this sin. And there is nothing more preposterous, then that the trueth of GOD should be brought in subiection to the iudgement of men, whose quicknes of witte and sharpnesse of vnderstanding, is altogether nothing but meere vanitie. Therefore, as Paule saith, 1. Cor. 1. 27. God chole the weake and foolish thinges in the world, that he might ouerthrowe the mighty and the wise from theyr imagination. But it is our part to preferre this foolishnes of God (as the same Paule teacheth, 1. Cor. 1. 21.) before all the excellency of mans wisdom.

*They iustified God.* This speach is worthy to be noted, that they are said to iustifie God, which with reuerence embracing his sonne, doe subscribe to the doctrine brought by him. VVherefore it is no meruaile, if the holy Ghost doe euery where adorne faith with most excellent titles, giueing the price vnto it in the worshipping of God, accounting it to be most perfect obedience. For what holier office can be imagined, then to ascribe vnto God his iustice due to him? Yet this word iustifying doth generally extend to al the praise of God: as if it should be said, that God was approoued and glorified of the people, whiche rested in the doctrine which came from him. And, as faith iustifieth God; so it cannot be, but that incredulitie is blasphemy against him, & spoileth him of his praise. But this phrase teacheth vs, that men are after this maner brought right-lye to beleue, when they haue bid the wisdom of the flesh farewell, accounting that nothing proceedeth from God, but that which is right & pure, not taking so much libertie to themselves, as once to murmur at his word and his works.

*Being baptised.* Luke meaneth that the fruit of Baptisme, which they had receiued, did then appeare: for it was a good preparatiue for them towards the receiuing of the Gospel, and this was a token of godlynesse that they had offered themselves to be baptised. Now the Lord leadeth them from that meane beginning to higher degrees: euen as the Scribes by despising the baptisme of Iohn, through their owne pride did shutte vp the gate of fayth against themselves. Therefore if we desire to ascend to sound perfection, we must first take heed that we despise not the least of Gods callings and matters; but let vs be humbly prepared to beginne at the least elementes. Secondly, we must do our diligence, that our faith though it haue a weak beginning, may by degrees dayly profit more and more.

30. *They despised the counsell of God against themselves.* The counsell of God is for honours cause opposed against the wicked pride of the Scribes: for there is a force in this word counsell, which deluereh this doctrin of God from the contempt of men. But word for word Luke saith that they despised it against themselves. Neither do I reiect that sense, which others do rather allow, that they were rebellious to their own destruction. But because the words of Luke are plaine, and that they are thus vsed ofte, I had rather translate it *in themselves*: as if he should haue saide, though they withstood it not openly and directly: yet, as they swelled with an inward pride inwardly, so they despised it in themselves.

37. *VVhereunto shall I lyken this generation?* He meaneth not all the men that then lyued: but he speaketh properly of the Scribes and their flatterers. He ypbraideth the, that when the Lord had attempted diuerse waies to draw them vnto him, they most obstinately refused his grace. But he vseth a similitude which is taken, as it is supposed of a game commonlye vsed by children; neither is this coniecture vnlike, that children leading feuerall dañces, did so sing one to an other. And verely I think that christ purposely that he might ouerthrow the pride of the Scribes, tooke occasion to reprove them of chyldren playing together, declaring that though they were neuer so proud, yet the song which children sing, whil they play in the market place is enough to condemne them.

33. *For Iohn came.* VVhen as this man liued an austere and streit life, founded repentance & sharp reprehensions, as though he sang a mournfull song, and the Lord himselte, as with a mery & cheerefull song applyed himselte more pleasantly to allure them to his father: what cause should there be that neither of these wayes profited nothing amongst them, but they yron obstinacie or hardnesse of hearts? But this place teacheth vs why there was so great difference in outward shew of life betweene Christ and the Baptist, which yet did both apply themselves to one matter: for it was the will of the Lorde by this varietie in taking as it were vpon him diuerse persons, the more to conuince the vnbeleeuers: for that he bending and transforming himselte to their manners, could not yet bend them. If that all excuse be taken away from the men of that age, which with obstinate malice refused both those wayes, whiche the Lord vsed to call them by, we also are in their person found guiltie: whe as the Lord omitteth no kind of cheerefull dealing, or of mourfull and sorowful musicke to draw vs vnto him, wee remaine as dead stones. As menne not well in theyr minde, or out of theyr witte, are commonlye called Lunatike: so they called Iohn, a manne possessed with a deuil.

34. *The sonne of man is come.* To eate and to drinke in this place signifieth to lyue after the common order of men: as Christ saith, Iohn came neither eating nor drinking: because he liued not after the common order of men, for that he abstained from the common meates and common order of diet: which Luke expresseth more plainly in these words, *not eating bread, neither drinking wine.* Let them note this place: which thinke the estate of perfection to be in outwarde austeritie of lyfe, and they thinke him to liue an Angels life, which liueth sparingly, or pineth away himselte with hunger. For, according to this rule, Iohn should be better then the sonne of God: but this is rather to be holden as a rule, bodylye exercise profiteth litle, but godlines is profitable vnto all things, 1. Tim. 4. 8. Yet vnder this pretence libertie may not be giuen to the flesh, to pamper vp it selfe in delycacie and wantonnesse: only superstition must be auoyded, least foolish men imagining perfectio to be in these outward e-lementes, they neglect the spiritual worship of God. Adde this also, that Christ applyed himselte to lyue after the common order of mans life, that he might sanctifie godly temperance, and not nourish the superfluitie of others either by any shew or example of his.

35. *But wisdom is iustified.* This place is diuersly expounded by the interpreters. Some say that wisdom was iustified or acknowledged by the

Iewes to be without fault, in that they being faultie in their own consciences, and iudges of theyr owne infidelitie, were enforced to witnesse that the doctrine was good & holy, which they reiected. And they take the children of wisdom for the Iewes, who set out themselves with this title. Others do thinke that it is spoken in scorne: as thus, do you in this manner approue the wisdom of God, whose children you boaste your selues to be? But because the Greek Preposition here vsed, is not properly referred to the party, which is the doer, there are some, which expounde it thus, wisdom is discharged of her children, so that now shee is not by any law bound vnto them, as if the enheritaunce were translated to some other: as Paule saith, that Christe was iustified or freed from sinne, Rom. 6. 7. beecause the curse of sinne had no further power ouer him. Some vsing a greater libertie interpret it more hardly, as that wisdom should be estranged from her children. But howsoeuer the greek Preposition be here interpreted, in my iudgement an other sense is more apt: wisdom though her own children do vtterly despise her, dooth yet lose nothing of her excellencie and dignitie: but remaineth sound. The Iewes, and especially the Scribes vaunted themselves to be the children of the wisdom of God: yet when they trod theyr mother vnder their feet, they did not onely flatter themselves in so great sacriledge, but in theyr iudgement they would that Christ should also haue fallen: on the other side Christ saith, though wisdom hath wicked and degenerate chyl- dren, yet she remayneth safe, and her credit and authoritie cannot be ought empared by their malice, which doe wickedly and maliciously slander her. But I haue not yet set downe that sense, which in my iudgment doth best agree with the place, and is most naturall. First, in the wordes of Christ there is a secret Antithesis, betweene naturall children and bastards, which vaunt of a vaine title without a cause: as if Christ should say: let them goe on in their pride, which gloriously boast themselves to be wisdomes children in vaine: she shal yet haue her praise and her autoritie amongst her naturall children. Therefore Luke addeth this vniuersall note of *all her children*, whereby he declareth that the resistance of the Scribes was not such a let to any, but that all the electe of God shoulde remayne in the fayth of the Gospell. For the Greeke Preposition, it is not to be doubted but that the same word is sometime diuersly vsed. As to omitte many examles, when Christ saith, Luke, 17. 25. The sonne of man must first suffer many things, and be reprobued of this generation. No man will deny but that there is the lyke manner of speaking vsed in the Greeke, in the other clause. Chrysostome also, whose naturall language was the Greek tongue, passeth by this, as a matter of no waight. And besides this, this sentence shall thus better agree and answere to the former sentence, where it is sayde, that God was iustified of the people. Therefore though many Apostates doe fall away from the Church of God: yet alwayes shall the faith of the Gospel continue safe amongst all the elect, which are indeede of the flock.

Matth.

Mark.

Luke. 10.

1. After these things, the Lord appointed other seuentie also, & sent them, two and two before him



him into euery citie and place, whither hee himselfe would come.

2. And he said vnto them: The haruest is great, but the labourers are few: pray therefore the Lords of the haruest to sende forth labourers into his haruest.

3. Goe your wayes: behold I send you forth as lambes among wolues.

4. Beare no bag, neither scrip, nor shooes, & salute no man by the way.

5. And into whatsoeuer house ye enter, first say, Peace be to this house.

6. And if the sonne of peace bee there, your peace shall reste vppon him: if not, it shall turne to you againe.

7. And in that house tarye still, eatinge and drinking such thinges, as by them shall bee set before you: for the labourer is worthy of his wages. Goe not from house to house.

8. But into whatsoeuer citie yee shall enter, if they receiue you, eate such thinges as are sette before you.

9. And heale the sicke that are there, and saye vnto them, The kingdome of God is come neere vnto you.

10. But into whatsoeuer citie yee shall enter, if they will not receiue you, goe your wayes out into the streetes of the same, and say,

11. Euen the very dust, which cleaueth on vs of your citie, we wipe of against you: notwithstandinge, know this, that the kingdom of God was come neere vnto you.

12. For I say to you, that it shalbe easier in that day for them of Sodom then for that citie.

2. *After these thinges.* It may be gathered by many circumstances that the Apostles were returned backe againe to Christ, before that these seuentie were substituted in thei roomes. For the twelue were sente to stirre vp the Iewes in hope of the saluation at hand: after they returned when there was neede of more diligent attentiuenes, there were more sent out as second messengers, which shoulde euery where in all places spread abroad the fame of the comming of Christ. But there was no speciall ambassage committed to them, Christ onely sent them before him, as forerunners, which might prepare the mindes of the people to receiue his doctrine.

In the number of seuentie he seemeth to folow that order wherto the people had heretofore bene accustomed. That must be remembred, which we spake of the twelue Apostles, that look how many trybes there were in the flourishing estat of the people, so many Apostles were there chose as Patriarches, which shold gather the members of the torne body together

ther that thence might come a perfect restitution of the Church. The reason was not vnlike in the seuentie. VVe know when Moses was not able to beare the burden, he chose vnto him seuentie Iudges, which shuld gouerne the people together with him, Numb. 11. But the Iewes being now returned from the captiuitie of Babylon, had a counsell called *synedrion*, which they through corruption called *sanedrion*, which consisted of seuentie and two Iudges. But as the common speech is in such numbers, so when they spake of the *synedrion*, they onely called them seuentie Iudges, and they were chosen of the posteritie of Dauid, as Philo witnesseth, that there might yet remaine some authoritie in the kingly stocke. VWherefore after many miserable murthers, this was the last part of theiur destruction, when Herod had ouerthrowne that counsell, hee spoyled the people of their lawfull gouernment. Furthermore, because their returne from Babylon, was a figure of the true and perfect redemption, the Lord now seemeth to chuse these seuentie preachers of his coming, therby to promise after a sort, a restitution of their decayed estate: Yet he made the not Iudges with power, because the people was to be called backe againe to one head, but hee commaunded them onely to goe before, that he alone might rule and gouerne. In that he sent them two together, it seemeth that he did it in consideration of theiur weakenes: for it was to be feared, least they being seuered alone, shuld haue had lesse courage the was necessarye for the through perfourmaunce of theiur office: Therefore that some should mutually encourage others, they are sent two together.

2. *The harvest is great.* I expounded this sentence in the 9. Chap. after Matthew: yet it was conuenient to be set downe here againe: because it is here vttered vpon an other occasion. For that Christ might therby the better stirre vp his Disciples diligently to apply theiur labour, he telleth them that the harvest is great: whereof it followeth that theiur labour should not be in vaine, but that they should finde aboundance of matter, wherein they might exercise themselves. After he admoniseth them of daungers, contentions and troubles, and he commaundeth them to girde vp themselves, that they might speedely goe through all Iudea: then he rehearseth those commaundements, which he had giuen to the Apostles: therefore it were superfluous here to load the readers with moe wordes, sith the full exposition of all these thinges may be hadde there: onely they are to be admonished what this speech meaneth, *Salute no man by the way.* It is a token of great haste, where as if any man meere vs in the way, we goe forward, and speake not to him, that might hinder vs, though it were but a litle. So 2. Re. 4. 29. when Elizeus sent his boye to the Sunamite, he forbad him to salute any by the way. VWould Christ therefore haue his disciples to be so vnkind, that he would not allowe them to salute any by the way? No, but he commaundeth them to make such speede, that they should passe ouer all lettes. Luke also hath this onely, that the Disciples should eate and drinke those thinges, whiche shoulde be set before them. In which words Christ doth not only command his to be content with comon and meane diet; but he also alloweth the to eate of other mens charges. And this is the simple & natural sence, it shall be free for you to lyue of other mennes charges, so long as you shall be in this iourney: for it is meete that they, for whose cause you labour,

labour, should giue you foode. Some thinke that that scruple is taken away, that the Disciples should not abhorre or refuse any kinde of meat: but Christ meant no such thing: nay, his purpose was not to geue them any thing in commandement concerning frugal diet: but only to graunte them in steade of rewarde to be fed in this their ambassage of their hostes that entertained them.

Math. 11.

Marke.

Luke. 10.

20. Then beganne he to vpbryde the Cities wherein moste of his great workes were done, because they repented not.

21. VVoe be to thee, Chorazin: Voe be to thee Bethsaida: for if the great workes, whiche were doone in you, had beene done in Tyrus and Sidon, they had repented long agoe in sackcloath and ashes.

22. But I say to you, it shal be easier for Tyrus and Sidon at the day of iudgement then for you.

23. And thou Capernaum, which art lysted vp vnto heauen, shalt bee brought down to hell: for if the great workes, which haue bene don in thee, had bene doone among them of Sodom, they had remained to this day.

24. But I say vnto you, that it shall be easier for them of the lande of Sodom in the day of iudgement, then for you.

23. VVoe be to thee Chorazin: Voe be to thee Bethsaida: for if the miracles had bene done in Tyrus and Sidon, which haue bene done in you, they had a great while ago repented, sittinge in sackcloath and ashes.

24. Therefore it shall bee easier for Tyrus and Sidon at the iudgement, then for you.

25. And thou Capernaum, whiche arte exalted to heauen, shalt be thrust downe to hel.

26. Hee that heareth you, heareth mee: and he that despiseth you, despiseth mee: and hee that despiseth me, despiseth him that sent me.

20. Then he beganne to vpbryde. Luke sheweth when and wherefore Christ so inueighed against these cities: namely, when hee had sente his Disciples into diuerse partes of Iudea, to preach as they wente that the kingdom of God was at hand: he considering their vnthankfulnes amōgst whom he had laboured as a prophet long time, & had wrought manye miracles, and they not profiting thereby: he brake out into these words, as if he should haue said, that the time was now come that he would goe to other cities, sith he found that the inhabitants of that coaste, where he began to preach the Gospel and to work miracles, were a stubborn and malicious people. But not speaking of his doctrine, hee vpbraideth them, that they were not drawn to repentaunce by his miracles: for it is euident that the Lord shewed his power by miracles: to this end, that hee might thereby call men vnto him, and sith that by nature al men are set against him, it is necessary that they beginne at repentance. It is well known that Chorazin and Bethsaida are cities situated vpo the shore side of the lake Genesareth,

21. *If the great workes which were done in you had bene done in Tyrus and Sydon.* Christ of purpose brought this comparifon of Tyrus & Sydon, becaufe they were infamous in wickednes, pride, luxurioufnes, and other finnes, and euen their neighbours hard by them, and that hee might pricke his countrey men, the Iewes, the rather. For there were none of thefe, which accounted not the Tyrians and Sydonians for moſte wicked contempters of God. Therefore Chriſt amplifieth his curſe the more, when hee ſaith, that there was more hope of amendment in thoſe places (where there was no religion) then appeared in Iuda it ſelfe. But leaſt any ſhould moue curious queſtions of Gods ſecret iudgements, it is to be conſidered that the Lord applyed his woordes to the common capacitie of mans vnderſtanding, comparing the citizens of Bethſaida and their neyghbours with the Tirians and Sidonians, hee diſputeth not what God forſawe in ſecret counſel ſhuld become eyther of theſe, or of thoſe, but what the others would haue done, as might by outward appearance be gathered. For that thoſe cities were ſo corrupt in maners, and diſſolute in behauiour, might be imputed to their ignorance, that the word of God was neuer heard there, neither had they by miracles that calling to repentaunce: but the cities of Galyle reproved by our ſauour, were hardened in obſtinacie, as appeareth by contemning the miracles, which they had ſeene wrought abundantly amongſt them, without any profit. In ſumme, the wordes of Chriſte tende to this purpoſe, that Chorazin and Bethſaida excell Tyre and Sidon in malice and outragious contempt of God: and yet there is no cauſe to contend with God: for paſſing by them, in whom there was more hope, and ſhewed his power amongſt the wickedſt, and them that were paſt hope: VVhoſo euer he employed not his mercy vppon, he juſtly appoynteth to deſtruction.

Now, if he withdraw his word from ſome, and ſuffer them to periſh: but that others may be more inexcusable, and that hee ſolycite and exhort them to repentaunce, by this or by any other meanes: who canrie therefore charg him of yll dealing? Therefore acknowledging our own infirmitie, let vs learne humbly to reuerence this high miſterie. For their proud and arrogant frowardnes is not to be borne with, which cannot abyde that God ſhould be accounted righteous, further then their ſenſes can reach vnto: and they proudly reſuſe the miſteries of God, which of dunctie they ſhould reuerence: becauſe it agreth not with their reaſon.

*If theſe great workes had bene done.* VVe ſaid, that we are by theſe woordes taught the right vſe of myracles, yet in theſe great works is alſo comprehended the doctrine. For it is not to be thought that Chriſte helde his peace, whyle he ſhewed the power of his father: nay, the myracles were annexed to the Goſpel to make them more attentiu to the words of Chriſt.

*In ſackcloath and aſhes.* Repentaunce is here deſcribed by the outward ſignes, which then were ſolemnly vſed in the Church of God: not that Chriſt eſteemed theſe outward rites, but becauſe he applyed himſelf to the capacitie of the common people. VVe know that the repentance of the faythfull is not tyed to a few dayes, but they muſt dayly exerceſe themſelues in meditating thereof vnto their death. But it is not neceſſary



to put on sackcloath, and to be sprinkled with ashes euery day: therefore this outward shew of repentaunce is not alwayes to be vsed, but when that from some grieuous falling away menne turne againe to GOD. And then sackcloath and ashes are shewes of guiltinellie; vsed to appeale the wrath of the iudge, and do properly belong to the beginning of conuerſion. And ſith that menne doe teſtifie their ſorrow and their griefe by this outward ceremonie, it is neceſſary that the hatred of ſinne, the feare of God, and the mortification of the fleſh ſhould goe before, accordinge to that ſaying of Ioel, 2. 13. Rent your heartes, and not your garments.

Now wee ſee why Chriſte, when he ſpake of Tyre and Sydon, ioyned ſackcloath and ashes to repentaunce: whoſe inhabitants could not haue the Goſpell preached vnto them: but he condemneſt their former life, leauing them no refuge, but to flye to a ſorrowfull ſhewe of their guiltinellie, and humblye to ſeeke for forgiuenellie. To the ſame purpoſe alſo maye that woorde *Sitting* bee applyed: for it ſignifieth a lyinge proſtrate vpon the grounde, whiche menne forlorne doe vſe to teſtifie and ſhewe their mourninge, as appeareth in manye places of the Prophetes.

33. *And thou Capernaum.* Hee nameth Capernaum eſpecially, becauſe hee was ſo much conuerſant there, that menne thought he hadde beene borne there. And this was an ineſtimable dignitie, that the ſonne of God ſhould beginne his kingdome and his prieſthood there in that citie, and that hee had choſen it in ſteede of a palace and a ſanctuarie for him. But ſhe was ſo drowned in her owne filthineſſe, as if no droppe of Gods grace hadde euer bene amongſt them: therefore Chriſt pronounceth that the greater bleſſinges of GOD they hadde, ſo much the more horrible puniſhment remained for them. This place is dilygently to be noted, that the prophaning of Gods giſtes, becauſe it is ioyned with ſacrilege, ſhall neuer eſcape vnpuniſhed. Therefore the hygher a manne is in dignitie, the more ſeuerelye he is to be puniſhed, if hee prophane the gytes of GOD beſtowed vpon him: and then eſpeciallye is there a horrible vengeance at hande, when wee (beeinge enriched with the ſpyrituall gytes of Chriſte) haue him and his Goſpell in deriſion.

*If they hadde beene doone in Sodome.* It is ſayde before that Chriſte ſpake after the manner of menne, and that hee did not ſhew, as out of a heauenly Oracle, what he foreſawe ſhoulde haue become of the Sodomites, if a Prophet hadde bene ſent vnto them. If this aunſwere doe not ſatiſfie the contentious: yet this one thing ſhall take awaye occaſion of further quarrelling from them, though GOD had a remedie in his hande, whereby he could haue ſaued the Sodomites; yet he was a iuſt reuenger in deſtroying them.

L V. 16. *Hee that heareth you.* They are deceaued, which thinke that, that is repeated here, which we had in Matthew, 10. 40. *Hee that receiueth you, receiueth me.* For Chriſt ſpake there of the perſons, & now here of the doctrine: that receiuing pertained to the duties of charitie: but now he comendeth that faith, which receiueth God in his word. This is the ſum, that the godlines of men is tried by the obedience of faith: and they that reſuſe the goſpel, though they glory that they are great worſhippers of God, yet they do openly ſhew a wicked contempt of him. Furthermore, the purpoſe of Chriſt is to be conſidered: for whereas a great part

of the world, preposterously esteemeth of the gospel after the dignitie of men, and therefore despise it, when it is brought by men of a meane and base estate, Christ here meeteth with this peruerse iudgment. Also sith there is that pride almost in al men, that they wil hardly submit theselues to their equals, or to them, whom they contemne in respect of theselues: and God appointeth to gouerne his Churche by the ministerie of men, and chuseth the ministers of the worde oft times out of the dregges and offscouring of the comon people: it was therefore necessary for him to set forth the maiestie of the Gospel, least it should become vile: because it is yttred out of the mouth of man. This therefore is a notable commendation of the outward ministerie, that Christe saith, what honour or reuerence soeuer is giuen to the preaching of menne; so that it bee faithful, that God accepteth it as imployed to himself. VVe may profite by this commendation two wayes: for first nothing can better encourage vs to embrace the doctrine of the Gospel, then to heare that it is a most excellent seruice of God, and a sacrifice of a sweete smelling sauour, to heare him speaking to vs by the mouth of men, and to submit our selues with that reuerence vnto his word brought by men, as if he himself shuld discend from heauen, or should reueale his counsel by Angels. Then this established assurednes taketh all doubt from vs, when wee heare that the testimonie of our saluatiō witnessed to vs by men, sent frō God, is so to be receiued and credited, as if his owne voice shoulde sounde from heauen. Contrariwise, to driue vs from contempt of the Gospel, he addeth a seuer sentence, affirming that they disdaine not men, but him, and God his father, whiche disdaine to heare his ministers, though they bee but meane men. And as the dignitie of those pastors, which sincerely & faithfully do execute their office is highly here extold: so the pope maketh him selfe ridiculous with his shauelings, while vnder this pretence, he would mainteine his tyranny. For it is certeine that Christe speaketh not, as if he would resigne to men that right, which he had receiued from his Father: but this is his onely purpose, to deliuer his Gospell from contempt: VWhereof it followeth, that he transferreth not the honour due to him, to the persons of menne, but onely to seeke that it be not separated from his word. Therefore, if the Pope will bee receiued, lette him bring the word for a warrant, whereby hee maye be knowne to bee a minister of Christe: but so long as hee goeth on in his owne lykenesse, that is, as a chiefe enemy of Christes, and hauing nothinge like to the Apostles, lette him leaue deckinge him selfe with others feathers.

Math.

Marke.

Luke. 10.

17. And the seuentie turned againe with ioy, saying, Lord, euen the deuils are subdued to vs, through thy name.

18. And he said vnto them, I saw Sathan lyke lightning fall downe from heauen.

19. Behold, I giue vnto yeh power to tread on serpentes, and scorpions, and ouer all the power of the enemy, and nothing shall hurt you.

20. Neuer-

20. Neuerthelesse, in this reioice not, that the spirits are subdued vnto you; but rather reioyce; because your names are written in heauen.

17. And the seuentie turned againe. It appeareth that the seuentie disciples did not at the first fully and perfectly beleue Christes wordes, when as they returned reioicing, as at a strang matter and a thing, not to be hoped for, that they should cast our deuiles by the power of Christe. But, this authoritie was committed to them, and they had also a commaundement: yet I thinke not when they went forth, but that they were perswaded that their maister had said nothing to them in vaine: yet after, when the straungnes of the matter exceeded their opinion, they were amazed at those wonderfull sightes. But this commonly falleth out, that the faithful do onely conceaue a certeine taste of the power of God by his word: then experience caryeth them into admiration. But what manner of ioy they had, shal more plainly appeare by Christes aunswere.

18. I saw Sathan. Christ leadeth his disciples from one special sort to a whole generalitie: namely, that he commanded his gospel to be preached to this end, that he might ouerthrow the kingdome of Sathan. And because the disciples tooke that exāple, which in experience they had seene, without further application, Christ telleth them, that the force and efficacie of their doctrine should reach further, and that the tyranny which Sathan exercised against al mankind should be ouerthrowne. Now, wee conceaue the meaning of the words, when Christ commaunded his gospel to be preached, he did not attempte a matter, the end whereof was doubtfull, but he saw before that Sathan should therby be ouerthrowne. Now, sith the sonne of God cannot be deceaued, and this his foreknowledge belongeth to the continuall course of the Gospel: it is not to be doubted, but as oft as he raiseth vp faithfull teachers, but that he wil giue like happy successe to their labours. VVherby we gather, that we cannot be otherwise deliuered from the seruice of Sathan, but by the gospel, then, they profit rightly by the Gospel, in whom the power of Sathan falleth downe, that they dying vnto sinne, begin to liue to the righteousness of God. The similitude is also to be noted, which hee vseth, that Sathan fell downe as lightning at the thunder of the Gospell: for so is the diuine & incredible power of the doctrine expressed, which so sodenly casteth downe headlonge with violence the prince of the worlde, furnished with so great powers. Here is also expressed how miserable the condition of men was, ouer whom sathan triumphed, who reigned in the aire, & held the world subiect vnder his feet, vntil Christ the deliuerer came.

19. Behold, I giue vnto you power. This is spoken by waye of a graunte. Christ denieth not, but that it is an excellent gift, wherein they reioice: but he specially warneth them to looke somewhat deeper into the matter, & not to stay at the outward miracles. Therefore, as their ioy was not conceaued of nothing, so he doth not altogether condemne it, but sheweth that it is not such as it ought to be: because they pleased themselves too much in these outward shewes, & did not lift vp their minds into heaue. And almost al the godly are sick of this disease: for though they consider the goodnes of gods benefits with thanks giueing: yet they go not so far with the, as they ought, as with ladders to be holpe by the to clime into heauen.

Therefore they haue neede to be rayfed vp by the Lord, as with an outstretched arme, to be holden, that they fall not downe vpon the ground, but that they should aspyre to a heauenly new nesse of lyfe. He calleth al daungers the power of the enemye: because the deuill throweth vpon vs whatsoeuer he knoweth may make against vs: not that hee hath in his power those things, which can hurte men: but because that he being armed with the curse of God, he endeoureth to turne al his scourges to our destruction, and taketh them as weapons to wound vs with.

20. *Your names are written.* Christ purposing to withdraw his disciples from a vaine ioy, to glory and to ioy in eternal lyfe, he leadeth them to the head spring and fountaine of the same: namely, that they are chosen of God and adopted to be sonnes. He might haue commaunded them to reioyce, for that they are regenerate by the spirit of God, to be new creatures in Christ, that they are lightened in hope of saluation, and haue the seale of the same giuen vnto them: But his will was to set downe vnto them the head, from whence all these good things doe come: that is, the free election of God, least they should ascribe any thing to themselves. The benefites of God, which we feele in our selues, do giue vs occasion to praise God: but the eternall election, which is without vs, doth shew more plainely, that the meere goodnesse of God is the foundation of our saluation. Further, he saith metaphorically that their names are written in heauen, meaning they are accounted beefore God, as sonnes and heires, as if they were written in a Catalogue.

## Math. 11.

25. *At that time Iesus answered, and sayd, I giue thee thanks, O father, Lord of heauen and earth, because thou hast hidde these things from the wise, and men of understanding, and hast opened them vnto babes.*

26. *It is so, O father: because thy good pleasure was such.*

27. *All things are giuen vnto me of my father: and no man knoweth the sonne, but the father: neither knoweth any man the father, but the sonne, and he to whom the sonne will reueale him.*

28. *Come vnto mee, all yee that are wearye and laden, and I wil ease you.*

29. *Take my yoke on you, and learne of me, that I am meeke and lowly in heart: and yee shall finde rest vnto your soules.*

30. *For my yoke is easie, and my burden is light.*

## Marke.

21. *That same houre reioycing Iesus in the spirit, and said: I confesse to thee father, Lord of heauen and earth, that thou hast hidde these things from the wise and learned, and hast reuealed them to babes, euen so father, because it pleased thee.*

22. *Then hee turned to his disciples and sayd, All things are giuen to me of my father: and no man knoweth whoe the sonne is, but the father: neither whoe the father is, saue the sonne, and hee to whom the sonne will reueale him.*

## Luke. 10.



25. *Iesus answered.* Though the Hebrewes doe commonly vse this word answering, euen in the beginning of a matter or speech, yet I think that in this place there is a greater Emphasis, and that Christ took occasion of the present matter to speake thus: and Lukes wordes doe more plainly confirme it, in that he saith, that Christ the same houre reioyc-  
ed in the spirit. But whereof should this reioycing proceede: but that Christ esteemed the Church gathered of meane and contemptible men, as deare & as pretious to him, as if al the nobilitie and excellencie of the world had bene gathered with their glorious shewes into the same? And the wordes, which he speaketh to his father, haue more vehemency in the, then those which he speaketh to his disciples. Though it is certeine that in respecte of them, and for their cause hee gaue thanks to the Father, least any should be offended with the meane and base estate of the Church. For we doe alwayes seeke after glorious shewes, and nothing seemeth more vnlikely to vs, then that the heauenlye kingdome of the Sonne of god, whose bewtie is so gloriouslye described by the Prophets, should consist of the dregges and offscouring of the people. And surely woonderfull is the counsell of the Lorde in this, that hee hauinge the whole worlde in his hande, hadde rather chuse a peculier people to himselfe out of the meane despised common people then from amongst the mightie men of the world, which might haue the better bewtified and adorned the name of Christe with their nobilitie. But Christe here withdraweth his disciples from a proud and disdainfull iudgement, least they should be so bolde as to despise the meane and base estate of the Church, wherein he himselfe delyghteth and reioyceth. But, that he may with more force ouerthrow and ouerwhelme the curiositie, which here-  
of ariseth in the mindes of men, he listeth vp himselfe aboute the world, and reuerenceth the secrete iudgementes of God, that hee might drawe others with him to haue the same in admiration. And truly, though this order of God farre differeth from our iudgement, yet too mad, arrogant and blind are we, if we once murmure when Christe our head doth reuerently accept and account of the same. But now it is conuenient to weigh the wordes, *I giue thee thanks, O father*. In these wordes hee declareth that he setleth himselfe in that decree of his father, which disfereth so much from the iudgement of the world. There is also containned vnder these wordes a secrete opposition betweene this praise, which he giueth to his father, & the malicious slaunders, or froward barkings of the world.

Now it is to be considered, wherefore he thanketh his father: namely, because that hee being Lord of the whole world, preferred the babes & simple ones before the menne of vnderstanding. For in respecte of the circumstance of the argument, it is of no small force, that hee calleth his father, Lorde of heauen and earth. For in these woordes he sheweth that this difference onely dependeth of the will of GOD, that the wise are blind, and that the rude and vnlearned do vnderstand the mysteries of the Gospell. There are manye other like places, wherein the Lord sheweth that they are all freely chosen by him, which attaine to saluation: because that he is the maker and creator of the world, and that all nations are his. Further, we learne by this sentence two things: first, that it is not for want of power in GOD, that all doe not obey

the Gospell: for hee is able to subdue all creatures to his power. Secondlye, it is onely by the woorke of his free election, that some become faythfull, and others remayne ignoraunt and obstinate: for he drawing some, and passinge by other some, dooth onely make the difference betweene men: whose estate by nature is one and equall. Yet in that he chose the simple rather then the wise, he had consideration of his owne glory.

For, as fleshe is alwayes too proud; so if wise and learned men should goe before, this opinion would presently take place, that menne obtrayned faith by dexteritie, or by wisdom, or by learning. Wherefore the mercy of God could not otherwise be so manifest, as it deserueth: but by making such a choyce, as might plainly declare, that whatsoever men bring of themselves is nothing worth. Therefore it is meete that the wisdom of man should be ouerthrowne, least it should obscure the praise of Gods grace. Yet it is further demanded, whom Christ calleth men of vnderstanding, and whom he calleth litle ones. For experience teacheth vs, that all the rude and simple haue not faith, nor all the wise and learned are left in their blindnes. Therefore they are accounted the wise and men of vnderstanding, which being lyft vp with a diuelliſh pride cannot abyde to heare Christ speaking from heauen. And that this is not a generall rule, that all they are forsaken of God, which in pryde delight in themselves more then they ought, we are taught by the example of Paul whose pride Christ tamed: yea, if we descende to the rude common people, as the greater part of them appeare to be full of deadly malice, so we see them leste together with the great and mightie menne to theyr owne destruction. I graunt that al vnbeleeuers are puffed vp with a vaine trust of themselves, whether they apply themselves to be accounted wise, honest, honourable, or rich: yet I doe thinke that Christ dooth here simply comprehend all that doe excell in wisdom and learning, without noting of the faulte: as againe hee accounteth them not in respect of vertues to be litle ones: for though Christe is mayster of the lowlye, and that this is the firste rudiment of faith, that no manne shoulde be wise in his owne conceite: yet hee speaketh not here of wilfull wickednesse: but Christ by this reason amplifieth the louing mercy of the father, who disdayned not to descend to the lowest and vylest places, that he might rayse the poore out of the myre. But here ariseth a question, sith that wisdom is a gift of GOD, how cometh it to passe that it should hinder vs from seeing the light of God, which shineth in the Gospell. That must bee remembered, which I saide euen now, that the vnfaithfull doe defile whatsoever vnderstanding is giuen them: and therefore excellent wittes are often hindered, that they cannot submitte themselves to be taught.

But, concerning this present place, I aunswere, though wisdom be no light to the wise, yet they may bee deprived of the light of the Gospell. For, sith that al menne were in one the same, and lyke condition, why shoulde not GOD at his pleasure take these or those? And why hee chose not the wise and mightie, Paule teacheth vs, 1. Corin. 1. 27. namely, that hee chose the weake and foolish thinges of the world, that he might confound the glorious pride of flesh. But, we do note againe, that Christes speech was not generall, where hee sayd, that the mysteries

of the Gospell were hidde from the wise. For, if of fūe menne of vnderstanding foure refuse the Gospell, one receiue it, of so many simple menne, two or three become the Disciples of Christe, this sentence is fulfilled: which is also confirmed by that place of Paule, which I euen now rehearsed: for hee banisheth not all that are wise, noble and mighty out of the kingdome of God, but onely sheweth that not many of them shall be saued.

Now is the question answered, that wisdom is not here condemned, as it is the gyfte of GOD, but Christe onely saith, that it is of no value to the obtaining of sayth, as againe he commendeth not foolishnesse, as though menne were thereby reconciled to God: but hee denyeth it to be any hinderance to his mercie: but that notwithstanding he might lighten the rude and simple menne with heauenly wisdom. Now it remaineth to declare, what *to reueale*, and *to keepe secrete* meaneth. That Christe speaketh not of outwarde preaching may be gathered by this, that hee offereth himselfe generallye a teacher to all menne, and gaue the same commaundement to his Apostles. VVherfore this is the meaning; no manne can attaine sayth by his owne wisdom, but onely by the secrete lightning of the spirit of God.

26. *It is so, O Father.* This sentence taketh from vs the occasion of vaine and wanton inquiring, which ofte prouoketh and stirreth vs. For God requireth no harder a matter of vs, then that wee shoulde account his will for a perfect reason and righteousness. He doth ofte rehearse that his iudgements are as a great bottomlesse deapth: yet wil we runne headlonge with violence into that depth: and if wee finde oughte that please vs not, wee grudge and murmure against him: and many breake out into open blasphemies. But the Lorde hath prescribed this rule vnto vs, that wee should account that to be right, which pleaseth GOD. And this is to be wise, as wee ought to bee, to esteeme of the one good pleasure of God, as of a thousande reasons. Christe coulde haue alleaged the causes of this dyfference, if there hadde bene any: but being satisfied with the good pleasure of GOD, hee enquireth no further why hee called the little ones to saluation rather then others, and framed his kyngdome of the obscure common people. VVhereby it appeareth that they rage agaynst Christe, which grudge when they heare that some are chosen freelye of the good wyll of GOD, and that other some are forsaken: for it greueth them to gyue place vnto God.

27. *All thynges are giuen to mee of my Father.* The interpreters doe yll applye this sentence with the former, which thinke that the onely purpose of it is, that Christe should encourage his Disciples with greater boldnesse to the preaching of the Gospell. But I think that Christ spake it for an other cause, and to an other ende. For, as he sayde before, that the Church came out of the secrete fountaine of Gods free election: so now hee sheweth how that grace of saluation commeth vnto men. For manye, when they heare that none other are heires of eternall lyfe, but those whom GOD chose before the world was made, they doe curiously enquire how they may bee certeine of Gods secrete counsell: and so they caste themselues into a labyrinth, out of the whiche they canne finde no passage. But Christe commaundeth to come presently

to him, that the certeintie of saluation maye bee fetched from thence. The meaning therefore is, that life is reuealed to vs in Christ himselfe: and therefore that no man can be partaker of the same, but he that en-  
tredh in by the gate of faith.

Now wee see how he ioyneth faith with the eternall predestination of God, which foolish men doe so peeuishly compare togeather, as if they were contraries. For though our saluation be alwayes hidde with God: yet Christ is the conduit pipe whereby it commeth to vs, and is by faith receiued of vs, that it may be confirmed & ratified in our hearts. Wherefore it is not lawfull to shrinke from Christe, except we will refuse the saluation prepared for vs. *No manne knoweth the sonne.* Hee speaketh this for this cause, least his maiestie should vainely be esteemed of, after the iudgment of menne. The meaning therefore is, that if wee will know what Christ is, we must credit the testimonie of the father, whome onely he canne tell vs truly and rightly what he hath giuen vnto vs in him. And certeinly by imagining him to be such a one, as our minde in the imagination thereof conceaueth, we spoyle him of a great parte of his power: therefore he is not knowne rightlye, but by the fathers voyce; though the onely voyce sufficeth not without the direction of the spirite: for the power of Christ is so deepe and secrete, that menne cannot reach vnto the same, vntill they be lightened of the father. Note therefore that the father knoweth him not for himselfe, but for vs, that he might reueale him vnto vs: yet the sentence seemeth not to be ful: because the two partes of it agreed not together.

It is sayd of the sonne, that no man knoweth the father but he, and he to whom he will reueale him: but of the father this onely is sayde, that he onely knoweth the Sonne: but there is no mention made that hee should reueale. I aunswere, it should haue bene in vaine to haue rehearsed that, which he had spoke but now. For what dooth the former thanks giuing containe, but that the father hath reuealed the Sonne, to whom he hath thought good. Therefore that which foloweth nowe, *that no man knew the sonne, but the father*, is as a reason rendred of that hee hadde spoke: for this imagination might haue rysen; what neede was it that the father should reueale the sonne, who hath shewed himselfe to be seene openly? Now, that we vnderstand wherefore it is sayde that the sonne was knowne of the father alone: it remaineth that we shuld consider the latter parte of the sentence: That no manne knew the father, but the sonne. Also this knowledge differeth from the former: for it is not sayde, that the sonne knewe the father, because hee should reueale him by his spirite: but in that hee was the lyuelye image of the father, hee sheweth him visiblye after a sorte in his owne person. Yet I exclude not the spirite, but I referre the reuealing, whereof Christe nowe speaketh, to the manner of the knowledge; and so the text agreeth well togeather: For Christe confirmeth that, which hee sayde before, that all things were giuen vnto him of the father, that we might knowe that the fulnesse of the Godhead dwelte in him. This is the summe, it is the gift of the Father, that the Sonne is knowne: for hee openeth the eyes of our mindes by his spirite, wherein wee see the glorie of Christe, which otherwise was hidden from vs: but the  
father.



father who dwelleth in light, whereto no man can reache, and is incomprehensible in himselfe, is reuealed vnto vs by the sonne, who is his liuely image, so that he is sought else where in vaine.

29. *Come vnto me all yee.* Now he doeth louingly cal vnto him them, that he acknowledgeth to be fitte to be his disciples. For though he be ready to reueal his father to all, yet the most part neglecteth to come, because they are not touched with the feeling of their wants. Hypocrites care not for Christ, because they being drunke with their own righteousness, neither hunger nor thirst for his grace. They that are giuen to the world, make no account of the heavenly life: therefore Christe shoulde call those two sortes of people to him in vaine: he turneth therefore himselfe to the miserable and to the afflicted. Also he calleth them that labour and mourne vnder the burden: neither doeth he generally meane all them that are oppressed with sorowe and griefes, but them whiche being confounded in their owne sinites, and stricken with the feare of Gods wrath, are ready to fal downe vnder so great a burden. God humbleth his elect diuers waies: but because the most part of men oppressed with miseries, doe yet remain stubborne and vntamed, Christ meaneth by men wery and loaden, them that haue their consciences afflicted with the guiltinesse of eternal death, and are prickt so inwardly with their owne miseries that they fainte: for this feblenesse maketh vs apt to receiue his grace. For it is as if he shoulde haue sayde, that his grace is therefore contemned of the moste parte, because fewe doe feele their owne wante: yet there is no cause why their pride or obstinacie, should hinder afflicted consciences which sigh for remedy. VVherefore lette vs leaue all them which are bewitched with the sleights of Sathan, and do either perswade themselues to haue righteousness without Christe, or else do imagine themselues to be blessed in this world. Our miseries drive vs to seeke after Christ. And because Christe admitteth none to the enioying of his rest, but them that fainte vnder the burden, let vs learn that there is not a more deadly poyson, then that sluggishnesse whiche planteth in vs a false and deceitfull opinion either of an earthly felicitie, or of righteousness and vertue: therefore lette every one of vs daily stirre vp our selues, and first let vs busie our selues to shake off the delightes of the world: then let vs emptie our selues of all vaine trust in our selues. But though this preparation to receiue the grace of Christe doeth discourage men: yet it is to be noted that it is the gifte of the holy Ghost: because it is the beginning of repentance, whereto no man can attaine of himselfe. Neither is it the purpose of Christe to teache what man can doe of himselfe, but only how they ought to be affected which come vnto him. They whiche restraine this burden and this labour to the ceremonies of the lawe, doe tie the sentence of Christ too short. I graunt that the burden of the lawe is intollerable, and that it woulde ouerwhelme soules: but that must be remembered which I sayd, that Christe reacheth out his hand to all that be afflicted, that he mighte make a difference betweene disciples and contemners of the Gospell. But that general speache of Christe is to be noted: for Christe doeth therefore without exception comprehend all that labour, and are laden, least any man through faithlesse doubting, should shut vp the way against himselfe. And yet all they are but fewe in number: because that of that innumerable companie of them that are about to perish, few feele themselves going to destruction.

The refreshing which Christ promiseth, consisteth in the free forgiveness of sinnes, which only easeth vs.

29. *Take my yoke on you.* Because we see that many doe abuse the grace of Christ, while they turne it to serue the wantonnesse of the flesh: therefore after Christe hath promised ioyfull rest to the miserable afflicted consciences, hee also warneth them that he is a deliuerer vpon this condition, that they should take his yoke on them: as if he should haue sayd, that he did not therefore free them from sinnes, that they hauing God mercifull to them, should thereby take a libertie to sinne: but that they being comforted by his grace, should take on them a yoke, and that they being freed in conscience, they might keepe in bondage the wantonnesse of the flesh. And heereof is gathered a definition of that rest whereof he spake: that is: it freeth not the disciples of Christ from the warfare of the crosse, that they should liue pleasantly, but it exerciseth them vnder the burden of discipline, and containeth them vnder the yoke. *Learn of me.* They are, in my iudgement, deceiued, which think that Christ spake here of his meeknesse, least his disciples (as the coming of mighty menne is wont to be fearefull) because of his diuine glory, should flee from him. For he rather frameth vs to folowe him, because that by reason of the stubbornnesse of the flesh, we flee the yoke as a sharpe and a hard thing. A little after he sayeth that his yoke is sweete: but howe can it be that any man should submitte his necke willingly and ioyfully, except he being clothed with meeknesse, he becometh like to Christ? Further, it appeareth that this is the meaning: Christ exhorting his disciples to beare his yoke, least the difficultie should terrifie them, he addeth presently after, *learn of me*, signifying that that yoke should not be grieuous vnto vs, when we are by his owne example taught and framed to meeknesse and humilitie. That also pertaineth to the same purpose, that hee addeth, *ye shall finde rest.* So long as the flesh is at liberty wee murmur: but they which refuse the yoke of Christ, and endeour to please God an other way, they doe weary and tire themselues in vaine: As we see the Papists doe vex themselves miserably, and they beare a cruell tyrannie, vnder the which they are tormented, yet with silence they passe it ouer, least they should become subiecte to the crosse of Christ.

## Math. 12.

21. At that time Iesus went on a Sabbath day through the corne, and his disciples were an hungred, and beganne to plucke the eares of corne to eate.

22. And when the Pharisees sawe it, they sayde vnto him: Beholde, thy Disciples doe that which is not lawfull to doe vpon the Sabbath.

23. But he sayde vnto them: haue ye not read what David did when he was an hungred, and they that were with him?

24. How he entred into the house of

## Marke 2.

23. And it came to passe as he went through the corne on the Sabbath day, that his disciples, as they went on their way, beganne to plucke the eares of corne.

24. And the Pharisees sayde vnto him: Beholde, why doe they on the Sabbath day, that which is not lawfull?

25. And he sayd vnto them: Haue ye neuer read what David did, when he hadde neede, and was an hungred, how he and they that were with him?

26. How

## Luke 6.

1. And it came to passe on the second Sabbath, after the first, that he went through the corne folder, and his disciples plucked the eares of corne, & did eate and rubbe them in their hands.

2. And certaine of the Pharisees sayde to them: why doe ye that which is not lawfull to doe on the Sabbath dayes?

3. Then Iesus answered them, and sayde: haue ye

of God, and ate the shewe bread which was not lawfull for him to eate, neither for them that were with him, but only for the priestes?

5. Or haue yee not redde in the lawe, howe that on the Sabbath dayes, the Priestes in the Temple breake the Sabbath, and are blamelesse?

6. But I say vnto you, that here is one greater then the Temple.

7. Wherefore if ye knewe what this is, I will haue mercy and not sacrifice, yee would not haue condemned the innocents.

8. For the Sonne of manne is Lord, euen of the Sabbath.

26. Howe hee went into the house of God, in the dayes of Abiathar the hie prieste, and did eate the shewe bread, which was not lawfull to eat: but for the priestes, and gaue also to them which were with him?

27. And hee sayde to them: the Sabbath was made for manne, and not manne for the Sabbath.

28. Wherefore the Sonne of manne is Lorde, euen of the Sabbath.

not red this, that Dauid did when he himselfe was an hungred, & they which were with him,

4. Howe he went into the house of God, & take and ate the shewe bread, and gaue also to them which were with him, which was not lawfull to eate, but for the Priestes onely.

5. And hee sayde vnto them: the Sonne of man is Lorde also of the Sabbath day.

1. Iesus went on a Sabbath. The purpose of the Euangelists in this history was to shew, partly howe malicious the Pharisees were, and partly howe superstitiously they were addicted to outwarde rites of smal importance, in so much that they set all their holinesse in them. For they accuse the disciples of Christ, because that they being an hungred in their journey, did pul eares on the Sabbath day: as if they had so broken the Sabbath. The obseruation of the Sabbath was an holy exercise, but not as they imagined it, that one could scarce moue his finger, but with a trembling conscience. Hypocrisie made them so scrupulous in so light maters, whē as they beare with themselves in grosse superstitions: as Christ in an other place vpbraideth them, that they tithed Mintes and Anesseedes, but contemned the greater matters of the law. And this is alwayes the custome of hypocrites, to take liberty to themselves in great matters, and to be diligent in obseruing of ceremonies. And this is the matter why they are so straight in loking to the obseruing of outward rites, because they thinke that god is only pleased with a carnall worship. But this reprehension came rather of malice and enuie, then of superstition: for they were not so captious against others. And it is meete that we shoulde consider howe they were affected, least it should amaze any man to see that Christ had the doctors of the lawe so much his ennemies.

L V. 1. On the second Sabbath, after the first. It is not to be doubted but that this sabbath belonged to some one of the feast daies, which the lawe commanded to be celebrated once euery yeare: therefore some thoughte that the feasts continued for the space of 2. daies: but because that the captivity of Babylon, the Iewes so deuided their feasts, that there was alwayes a day betweene, that opinion is confuted. They speake more probably which say that it was the laste daye of the solemnization, whiche was as much esteemed as the first. Yet I like their iudgement better, which take it to be the second feast of the yere: & the name agreeth very wel to be called the second sabbath after the first, because that in order of time it was the second of those high & yerely feasts. The first was the Passeouer, therefore it is probable that this was the feast of first fruites.

Mar. 24. Why do they on the sabbath day. The Pharisees reprove not the disciples of

of Christe, for pulling eares of corne in an other mannes field, but because they breake the Sabbath. As though the Sabbath had bene ordained to this ende, that hungry men should pearish, rather then they should relieue their hunger. But this was the onely cause of the Sabbath, that the people sanctifying themselues to God, shoulde exercise themselues in true and spirituall worship: then that they being freed from all worldly businesse, might the better frequent the holy assemblies. VVherefore the lawfull obseruation of it must be referred to this purpose: for the interpretation of the lawe must be fetched from the minde of the lawgiuer. But heereby appeareth howe malicious and obstinate superstition is: especially you may see howe disdainfully and cruelly hypocrites doe liste vppon themselues, where ambition and hatred of the person do meete together: for not only the affecting of fained holinesse, as I sayde before, made the Pharisees so sharpe and so cruell: But sith that of purpose they desired to carpe at all the wordes and deedes of Christe, it cannot be but that they should drawe those things into the y<sup>e</sup> parte, wherein there was no fault, as all malicious interpreters doe. There is no contrarietie in that, that Mathew and Mark say, that the fault was laid vpon the Lord, and Luke, vpon the disciples. For it is probable that the disciples were so troubled, that the accusation was broughte againste the maister himselfe. Also, it may be that the quarell being first laid against the disciples, came at length to Christe himselfe, and that the Pharisees prouoked by malice, laide the fault vpon him, that he did suffer his disciples to breake the Sabbath, and he yet helde his peace at it.

**M A T. 3.** *Haue yee not read what Dauid did.* Christ confuteth their cauill by five arguments. First hee excuseth his disciples by the example of Dauid, 1. Sam. 21. 6. for Dauid flying the wrath of Saule, when he asked vi-tailes of Ahimelech the priest, who had no common breade, hee obtained this fauour, that the shew bread was giuen him. If necessitie freed Dauid from fault, the same reason may be of force for others. VVhereof it followeth that the ceremonies of the lawe are not defiled, so that godlinesse be not hurt. Christ taketh it as graunted, that Dauid was without fault: because the priest which gaue him leaue to take that shew bread, is commended by the holy Ghost. VVhen he sayeth that it was not lawfull but for the priests only, Exod. 29. 32. to eate that bread: the meaning is by the common law: for if Dauid hadde in this attempted any thing vnlawfull, Christ had brought forth his example in vaine, but necessity made that lawfull, which was forbidden for a certaine ende.

5. *Howe the priestes on the Sabbath daies.* The seconde argument whereby Christe prooueth that the breache of the Sabbath whereof the Pharisees complained, is void of offence, is this: because it is lawfull on the Sabbath dayes to kill sacrifices, to circumcise infants, and to doe all other things that pertaine to the worship of god. VVherof it foloweth that the works of godlinesse cannot be contrary one to the other: for if the temple doeth sanctifie the handye labours emploide about the sacrifices and the other outward worshippings: the holinesse of the true and spirituall Temple is greater, to purge their worshippers from all fault, while they applye the workes of godlinesse. Also the disciples applied themselues to offer vppon their soules consecrated to God by the Gospell. Mathew onely toucheth this argument. Nowe that he sayeth that the Sabbath was broken by the priests,



priestes, is an vnproper maner of speach which Christ vseth, that he may frame himselfe to the hearers. For when the lawe commaundeth men to abstaine from their workes, it doth not forbid men from religious exercises: for Christ graunteth that to be true, whiche mighte but seeme to be so to the common people, hauing enoughe that the workes of the temple offend not God.

7. *If ye knewe what this is.* Mathew onely maketh mention of the third argument. Christ reprooueth the Pharisees, because they considered not for what purpose the ceremonies were commaunded, nor to what ende they belong. And truely this hath bene a common fault almost in all ages: and therefore the Prophet Oseah. 6. 7. reprooueth the menne of his age, for that they beinge addicte to ceremonies, made no accounte of the woorkes of charitie, but God telleth them otherwise, that hee accounteth more of mercy then of sacrifices: By the worde *Mercie*, are noted by a figure all the workes of charitie, euen as vnder sacrifices is al the outward worship of the lawe comprehended. Christ applieth the same sentence to his time, and accuseth the Pharisees, for that they did wickedly wrest the lawe of God into a contrary sence, in that they neglecting the second table, did apply themselues wholly to ceremonies. Yet here ariseth a question, why God sayeth that he regardeth not sacrifices, sith he commaunded in the lawe that they should be straightly obserued. This may be readily answered: outward rites in respect of themselues are not esteemed nor required of God, but in respect of the ende whereto they are directed. Againe, God doeth not simplie refuse them, but comparinge them with the woorkes of charitie, he sheweth that hee doeth lesse esteeme of them then of the other. Yet notwithstandinge this, in the perfection of righteousness, the worship of God hath the chiefe place: then secondly come those duties which belong to men. For though godlinesse of right is so much more accounted, of then charity, as God excellet and is aboue men: yet because the faithfull by maintaininge mutuall charitie amongst themselues, doe geue testimonie that they worship God effectually: God doeth not without cause call the hypocrites to this, for they faine a godlinesse in outward signes, and they doe wonderfully peruert the same by resting only in a carnall and outward worship. Furthermore, Christ gathereth effectually by the testimonie of the Prophet, that his disciples are guiltlesse: for god exercising his people in the rudiments of the lawe, minded nothing lesse then to kil men by famine.

8. *For the Sonne of man is Lorde.* Some ioyne this sentence with the former, there was one greater then the Temple: but I thinke them to be diuers. For Christ first alluding to the temple, affirmed that to be no breach of the lawe, that was annexed to the holy seruice of the same. But he sayeth heere, that he hath power giuen him, to set his disciples free from the necessitie of obseruing the Sabbath. The Sonne of man (sayeth he) can of his owne power moderate the obseruing of the Sabbath, as he doeth the other ceremonies of the lawe. And certainly, without Christ the bondage of the lawe is miserable, from the which he onely freeth them whome he enricheth with the free spirite of adoption.

MAR. 27. *The Sabbath was made for man.* This fift argument is reported by Marke onely. And this is the summe, that they doe wickedly whiche conuert the Sabbath to mans destruction, whiche God instituted for mans sake.

lake. The Phariſies ſawe the diſciples of Chriſt occupied in holy worke, they ſaw them weary with the labour of the iourney, and alſo oppreſſed with hunger: yet they grudge that the hungry men ſhoulde comfort their wearied body with a fewe cornes of wheate. Is not the purpoſe of God wickedly peruerſed in this maner, if the obſeruatiō of the Sabbath be required with the loſſe of men, for whoſe commoditie the Lord inſtituted it? But in my iudgement they are deceiued whiche doe thinke that the Sabbath is altogether taken away: for Chriſte doeth only teach the right uſe of the ſame. For though he ſayd a little before, that he was Lorde alſo of the Sabbath: yet the full time of abrogating the ſame was not come, becauſe the vaile of the temple was not yet rent.

## Math. 12.

9. And he departed thence, and went into their ſynagogue.

10. And behold, there was a manne which had his handes dried vppes. And they asked him, ſayinge: Is it lawfull to heale vpon a ſabbeth day, that they might accuſe him.

11. And he ſayd vnto them: what manne ſhall there be amonge you, that ſhall haue a ſheepe, and if it ſal on a Sabbath day into a pitte, will not he take it and liſt it out?

12. Howe muche more then is a man better then a ſheepe? Therefore it is lawfull to doe well on a Sabbath day.

13. Then ſayde hee to the manne: Stretch forth thine hande. And hee ſtretched it forth, and it was made whole as the other.

## Marke 3.

1. And hee entred againe into the Synagogue, & there was a man whiche had a withered hande.

2. And they watched him whether he woulde heale him on the ſabbeth day, that they might accuſe him.

3. Then he ſayde vnto the man which had the withered hand: ariſe, ſtande forth in the middes.

4. And he ſayd to them: Is it lawfull to do a good dede on the Sabbath day, or to doe euill? to ſaue the life, or to kil? but they held their peace.

5. Then he looked round about on them auerſely, meurninge alſo for the hardnes of their hearts, & ſayde to the man: ſtretch forth thine hand, and hee ſtretched it out, and hys hand was reſtored as hole as the other.

## Luke 6.

6. It came to paſſe alſo on an other ſabbath, that he entred into the Synagogue and taught, and there was a man whoſe right had was dried vp.

7. And the Scribes & Phariſies watched him, whether he woulde heale on the Sabbath day, that they might find an accuſation againſt him.

8. But he knew their thoughts and ſayd to the manne which had the withered hand: ariſe and ſtande up in the middes, and he aroſe and ſtoode vp.

9. Then ſaid Ieſus vnto the, I wil aſke you a queſtion, whether is it lawfull on the ſabbath daies to do good, or to do euill? to ſaue life or to deſtroy it?

10. And he beheld them al in compaſſe, and ſayd vnto the man: Stretch forth thine hande, and hee did ſo, and his hand was reſtored againe.

9. And he departed thence. This hystorie and the former, tende both to one end: which is, that the Scribes were maliciously bent to carpe and cauill at euery thing that Chriſte did, and therefore it is no maruell, if they whoſe mindes were ſo poyſoned with frowardneſſe, continued obſtinate enemies againſt him. Yet we ſee that this is a common matter with hypocrites, onely to ſolow a ſhadowe of the righteouſneſſe of the lawe: and as they ſay commonly, rather to be in ſhew then in ſubſtance. Firſt therefore lette vs learne to bringe with vs, when wee are to giue iudgement of any thing, pure minds free from al malicious affection. For if hatred or pride, or any ſuch like thing raigne in vs, we ſhal not only be iniurious to men, but with contempt of God himſelfe, we will turne light into darkeneſſe.

No man voide of malice woulde haue denied this to haue bene a godly worke, which these good doctours dout not to condemne. From whence cometh this madnesse, but that all their senses were fraught with vile hatred of Christ, so that they would not see in the bright sun shine? VVe are also warned to take heede, least by giuing to Ceremonies more then is meete, we omit those things which are of greater account before God, and which Christ Matth. 23. 23. calleth the weightier matters of the law. For we are so bent to outward Ceremonies, that wee can neuer keepe a meane in that behalfe, except we remember that whatsoeuer is commanded of the worship of God ought first to be spiritual, then, to be measured and guided by that rule which is here prescribed by Christ.

10. *They asked him, saying.* Marke & Luke do only say that they watched what the Lord wold do: but Mat. setteth it down more plainly, that they repented him also in words. And it is likely that he had healed some others on the Sabbaths before: hauing therefore taken occasion of that, they demand of him whether he think it lawful for him to do again, that he had done before. But they should haue considered with them selues whether it had ben the worke of God or of mā, to heale a dried hand, only by touching it, or with a word. For God who instituted the Sabbath, laid not a law vpon him selfe, neither did he bring himselfe into any bondage, but that he might labour on the Sabbaths, as he shoulde thinke meete as vpon other dayes. Therefore it was a poynt of too great madnesse, by mouing this question to driue God himselfe into order, and to abridge him of his free course in his workes.

11. *VVhat man shall there be among you, that shal haue a shepe.* Christ sheweth again, which is the true and right obseruation of the sabbath, & also he reproveth them for their malicious dealing, because they cauld at him, for that which was an vsual maner amongst them all. For if any mans shepe fel into a pit, no man did forbid the pulling of it out: and how much more a man is worth then a beast, so much more lawful is it to help him. Therefore it appeareth that if any do help the necessity of the brethren, that he breaketh not the rest commanded by the Lord. Marke & Luke haue not this similitude: they only say that Christ demanded whether it was lawful to do a good dede on the sabbath day, or to do euill? for he that loseth the life of a man, is guilty of an offence: yea he litle differeth from a mā-slaier which hath no regard to help him that hath nede. Therefore Christ reproveth them, that vnder the pretence of a holy rest, they wold enforce them to doe euill: for not only he doth sin, as it is said, that doth any thing against the lawe, but he also which neglecteth his duty. Heereby we also perceiue that christ did not alwaies vse the same reasons, to ouerthrow this cauil with: for he disputeth not here of his Godhead as he doeth in Iohn, neither was it nedeful, for this one defence was sufficient to couince the Pharisees, for these two cannot agree that he should be accounted a breaker of the Sabbath, who should follow God.

L V K E. 8. *But he knew their thoughts.* If Mathew say true, they did openly bewray with their speache, what they had in their minde. Therefore Christ answeareth not to their secreete thoughts but to their open wordes. But both may stande, that they spake openly, and that Christe iudged of their secreete thoughtes. Neither did they vtter what they meant, as Mathewe declareth, that their demaunds was captious; therefore Luke

meaneth

meaneth nothing else, but that Christ knewe their deceites, though they pretended an other matter in wordes. Marke addeth that Christ looked vpon them angerly: for he mighte well be angry at their wicked obstinacie. And that we might know that his anger was iust and holy, he sayeth that it sprang of this, that he mourned for the hardnes of their harts. First therefore Christe is sorowfull that menne exercised in the lawe of God, should be in suche grosse ignorance. But because that malice blinded them, he also conceiueth anger with his sorowe. This is a right moderation of zeale, when we mourne for the destruction of wicked men, and are angry at their vagodlinesse. And as this place declareth that Christe was not free from humane affections: so we doe heereof gather that the passions themselues are not sinfull, so that a temperate meane be kepte. We cannot holde the meane by reason of our corrupt nature, we are neuer angry, no not for iust causes without sinne: these thinges were not to be founde in Christe, for not onely integritie of nature did beare rule in him, but in him there also shoane a perfect example of righteousness. Therefore wee muste pray that the spirite of God may be giuen vs from heauen to correct and bridle our imperfections.

## Math. 12.

14. Then the Pharisees went oute, and consulted against him, how they might destroy him.  
 15. But when Iesus knew it, he departed thence, and great multitudes folowed him, & he healed them al.  
 16. And charged them that they should not make him knowne,  
 17. That it might be fulfilled, which was spoken by Esaias the Prophet, saying:  
 18. Beholde my seruauent whome I haue chosen, my beloued in whome my soule delighteth: I will putte my spirite on him, and hee shall shewe iudgement to the Gentiles.  
 19. He shal not strine nor crie, neither shall any man heare his voyce in the stretes.  
 20. A brused reede shall hee not breake, and smoking flaxe shall hee not quench, till hee bringe forth the iudgement into victorie.  
 21. And in his name shal the Gentiles trust.

## Marke 3.

6. And the Pharisees departed, & straight way gathered a coucel with the Herodians against him, that they might destroy him.  
 7. But Iesus auoided with his disciples to the sea: and a great multitude folowed him from Galilee, and from Iudea,  
 8. And from Ierusalem, and from Idumea, and beyond Iordan, & they that dwell about Tyrus and Sydon, when they had hearde what greates thinges hee did, came vnto him in great number.  
 9. And he commanded his disciples, that a ship should wait for him, because of the multitude, least they should throng him.  
 10. For hee had healed many, in so mouche that they pressed vpon him, to touch him, as many as had plagues.  
 11. And when the vncleane spirits saw him, they fel downe before him, and cried, saying: Thou art the sonne of God.  
 12. And he shewed them, to the ende they should not vitor him,

## Luke 6.

11. Then they were filled full of madnesse, and communed one with another, what they might doe to Iesus.



14. *Then the Pharisses.* See whether obstinate fury carieth the reprobates, in resisting and striuing against God: for they being vanquished with his answers, do yet powre out their poyson more and more. This certainly is a detestable monster, that the chiefe doctors of the lawe, which had the gouernment of the Church, should as theues seeke after murthers. But it is necessary it shoulde so come to passe, so oft as they desire to haue ouerthrowne what soeuer is against their pleasure, though it be from G O D himselfe. It is not to be imputed to feare, that Chrüste escapeth away by flight, for he was not any thing more couragious after, then now: but he was ledde by the strength of the same spirite when he fledde, wherewith he was endued after, when hee willingly offered himselfe to death. And this was a portion of his humbling which Paule commendeth, Phil. 2.7. that when he could by a myracle haue readily defended his life, he hadde rather by flying take vpon him our infirmity. Also he did not deferre to die for any other cause, then because that a time conuenient, appoynted by the father was not yet come. Yet it is euident that he was preserved rather by a heauenly power then by flight: for it had bene no hard matter for his enemies to haue broken into that place whether he went: for he drawing such company after him, and making that place famous by his myracles, hid not himselfe in the darke, but onely he withdrew himselfe out of their sight, least he shoulde make them more madde. Marke addeth that they tooke counsell with the Herodians, whom they yet hated most deadly. For when they would seme to be keepers and defenders of the publike liberty, it was necessary that they should profess themselves to haue a deadly hatred against the tyrantes officers: yet their madde hatred against Chríst so farre preuailed, that they not onely conspired with straungers, but familiarly they insinuated themselves into their fauour, whose company they otherwise abhorde? For when vngodlinesse by carying men hether and thither, driueth them into diuers debates and controuersies, yet it knitteth them together with one consent to striue against the Lord. So no hatreds nor enmities doe let, but that the extremest enemies doe ioyn hands together to ouerthrow the truth of God.

16. *And he charged them.* Marke setteth downe an other more speciall matter, that he put the vnclane spirites to silence, which cried out that he was the sonne of God. VVee haue in an other place shewed the cause why he woulde not admitte any suche witness. Neither is it to be doubted but that this confession was wrested out of the deuilles by the power of God, but after that Chrüste had shewed that they were subiecte to his power, he also not without cause refused their testimony. But that extendeth farther which Mathewe sayeth: that is, that Chrüste commaunded that the fame of the myracles which he wrought, should not be spread abroade: not that he would haue it vtterly suppressed: but that the roote being settled, it might bring forth fruite abundantly in due season. For we knowe that Chrüste plaied not with his myracles, but had proposed this ende, that he might proue himselfe to be the sonne of God, and a Redeemer giuen vnto the world. But he shewed himselfe by a litle & a litle, euen by certaine degrees: neither was he otherwaies reuealed what he was, then the time ordained by the father, allowed. Yet it is a matter worthy to be noted, while the wicked doe most endeouour to ouerwhelm the glory of God, they are so farre from obtaining that which they hope

for, that God applieth all their wicked endeouours rather to the contrary: for though Christe was gone out of that famous place, yet his glory ceaseth not to shine euen in secrete corners, yea, and breaketh out notably in his excellent brightnesse.

17. *That it might be fulfilled which was spoken.* Mathew meaneth not that the prophesie was altogether fulfilled in this, that christ charged that rumors of his power should not be much vttered: but herein is also shewed a token of his humilitie, which Isaias describeth in the person of the Messiah. The myracles which Christ wrought amongst a few, & which he would not shoulde be much boasted off, were able to shake the heaven and the earth. Therefore he doeth plainly shew howe farre he was from the vaine glory and pompe of the world. Yet it is conuenient to sift the purpose of Mathew more narrowly: for he would declare by this circumstance, that the glory of the Godhead of Christ ought not to be the lesse esteemed, because it appeared not in a glorious shewe. And certainly the holy Ghost directed the eyes of the Prophet to this purpose. For as flesh doth alwaies desire an outward glorious shew, least the faithful shoulde seeke for it in the Messiah, the spirite of God doeth declare, that he shall be farre vnlike to earthly kinges, which make great stirres and noyses, and fill the cities and townes with tumult; that they may be had in admiration where so euer they come. Now we see howe aptly Mathew applieth the saying of the Prophet to the present cause: for because god hath laid so humble and so abiecte a person vpon his sonne, least the simple should take offence at his so contemptible and obscure estate, as wel the Prophet as Mathew do meete in one, & they say that it was not don without cōsideratiō, but by a celestiall decree, that he should come in that estate. VWhereof it followeth that all they doe wickedly which despise Christ, because his outward condition aunswaereth not their fleshly affections. Neither is it lawfull for vs to deuise a Christ, which shall be like to our imagination: but it is simply necessary for vs to embrace him as he is offered vnto vs by the father. Therefore he is vnworthy of saluation, in whose eyes the humilitie of Christ seemeth vile, in the which the Lord declareth that he is delighted. Now I wil enter into the wordes of the prophet Isaias, 42. 1.

18. *Behold my seruauit whome I haue chosen.* That God may tie vs to waite vpon his wil, he streweth as it wer with a finger, him who he would send, and for this cause is this note of demonstration (*Behold*) vsed. There is the like reason also in the Epithites which follow, that he nameth him his seruauit, and his chosen wherein his minde deliteth. For how should it come to passe that men should be so bolde as to measure Christ by their owne imagination, except it be because they weigh not that their saluatiō doth depend vpon the mere fauor of God? And this is too wicked a liberty, whē God offereth vs an incomparable treasure, that men shoulde esteeme of it according to our fleshly desires. And he is called seruauit, not as one of the common people, but in respect of dignitie, for that God hath laide vpon him the office of the redemption of his church. And because that no man taketh honour to himselfe, but he which is called, is so worthely to be esteemed: God sayeth that he chose in his owne counsell, that he shoulde come in this order: whereof it followeth, that it is not lawfull for men to refuse him, because that so they should be cōtumelious against God. And certainly it is too absurde, that the holy and inuioleable calling of God should

should be made of none effecte, through our pleasure or pride. Yet that whiche God addeth by the Prophet, that his soule delireth in Christ, hath a further meaning. For though the calling of euery one of vs commeth from the free grace of God, as from the only fountaine: yet this is an especiall delite in Christ, for that in his person God the father comprehendeth and embraceth the whole Church in his loue. For when we were all by nature the enemies of God, his loue coulde neuer haue come to vs, except he had first begon at the head, as it is sayd before, and shalbe seene againe in the 17. chapter.

*He shall shewe iudgement to the Gentiles.* The Prophet doeth heere describe briefly the office of Christ, when he foretelleth, that it shal come to passe, that he shal shew iudgement to the Gentiles. The Iewes do comprehend vnder this word iudgement, a state rightly and orderly established, wherein equitie and vpright dealing flourisheth. Therefore it is as much as if the Prophet should haue sayd, that one should come, which should restore righteousnesse decayed: and that he should be the gouernour not onely of people, but that he should bring the Gentiles also vnder the gouernment of God, amongst whom there had raigned heretofore nothing but confusion. And this is the signification of this word *shew*, or *bringing forth*, which the Prophet vseth: for it was the office of Christ to spread the kingdome of God through all the world, which was then shut vp in a corner of Iudea, as it is said in the Psalme, 120. 2. the Lorde shall sende the Scepter of thy power out of Sion. There is also expressed the maner of bringing forth of this iudgement: namely, that God will powre his spirite vpon Christ. It is true that ther was neuer any thing done rightly in the world, which proceeded not frō the spirit of god, & was set forward by the heauenly power of the same: as also there was neuer any of the kings, which could erecte or defend any lawfull order, but as he was instructed by the same spirit: But Christ in bringing forth iudgement, doth far excell all others, for he receiued the spirit from the father, which he imparteth to all his disciples: and he doeth not only declare by word or by wryting what is right, but by the power of his spirite he doth inwardly frame the hearts of men to the obseruing of the rule of righteousnesse.

19. *He shal not strine nor crie.* The summe is, as I said euen now, that the coming of Christ shuld not be troublefom, because he shall want that kingly furniture & pompe: yet presently it is said, that it is so, for mans saluation, that this humility may be brought into fauour, which is euery where despised in the world. And certainly the foolishnes of mē is wōderful, that they should esteeme of Christ the worse, because he doth louingly & hūbly submit himself to their capacity. If Christ shuld appear in his glory, what thing should come to passe, but that we all shoulde be ouerwhelmed with the same? VVhat froward wickednesse then is this, that is vnwilling to receiue him, who for our cause descended from the height of his glory? Therefore, that the gentleness of Christ might get him reuerence amōgst the faithfull, the Prophet Isaiah doeth admonish vs howe profitable and necessary it was. Euery one of vs knoweth his owne frailty, and thereby it behooueth vs to consider, how conuenient it is for all menne to be louingly and gently receiued and chearished by Christ?

I speake not of the vnbeleuers, which are as yet without any sparke of Gods grace: but they which are now called of the Lord, vntil the light be

more fully kindled in them, & that their strength become more perfect. Are they not all like to a Reede halfe broken, and to a smoking matchef? Therefore lette vs learne to embrace this great goodnesse of Christ, who frameth himselfe so to our infirmity. Yet in the meane while lette no man flatter himselfe in his sinnes: but let euery man endeouour to profit better in our selues, least we wander all our life long, or bend & turne at euery blast, like vnto Reedes: but lette vs growe on to be perfect men, that we may stand fast against the sundry assaults of sathan. Let not our faith be like a few smal sparkes hidden in a darke smoke: but let it shewe foorth bright shining beames. Nowe by the example of Christ, all his ministers haue prescribed vnto them, how they ought to behaue themselves. But because that vnder pretence of this place, some do falsly & folishly pretend, that mildnesse is generally to be vsed towards all men: that difference is to be noted, which the Prophet expressly maketh betwene the weake and the obstinate. For there are some that are too strong, whose hardnesse it were meete should be broken with the violence of a beetle: which either endeouour to bring darknesse ouer al places, or else are firebrands to kinde consuming fires euery where, & it is necessary that their smoke shuld be scattered, and that their heat shoulde be quenched. Therefore as the faithfull ministers of the word, must diligently apply themselves, that by sparing the weake, they may encrease & nourish the grace of God, which as yet is but small in them: so they must in wisdom take good hede that they nourish not the malicious obstinate, which are nothing like to the smoking flaxe or to the brused Reede.

20. Til he bring forth iudgement into victory. The wordes of the Prophet are somewhat otherwise: namely, that he shal bring forth or lead forth iudgement in truth. Yet the speach which Mat. vseth, is full of great importace: that we may knowe that righteousnesse cannot be placed in the worlde without great strife and labour. For the deuill casteth in what lertes and hinderances he may, that righteousnesse shoulde not shewe foorth but by great wrestling: and that is confirmed by that woorde victory, which is not obtained but by fighting. For that which presently foloweth, the Prophet hath, the yles shall waite for his lawe. And though Mathewe hath changed the wordes, yet he agreeth in sense, that the grace of Christ shal be common to the Gentiles.

## Matth. 12.

22. Then was brought to hym one, possessed with a deuill, both blinde and dumme, and he healed him, so that hee whiche was blinde and dumme, bothe spake and sawe.

23. And all the people were amased, and said: Is not this the sonne of David?

24. But when the Pharisees heard it, they sayd: this man canst he deuilles no otherwise out, but through Belzebub the prince of deuils.

## Marke 3.

19. And they came home.

20. And the multitude assembled againe, so that they could not so much as eate bread.

21. And when his kinsfolkes heard of it, they went out to lay hold on him, for they thought he had bene beside himselfe.

22. And the Scribes whiche came from Ierusalem, sayde: He hath Beelzebub, and through the prince of deuilles he casteth out deuils.

## Luke 11.

14. Then he cast out a deuill which was dumme, and when the deuill was gone out, the dumme spake, and the people wondered.

15. But some of them sayde: Hee casteth out deuils through Beelzebub, the chiefe of the deuils.



It is not to be doubted but that Marke meaneth some certaine space of time long enough, when he descendeth from the myracles to that wicked conspiracie, which Christes kinsmen made amongst themselves, that they might binde him as a madde man. In Mathew and Luke there is expresse mention made of one only myracle, by the which the Pharisees tooke occasion of quarrelling. But because that they all three agree together in this latter sentence, therefore I thought good heere to set downe that whiche Marke reporteth. And it is wonder that there was such frowardnesse in Christes kinsmen, which shoulde haue bene the chiefe helpers in furthering the kingdome of God. V When they see that he hath gotten him any name, ambition pricketh them so, that they desire to become famous at Ierusalem: for they exhorted him that he would goe vppe thither, that he might the better aduance himself. Now that they see that he is partly hated of the rulers, partly subiecte to many euill speeches, and also despised of the most part: least any daunger or enuie, or reproache should come to the whole stocke or kinred, they deuise to lay handes vpon him, and to binde him at home, as a man out of his wittes: and that they were so perswaded, it appeareth by the wordes of the Euangelist. V Whereby we doe first learne howe blinde mans vnderstanding is, that iudgeth so peruersly of the manifest glory of God. Certainly, the power of the holy Ghost did shine most excellently in all Christes wordes & deedes, so that if it had bene obscure to others, howe could it be hid from his kinsmen, they being so familiarly acquainted? But because the maner of life which Christ ledde pleased not the world, and so gat him no fauour, but rather procured him many mens hatred, they faine him to be a madde man. Secondly, let vs learne that the light of faith commeth not of flesh & bloud, but of heavenly grace, least any mā shuld glory in any other birth, but in the new birth of the spirite, as Paul warneth vs, 1. Cor. 5. 17. If any man will be esteemed in Christ, let him be a new creature.

22. *Then was brought to him.* Luke calleth the deuill, (by whome the man was possessed) dumme, because of the effect: yet Mathew sayeth that there was a double plague laid vpon the man. It is certain that many are blind and dumme of naturall diseases: but it appeareth that this man was blind in his eyes, and depriued of his speech, though ther was no want in those partes pertaining to the sight, or in the proportion of the tongue: Also it is no meruaile that Sathan hath so much libertie as to corrupt the senses of the body, when as by the iust iudgement of God he corrupteth and peruerteth all the powers of the soule.

23. *And all the people were amased.* Heereby we gather that the power of God was manifest to be seene, whiche caried the common people whiche was cleare and free from all malicious affection, to haue him in admiration. For how should it come to passe that al the people should be so amased and wonder, but because the matter so compelled them? And certainly there is none of vs which may not behold in this hystorie as in a glas, the wonderfull power of God: whereby it is to be gathered that the Scribes had their minds infected with diuelish poyson, which were not afraid to cauil at this so excellent a worke of God. But the frute of the myracle is to be noted: that they which saw it were amased, and enquired amōgst themselves, whether Iesus were the Christ. For the power of God being knownen, they are led as by the hand, to faith, not that they profite at the

first, so much as they shuld (for they speake doutfully) but this is no small frute, that they stirre vp themselues more diligently to consider the glory of Christ. Some take it to be a ful affirmation; but the woordes sound no suche thinge, and the matter it selfe sheweth, that they being amased at a thing vnlooked for, could not giue a perfect iudgement, but onely that it came into their mindes, that it might be that he should be the Christ.

24. But the Pharisees sayd. Because they cannot deny a matter so euident and so plaine, yet they doe maliciously slander that which Christ did by the power of God, neither doe they onely obscure the praise of the miracle, but they endeouour to bring it into slander, as though it had beene wrought by some magicall Exorcisme: and that worke which could not be attributed to man, they attribute to the deuill, as to the author thereof. Of the woord Beelzebub, I haue spoken in the 10. chapter. And we haue spoken in the 9. chapter of the gouernment amongst deuils. For it is not an opinion gathered of the error or superstition of the common people, that the Scribes held that there was one that was princely ruler amongst the wicked spirites, but of a receiued opinion amongst the godly, that as Christ is the head of the church, so the reprobate should haue their head.

Math. 12.

25. But Iesus knew their thoughts, & said to the: every kingdō deuided against it selfe, shall be brought to naught: and euery citie or house deuided against it selfe, shall not stand. 26. So if sathan cast out sathan, he is deuided against himselfe: how shall then his kingdome endure?

27. Also if I through Beelzebub cast out deuils, by whome do your children cast them out? Therefore they shalbe your iudges. 28. But if I cast out deuils by the spirit of God, then is the kingdome of God come vnto you.

29. Else how can a mā enter in to a strong mans house, & spoile his goodes, except he first binde the strong man, and then spoile his house. 30. Hee that is not with mee, is against mee: and he that gathereth not with me, scattereth. 31. VVherfore I say vnto you, euery sinne & blasphemy shall be forgiven vnto men: but the blasphemy against the holy ghost, shall not be forgiven vnto men.

32. And who soeuer shall speake a word against the son of man, it shall be forgiven him: but who so

euill

Marke 3.

23. But he called them vnto him, & said vnto the in parables: how can sathan drive out sathan?

24. For if a kingdom be deuided against it selfe, that kingdome cannot stande.

25. Or if a house be deuided against it selfe, that house cannot continue.

26. So if sathan make insurrection against himselfe, and bee deuided, hee can not endure, but is at an ende.

27. No man can enter into a strong māns house, and take away his goodes, except hee first binde that stronge man, and then spoile his house.

28. Verely I say vnto you, all sinnes shall be forgiven vnto the children of men, & blasphemies wherewith they blaspheme:

29. But he that blasphemeth against the holy Ghost, shall neuer haue forgiveness, but is culpable of eternall damnation.

30. Because they sayd he had an vnclane spirite.

Luke 11.

17. But he knew their thoughts, and said vnto them: every kingdō deuided against it selfe, shall be desolate, & a house deuided against a house, shall fall. 18. So if sathan also be deuided against himselfe, how shall his kingdō stand, because yee say that I caste out deuils through Beelzebub?

19. If I through Beelzebub cast out deuils, by whom do your childre cast them out? Therefore shal they be your iudges.

20. But if I by the finger of God cast out deuils, doubtles the kingdome of God is come vnto you.

21. VVhe a strong man armed, keepeth his house, the things that hee possesseth, are in peace.

22. But when a stronger then he, cometh vpon him, & overcometh him,

he taketh from him all his armor when he trusted, & deuileth his spoiles.

23. He that is not with mee, is against me: and he that gathereth not with me, scattereth.

Luke

eu<sup>er</sup> shall speake against the ho-  
ly Ghost, it shall not be forgien  
him, neither in this worlde, ner  
in the world to come.

Luke 12. 10. And who soeuer shall speake a  
word against the sonne of man, it shall be forgien  
him: but vnto him that shall blaspheme the ho-  
ly Ghost, it shall not be forgien.

25. But Iesus knew their thoughts. Though Christ knew wel enogh, & had oft tri-  
ed that the Scribes vsed of malice to wrest whatsoeuer he did, to the worst  
part: yet it is euident that Math. and Luke doe meane that Christe knew  
their harts. And it semeth that they spake openly to Christ, that he might  
heare their caulls: but Christ by his diuine spirit knew of what mind they  
cauld. For it commeth oft to passe, that men iudge proposterously which  
fal through ignorance, & do not impugne the truth of purpose, nor nou-  
rish any secret or hidden poyson in the, but are only caried hedlong with  
rashnesse. Therefore the meaning of this text is, that Christe did so much  
the more vehemently enuey against them, because he was witnes & iudge  
of the malice which they had conceiued inwardly. *Euery kingdom.* He first  
confuteth the cauil objected against him by a common proverbe. Yet that  
confutation seemeth not to be so ful: for we know with what sleights sa-  
than sometimes deludeth men, making a shewe of variance, that he may  
therby snare the minds of men in superstitions. For the Exorcismes in po-  
perie, are nothing else but deuised and fained conflictcs of sathan against  
himself. But there can be no such suspition in Christ: for he so casteth out  
deuils, that he maketh them hole and sound to God. As oft as the deuill  
hath this conflict with himselfe, he so suffreth himself to be bound in iest,  
that he himselfe yet hath the victorie and triumpheth. But Christ assaul-  
teth the deuill with open defiance, so that he casteth him cleane out, and  
leaueth him not any place to rest in. Hee ouerthroweth him not on the  
one side, that he may be stroger on the other: but he vterly ouerthroweth  
all his deuices. Therefore Christ reasoneth aptly, that he hath no fellow-  
ship with him: for this father of deceit hath no other purpose but to vp-  
holde and maintaine his kingdom. If any Obiecte that the deuils are oft  
caried with a wilde giddinesse and a blind madnesse, to ouerthrow them-  
selues: the answer is ready. The meaning of Christes words is, that there  
is nothing more absurd, then that the deuill should willingly ouerthrowe  
that power that he hath ouer men, who endeuoreth and applieth all the  
meanes he can to haue them in his bondage. Furthermore Christ so vseth  
the comon proverbs, as probable coniectures, and not as sound & perfect  
proofs. Lastly, he speaking of a matter known & wel proued, he vrgeth it  
the les against his enemies cōsciences. No mā was ignorāt but that christ  
came to thrust sathan out of his possession, and there was nothing more  
manifest then that all his myracles tēded to this end. VVherby it was easie  
to iudge that his power which was so contrary to sathan, was of God.

27. By who do your children cast the out? He accuseth the of wicked & malicious  
iudgmēt, that they iudged not a like of one & the same matter, but as they  
wer affected towards the persōs. But this inequality shewed that equity &  
right preuailed not, but that they wer ouer ruled either with blind loue or  
hatred. And this was a signe of wicked selfeloue & of enuy, to condemne  
that in Christ, which they accounted praise worthy in their owne children.  
Some take *their children* for the children of all the nation. Some thinke that  
the apostles were so called, bicause they were accounted as children, where  
they accounted Christ as a strāger. Others refer it to the old prophets. But  
I am perswaded that he meaneth the Exorcists, of which sort there were  
manye then amongst the Iewes, as it appeareth in the Actes, 19. 17.

for it is likely that they thought no better of the disciples of Christ, then they did of the maister. And it is too muche wrested to drawe it to the dead Prophets, when as the wordes doe plainly set downe a comparison of the same time. The Iewes had no Exorcistes by the prescript order of the law: but we know that God, that he might kepe them in faith and in sincere worship of him, testified his presence amongst them by many myracles. And so it might be, that by calling on the name of God the diuels fled. And the people hauing experiēce of that great power of God, therof rashly made themselues an ordinarie office. The Papiſtes also afterward, least their estate should be any thing inferior to them, counterfaiſed the in creating Exorcistes, and so were Apes of Apes. Furthermore, it was not needefull that Christe shoulde in condemning their malice, approue those Exorcismes which they held as holy adorned with the name of God, and yet they made Christ a seruāt of Beelzebub: for the obiection is directed (according to the common phraſe) to the person. That which foloweth presently after, that their children shoulde be their iudges: this is vnproperly spoken, you neede not to seeke farre for your condemnation: the myracles whiche I worke, you apply to Beelzebub, & you praise the same in your children. Therefore you haue inough at home to condemne your selues. If that any had rather take it otherwise, to wit, that hee vpbraideth them of the grace of God, which was sometime shewed amongst them by the Exorcistes, I do not greatly gainstand it. For though they were degenerate, yet the Lorde woulde not altogether depriue them of his power, but that he would adorne the priesthode, and the seruice of the Temple, with some generall testimonie. For it was very necessary that they should be distinguished by some euidēt notes from the superstitions of the Gentiles. But the first interpretation seemeth in my iudgement to be moſte naturall.

28. *But if I cast out denils by the spirite of God.* Luke Metaphorically calleth it the *Finger*, for the spirite. For because that God woorketh and sheweth his power by his spirite, the name of a finger is aptly giuen it. And this speech was cōmon amongst the Iewes, as Moses reporteth, that Pharaohs enchaters sayd, Ex. 8. 19. This is the finger of God. But Christ gathereth of those former wordes, that the Scribes were vnthankfull to God, which would not that he shoulde raigne ouer them. Hetherto he hath answered their friuolous Obiection: now he giueth charge as vnto menne conuictē, that they should not oppose themselues wickedly against the kingdome of God. And he holdeth not himſelfe within the compasse of this one myracle: but by occasion thereof he speaketh of the cause of his coming, declaring to them that they should not onely consider this one peculiare facte of his, but some thing farre more excellent then this: namely, that God by reuealinge the Meſſias, woulde repaire their decayed estate, and restore his kingdome amongst them. Therefore we see Christ complaineth of their vnthankfulness: because that they furiously reiected and cast from amongst them the incomparable grace of God. For this woorde *Come* is very forcible: to witte, that God appeared willingly to them as a redeemer: but they as much as they coulde, driue him from amongst them, and would giue no placeto him that was come, ready and prepared for their saluation.



29. How can a man enter into a strong mans house? Though the Euangelists do differ somewhat in wordes, yet they agree notably for the summe of the matter: for Christ persecuteth that, which he touched a litle before of the kingdome of God: and he saith, that it is necessary that Sathan shuld be thrown forth by violence, that God may haue his kingdom amongst men: so that this sentence is but a confirmation of that, which went before. But that we may more certainly vnderstand the meaning of Christ, it behoueth vs to remember that Analogy, which Matthew reheased before betweene the visible and spirituall graces of Christ. For whatsoeuer he did to our bodies, his will was it shoulde be applyed to the soules; so that when he deliuered the corporall senses of men from the tyranny of the deuill, he declared that he was sent from God, a champion that shuld ouerthrow his spirituall tyrannie ouer soules. Nowe I returne to his wordes: he affirmeth that a strong and mighty tyrant cannot be dryuen out of his kingdom, vntill he be spoyled of his weapons: because that except an other mightier power be set against him, he will neuer willingly giue place. To what purpose is this spoken? First, wee know that the deuill is called in diuerse places, the prince of the world. And the tyrannous gouernment, which he holdeth is fortified on euery side with strong defences. For there are many snares to entrappe men with, and hee holdeth them that are now subiect vnto him in such bandes, so that they rather nourish that seruitude, wherein they are bound, rather then by any meanes aspyre to lybertie. Also there are innumerable sortes of daungers, by the which he holdeth them miserably ouerwhelmed vnder his feete. To be short, there is nothing to the contrary, but that he may without resistance rule as a tyrant in the world, not that he canne doe any thing without the will of the maker: but because that Adam by estranging himselfe from the power of God, brought himselfe and his posteritie vnder this straunge and miserable seruitude. But though the deuill reigneth againste nature, and that by the iust iudgement of God, menne are subiect to his tyranny for their sinne: yet he holdeth that kingdome in quiet possession; so that hee triumpheth ouer vs without resistance, vntill a stronger then he shall arise. But there is not a stronger to be found on earth: for there is no power in men to helpe themselues: therefore a redeemer was promysed from heauen. Now Christ sheweth that this manner of redemption is necessary, that he should by strong hande wrest from the deuill that, which hee wil neuer let goe, except he be enforced. By which wordes he declareth, that menne do hope in vaine for deliuerance, vntill that Sathan bee brought vnder by violent assaults. And though he purposely reproveth the ignoraunt folly of the Scribes, because they vnderstoode not the beginniges of the kingdom of God: yet this reproofe toucheth almoste all men, sith they are ouerwhelmed almost with the same folly. There is no manne, which will not make a bragge in wordes, that he desires the kingdome of God: yet we wil not, as necessitie requireth, suffer Christ to fight valiantly, that he may deliuer vs out of the hand of our tyrant: which is, as if a sicke manne shoulde craue the helpe of a Phisition, and should abhorre and abstaine from all remedies.

Now we vnderstand for what purpose Christe brought this parable: namely, that hee might shew that the Scribes were enemies to the king-

dome of GOD, whose beginniges they so maliciously withstoode. Yet because we are al subiect to the bondage of Sathan, let vs learn, that God doth not begin his kingdom in vs otherwise: but when by the strong & mighty hand of Christ, he setteth vs at libertie from that miserable and hard bondage.

30. *Hee that is not with mee* This place is expounded two wayes. Some so gather it, as that it shuld be an argument of repugnancies: as if Christ should haue sayde, I cannot reigne, except the deuill be ouerthrowne: for al his endeouours are bent vpon this, to scatter whatsoeuer I gather. And certainly we see how the enemy doth too boldly apply himselfe to ouerthrow the kingdome of Christ. Yet I do rather yeele to their opinion, which interpret the Scribes to be double enemies of the kingdom of God: because that of sette purpose they hinder the proceedinges of the same. The meaning therefore is this; it were your part to helpe me, and to set your hand to the buylding of the kingdome of God. For, whoso-euer doth not helpe, setteth himselfe after a sorte against the same, or at leaste is worthy to be accounted amongst the enemies. Then what are you, that are carryed by a madde fury, openly to striue against the same? Also it appeareth plainely by their former dealinges, how truely Christ nowe speaketh this, whoso-euer gather not with him, scatter abroad: when as the readines of our nature to euill is suche, so that there is no place for the righteousnes of God, but in them which doe earnestly apply them to the same. This doctrine also reacheth further: to witte, that they are vnworthy to be accounted of the flock of Christ, which apply not theyr endeouours for the furtherance of the same: and it commeth to passe through their slouth, that the kingdome of God decayeth and falleth to ruine: for the buylding wherof we all are called.

31. *VVherefore I say vnto you.* This conclusion may not be restrained to the last sentence, but it dependeth of the whole text before. For after Christ hath taught that the Scribes could not reprove him for casting out deuils, but that they set theselues against the kingdom of God, at length he concludeth that it was no light saying, nor to be tollerated, but a hainous offence, that wittingly and willingly they blasphemed the spirit of God. For we saide before that Christ spake not this of their bare words, but of their vngodly and wicked thoughtes.

*Every sinne and blasphemy.* Because the Lord pronounceth blasphemy against the spirit to be the most hainous of all sinnes, it is worth the labor to enquire what he meaneth by this saying. They which interpret it to be vnrepentance may easily be confuted: for vainely and fondly should Christ haue denied, that it could not be forgiven in this world. Also the word blasphemy cannot generally be applyed to all kindes of sinnes. But by the comparisn, which Christe bringeth, the meaning shall the more easily appeare vnto vs. VVhy is he saide to sinne more hainously, which speaketh blasphemy against the spirit, then against Christ? Is it, beecause the maiestie of the spirit is more excellent, that it should be more sharply reuenged? Certainly, there is some other cause: for, when as the fulnesse of the godhead was in Christe, whoso-euer was reproachfull againste Christe, ouerthrew and abolyshed the whole glory of God, as muche as in him lay. Now, how shall Christ be separated from his spirite; so that they which are contumelious against the spirit, leaue not him vntouched and

and vnhurte. Heere wee beginne to gather now the meaning, that blasphemy against the spirit exceedeth not other sinnes, because the spirit is aboue Christ: but because that whosoever doe kicke against the power of God reuealed, they are not to be excused vnder the pretence of ignorance.

Further, it is to be noted, that that, which is here spoken of blasphemy, is not simply referred to the essence of the spirit, but to the grace wherewith we are endued. For they which haue not the light of the spirit, though they speake euill of the glory of the spirit, they are not yet guiltie of this sinne. Now we perceiue that they blaspheme the spirit of God, which with a determinate malice oppose themselves against his grace and power: and further, that sacriledge is not committed, but that while the spirit dwelling in vs, we doe wittingly endeour our selues to extinguish the same. And this is the reason why the spirit is sayde to be blasphemed, rather then either the sonne, or the father himselfe: because that by blaspheming the grace and power of God, wee strike streight at the spirit, from whom proceedeth, and by whom the graces of God appeare in vs. If any that beleue not, blasphemie God, hee is as if a blinde man should strike against a wall: But no man blasphemeth the spirit, but he, which being first lightned by the same, doth after against his own knowledge, wittingly giue himselfe to wicked rebellion. Also that distinction is not in vaine, that al other blasphemies shal be forgiuē, except that one, which is against the holy Ghost. If any man simply blasphemeth GOD, there is hope of forgiveness for him: but it is sayd that God will neuer be mercifull to them, that speake blasphemy against the spirit: and whye should this be so? But, because they, which blaspheme against the spirit, doe against the knowledge of their own foule, they oppugne and slander the gifts and power of the spirit. That also appertineth to this purpose, which Marke saith: that Christ threatned the Pharisees so hardly, because they saide, that he had an vnclen spirit: because that in so saying, they purposely, wittingly and maliciously, turned light into darknesse. And this is after the manner of Gyantes (as the prouerb saith) to bidde battell against God. Yet here ariseth a question, whether menne wyll breake out into such madnesse, as that they will not doubt, but wittingly and willingly to strike at God: for this seemeth to be a straung monster, not to be beleued. I aunswere, this boldnesse proceedeth of a franke blindenesse, wherein malice and poysonfull fury getteth the victorie. And it is not without cause, that Paul saith, 1. Tim. 1. 13. Though he was a blasphemer, yet he receiued mercy, because he did it ignorantly thorow vnbeliefe: for by these wordes he distinguisheth his sinne from wilfull blasphemy. Also in this place is confuted thei error, whiche ymagine that euery wilfull sinne, whiche is committed, the conscience withstanding it, to be vnardonable. But Paule dooth expressely tie that sinne to the firste table of the lawe: and the Lorde dooth by the name of blasphemy poynt out one kinde of sinne, and hee also sheweth that it directly fighteth with the glory of God.

But of all these I gather, that they sinne and blaspheme againste the holye Ghoste, whiche turne the graces and gyftes of GOD reuealed vnto them by the spirit (by the whiche they shoulde sette forth his glorye) to the hynderaunce and slander of the same.

And

And with Sathan their captaine they are professed enemies to the glory of God. VWherefore it is no meruaile if Christe cutte away all hope of forgiueneſſe frō ſuch ſacriledge: for they are paſte hope, which turne the onely medicine of their ſauing health into deadly poyſon. This ſeemeth to ſome to be too hard: and therefore they flye to a childiſh cauill, ſaying, that it is ſayde to be vnparardonable: becauſe the forgiuenes of the ſame is rare & hard to be obtained. But Chriſt ſpeketh more expreſſly, ſo that his wordes cannot ſo childiſhly be ſhifted. They do alſo reaſon too fondly, that God ſhould be cruell, if he ſhould neuer forgiue the ſinne; and that his crueltie would make vs all amafed: but they doe not conſider howe haynous the offence is, nor onely to prophane the holy name of God of ſet purpoſe, but alſo to ſpitte in his face, while hee ſhineth vppon them with his gracious and fauourable countenance. The exception, whiche other take is as fond: namely, that the meaning ſhould bee, that no man ſhould obayne forgiuenes, without repentaunce. For, it is certeine, that blaſphemy againſt the holy Ghoſt is a ſigne of reprobation: whereof it followeth, that all they that fall into the ſame, are giuen ouer into a reprobate ſenſe. For, as we hold it to be vnpoſſible, that he that is truly regenerate by the ſpirit, ſhould throw himſelfe headlong into ſo horryble ſinne: ſo againe is it to be holden, that they which fall into the ſame, can neuer riſe againe: and that God in this ſorte reuengeth the contempte of his grace, in that he hardeneth the heartes of the reprobate, that they can neuer attaine to repentaunce.

32. *Neither in this life.* Marke dooth briefly ſet downe the meaning of theſe wordes, ſaying, that they which ſpeake againſt the holy Ghoſt ſhall be ſubiect to eternall damnation. VVe aſke of God forgiuenes of ſinnes dayly, and he reconcileth vs vnto himſelfe: at length, al ſinnes being aboliſhed, in death he ſheweth himſelfe merciful vnto vs, and the fruit of this mercy ſhall ſhew it ſelfe in the latter day. Therefore the ſenſe is, that there is no hope, that they which blaſpheme againſt the holy Ghoſt, ſhould obtaine forgiuenes in this life, or in the latter iudgement. The cauill, which the Papiſtes gather hereof, that ſinnes may be forgiuen men after theyr death, is eaſily confuted. Firſt, they are fooliſh in wreſting the worde of the world to come to a middle time, when as it is euident to all men that it ſignifieth the laſt day: but herein alſo is their wickednes laid open: becauſe that the cauill, which they pretende, is contrary to their owne doctrine. Their deſtination is knowen; that the ſinnes are freely forgiuen in reſpect of the offence: but they are required in the ſatiſfaction of the puniſhment. Now they graunt that there is no hope of ſaluation, except the ſinnes be forgiuen before the death. Therefore there remaineth to the dead onely forgiuenes of the puniſhment: but they dare not denie, but that this ſentence is here ſpoken of the ſinne. Now, let them go, and of this cold ſubſtance let them kindle their Purgatory fire, if flames can be gotten out of cold ice.

Matth. 12.

33. *Esther make the tree good, and his fruit good: or els make the tree euill, and his fruit euill: for the tree is knowne by his fruit.*

34. *O generation of Viſpers, how can yee ſpeake good*

Mark.

Luke.



good things; when yee are euill? For of the abundance of the heart, the mouth speaketh.

35. A good man, out of the good treasure of his heart, bringeth forth good things: and an euill man out of an euill treasure, bringeth forth euill things.

36. But I say vnto you, that of euery idle worde that men shal speake, they shal giue an account thereof at the day of iudgement.

37. For by thy wordes thou shalt be iustified, & by thy wordes thou shalt be condemned.

33. *Eyther make the tree good.* It may seeme to be absurd, that the choice is giuen to men to be either good or euill. But if we consider what kind of men Christ speaketh to, it shall be easily answered. We know what opinion or estimation there was of the Pharises: for the mindes of the common people were so daseled with the feigned shewe of their holynesse, that no man durst call their lewde dealinges into question. Christe meaning to take away this viserd, commaunderth them to be either good or euill: as if he should haue sayde there is nothing more contrarye to honestie then hypocrisie, and they doe challenge to themselves the tytle of righteounesse in vaine, which are not sincere and vpright. So he putteth nothing in their choise, neither doth he giue them the bridle at libertie: but onely admonisheth them that they shall profit nothing by their vaine disguisings, so long as they continue so duble; for that it is necessary for men to be either good or euill. That he saith, *Make the tree*, some do gather fondly thereof, that it is in euery mans owne hande, to frame his owne life and maners. For it is an vpbrayding kind of speech, wherewith Christ scattereth the hypocrisie of Scribes as smoake, calling them to a perfect and pure vprightnesse. After, he setteth downe the manner and the way, whereby they may shewe themselves to bee good or euill trees: to witte, if they bring forth good or euil fruit. So now there is no ambiguitie in the sense. The life of the Scribes was infamous amongst men, through their grosse sinnes, & they bewrayed the poyson of pride, ambition, and enuie, thorow their owne ouerthwart caulings: but because the simple people saw not this, Christ brought this great mischief out of the corners into the light. If any obiekt that it cannot bee in this corruption of our nature, that any man shoulde be found perfect in euery respect, and pure from all sinne: the aunswere is ready: Christ requyeth not an exact perfection, wherein is no want, but onely a simple affection without dissimulation, from the which the Pharises, to whome Christ spake were far wide. For as the scripture calleth them euill and wicked, which are wholly giuen to Sathan: so the sincere worshippers of God, though that through the infirmitie of their fleshe, they be compassed about with many sinnes, and do grone vnder the burden, are yet called good; and this is the free mercy of God, which vouchsafeth so honourable a title to them, which aspire to goodnes.

34. *O generation of Vipers.* In this place Christ applyeth the similitude of the tree and the fruit to his present speech, that he might thereby discouer the inward and secrete malice of the Scribes, and this is the cause why he standeth so much in this one kind of sinne. Therefore Christ in-  
ueighed.

weighed bitterly against them, because they bewraied by their false slanders, that which was not so euident in the rest of their life. It is, saith he, no merueile, if you vomit out euil words, seeing that your heart is full of malice, let not any think the reproofe to be too hard, for truly he could not haue dealt more mildly with them. Other sinnes deserue sharp reprehension, but where vnconstant men do deprauē that, which is right, or seeke to colour those thinges that are naught, this is a wickednesse, againste the which the Lorde of right shoulde thunder more vehementlye, then againste other sinnes. But the purpose of Christe was as occasion serued, to condemne their wicked sophistrie, which turned light into darkenesse. This place therefore teacheth howe precious trueth is to the Lorde, whereof hee is so sharpe a defender & reuenger. And I would wish that this were more diligēly considered of the, which haue a wit too ready and prompt to defend al causes, and set their tong on sale, to vtter al forged subtil shifts. But Christ especially inueigheth against them, whom either ambition or enuy, or other wicked desire enforceth to speak euil, and where there is nothing that their consciēce misliketh. Christ also was after his maner sharper against the Pharises: because they were so bewitched with a false perswasion of righteousnes, that a milde admonition should haue profited but litle. And certeinlye, except hypocrites be sharply pricked, they do disdainfully despise whatsoever is laid. *How can ye speake good things.* I haue said before that prouerbial sentences may not be alwaies drawn to a general rule; because they only shew what commeth to passe for the most part. And sometimes it commeth to passe, that he which is cruel with sweete alluring words shal deceiue the simple, and that the subtil shal circumuent vnder the cloake of simplicitie, and that he, which imagineth most wickedlye, shal in tongue pretend an angellike puritie; yet the cōmon vse prouedeth that to be true, which Christ here saith, *of the abundance of the heart, the mouth speaketh.* As also in an old prouerb the tongue is called the Character of the mind. And certeinly, though the heart of man hath secreet and hidden corners, and euery man dissembleth his fautes with wonderfull shifts: yet the Lorde wresteth out of al mē some cōfessiō, so that they bewray with their tong their desire and inward affections. Also it is to be noted to what ende Christe vseth these parables: for hee vpbraideth the Pharises, for that they vtter in wordes the malice, which they had cōceiued inwardly. Further, he knowing them to be sworne and obstinate enemies, he took occasion of this one caull to laye open al their life, and to discredit them with the people: for their credit and authoritie was too great, to deceaue and to hurt. Also though good speeches doe not alwaies proceede from the inward affection of the heart, but only grow (as men say) on the outside of the lips: yet this is alwaies true; euil words are witnessles of an euil heart.

36. *Of euery idle word they shal giue an account.* The argument is from the lesse to the greater. For, if euery idle word is to be called to an accounte, how shall God spare their open blasphemies and sacrilegious reproches, which they vtter against the glory of God? An idle word is here takē for vnprofitable, which bringeth neither edifying nor fruit. This seemeth too hard to many: but if we consider to what vse our tongues are made, we wil graunt that they are worthy to be condemned, which rashly addicte  
and

And apply them to such friuolous trifles. Neither is it any smal offence to abuse the time in wasting it about vaine matters, which Paul commaundeth vs, Col. 4. 5. carefully to redeeme. And sith there is no man so spare in speaking, that can so wisely moderate himselfe, but that he shall break out into some idle speeches, so that if God should deale with vs al according to the extremitie of the law, there remained nothing for vs but despaire. But because the hope of our saluation is grounded vpon this, that God will not enter into iudgment with vs, and that of his free mercy he wil forget our sinnes, which deserue innumerable deathes: we doubt not but that he blotting out the guiltines of all our life, will also pardon the offence of vaine speach. For the scripture speaking of the iudgement of God, doth not ouerthrow the forgiunes of sinnes: yet let no man flatter himself hereby: but let euery man diligently endeour to bridle his tongue. First, that we may speake of the holy misteries of God reuerently & soberly: then, that we may abstain from scurrilitie & vaine iestings, and especially from enuious euill speaking; and lastly we must giue our diligence that our speach may be seasoned with salt, Col. 4. 6.

37. *By thy wordes thou shalt be iustified.* He applyeth the common prouerb to the present cause. For, I doubt not but that this saying was common in the mouthes of the people, that euery man should either be condemned or absolved by his owne confession. And Christ applieth it to a sесе somewhat differing: namely, that the wicked speach, as it is a shew of hidden malice, so it sufficeth to condemne a man. And the obiection, which the Papistes gather, by wresting this to ouerthrow the righteousness of sayth, is a childish fancie. Man is iustified by his owne words, not that the speach is the cause of righteousness: for by faith we obtaine the fauour of God, that he should account vs for righteous: but the pure speach purgeth vs, fro being found wicked in our tongue. Is it not foolishly inferred of this, that men should deserue a part of righteousness before God? But this place rather strengthneth our doctrine. For though Christ entreateth not of the cause of our righteousness, yet the contrarietie betwene the two words declareth what this word, *to iustifie* signifieth: It seemeth absurd to the Papistes, that we say that man is iustified by faith: for they expound it to be made and to be righteous in deede: and we vnderstand it to be accounted righteous, and to be cleared before the iudgement of God, as it plainly appeareth by many testimonies of the scripture. And doth not Christ confirme the same, when hee opposeth to iustifie and to condemne one against another?

Matth. 12.

43. Now, when the vnclane spirit is gone out of a man, he walketh throughout dry places, seeking rest, & findeth none. 44. Then he saith, I will returne into mine house, from whence I came, and when he is come, hee findeth it empty, swept & garnished. 45. The he goeth, and taketh vnto him seauen other spirits worse then himselfe, and they enter in and dwell there, and the end of that man is worse then the beginning. Eue so shall it be with this wicked generation.

Mark.

Luk. 11.

24. When the vnclane spirit is gone out of a man, he walketh through dry places, seeking rest, and when he findeth none, he saith, I wil returne vnto mine house, whence I came out. 25. And when he commeth, he findeth it swept and garnished. 26. Then goeth he, and taketh to him seuen other spirits worse then himselfe, and they enter in and dwell there, so the last state of that man is worse then the first.

43. When

43. *VWhen the vnclane spiris.* Hee pronounceth against the Scribes and such hypocrites, which despise the grace of God, and conspire with the deuill, such a iudgement as their vnthankfulnesse deserueth. Yet that the fruit of the doctrine may more largely appeare, hee generally declareth what iudgement they procure to themselues, which by despising grace offered, do againe open a dore to the deuill. But, because there is greate waight almoste in euery seuerall clause, some thinges must bee noted in order, before we handle the summe of the parable. VWhen Christ speaketh of the going out of the deuill, he commendeth vnto vs: the force and effecte of the grace of God, so ofte as it commeth vnto vs: but especially when God draweth neere vnto vs in the person of his sonne: the end is, that we being deliuered from the tyrannie of the deuill, hee might take vs to himselfe, and that did Christ plainly declare in the former miracle. Therefore, sith it is his peculier office to driue away euill spirites, that they should not reigne any more in men, it is well said, that the deuill goeth out of those men, to whom Christ offereth himselfe a redeemer. And though the presence of Christ is not effectually to al, because the vnbeleeuers make it to be of none effect to them: yet he would haue vs to note to what end he visiteth vs, what his comming auayleth of it selfe, and lastly what the euill spirites doe feelee. For, he neuer woorketh in men, but that the deuilles being brought into the conflict, doe giue place vnto his power. Therefore it is to bee noted, that the deuill is cast out of vs so ofte as Christ shineth vpon vs, and sheweth by some testimonie his fauour towardes vs. Also, the miserable condition of all mankind is here described vnto vs: for it followeth that the deuill hath a dwelling place in men; because he is druen out from thence by the son of God. And he speaketh not of one or other particular man, but of all the offspring of Adam. This therefore is the *glory* of our nature, that the deuill hath his seate in vs; so that hee dwelleth as well in our body, as in our soule. VWhereby we also see a spectacle of the most excellent mercye of God, in that of filthy stables of the deuill, hee maketh vs temples for himselfe, and consecrateth vs for a dwelling place for his spirit. Thirdly, he painteth out vnto vs the practise of Sathan: to wit, that he neuer ceaseth from endaungering vs, but applyeth it dayly, and turneth himselfe euery way: and to be short, he bendeth all his endeouors to work our destruction: but especially where he is vanquished, and putte to flight by Christe, hee enrageth and desireth to hurt the more. For, beefore that Christ maketh vs partakers of his power, the enemy reigneth in vs, as it were in play and sport. But being driuen out, hee soroweth the losse of his pray, he gathereth new forces, and stirreth al the powers he hath, that he may ouerthrow vs againe. Therefore it is sayd metaphoricallye, that he walketh through drye places: for his banishment is grieuous to him; and his dwelling out of men is like to a filthy desert. In the same sense also he saith, that he seeketh rest so long as he is out of menne: because that then he fretteth and tormenteth himselfe, and he ceaseth not to try euery way, vntill he recouer that he hath lost. VWherefore let vs learne, as soone as Christ calleth vs, there is a hotte and a sharpe combat prepared for vs. For though he attempteth to destroy all menne, and that saying of Peter apperteineth to al, without exception, that he goeth aboute like a roaring lyon, seeking whom he may deuoure, 1. Pet. 5. 18. Yet we are plainly taught by these words of Christ, that he burneth with grea-



ter hatred, and is caryed with more enuious force, against the which are taken out of his snares. But this admonition ought not to make vs a frayde, but to stirre vs vp, to make vs diligent in keeping our watches, and that beeing armed with spirituall armors, wee may bee strong to resist him.

44. *Hee findeth it empirie.* Christ without doubt meaneth them, which being voyde of the spirit of God, are ready to receiue the deuill. For, the faythful, in whom the spirit of God doth dwel perfectlye, are so fenced on euery side, that there is no hole or ginne left open for Sathan. That he calleth it a house swept and garnished, is a similitude borrowed of the vse of men, which are delighted with cleannesse and neatnesse in their lodgings. For deformitie is onely bewtiful to Sathan, and nothing sa-uoreth well to him, but stinch and filthinesse. But the meaning is, that sa- than can neuer haue a more conuenient place in vs, then when we byd Christ farewell, and admit him in for a guest. Therefore his greatest deligh- tes are in that emptinesse, which foloweth after the neglecte of the grace of God.

45. *Hee taketh to him seuen other.* The number of seuen is taken here in- definitely, as it is oft in other places. Also Christ teacheth in these words, that if we fall from his grace, we are duple endangered to Sathan, so that he vseth a greater libertie ouer vs then before, and this is a iuste pun- ishment of our slouthfulnes. VVherefore let vs not thinke that the deu- ill is overcome in one battell, when he is once throwne out of vs: let vs rather remember, sith hee hath dwelt in vs of old, euer since wee were borne, he hath found and by experience known al those waies, by which he may enter into vs: if the common passage be not open to him, he wā- teth no subtiltie to creepe in secretly by priuy mines and secrete ginnes. Therefore we must labour diligently, that Christ ruling and reigning in vs, may shut vp all passages against his enemy. For although the assaults of Sathan are sharpe and dangerous, there is no cause why they should weaken the children of God: for the inuincible power of the holy Ghost keepeth them in safetie. And we know that this plague is onely pronou- ced against the despisers of the grace of God, which menne become pro- fane by choaking vp the light of faith, and by suppressing the studie of godlinesse.

Matth. 12.

46. VVhile hee yet spake to the multitude, behold his mo- ther and his brethren stood without, desiring to speake with him.

47. Then one sayd vnto him, beholde thy mother and thy brethren stand without desiring to speake with thee.

48. But he answered and said to him that told him, who is my mother? and who are my brethren?

49. And

Marke. 3.

31. Then came his bre- thren and mother, and stood without, and sente vnto him, & called him.

32. And the people sate about him, and they said vnto him, behold, thy mo- ther and thy brethren seeke thee without.

33. But he answered the, saying, who is my mother and my brethren?

34. And he looked round about on them, whiche sate

Luke. 11.

27. And it came to passe, as hee sayde these things, a certaine woman of the company lifted vp her voyce, and saide vnto him, blessed is the wombe, that bare thee, and the pappes, which thou hast sucked.

28. But he said, yea, rather bles- sed are they, whiche heare the word of God, and keepe it.

Luke. 8.

19. Then came to him his mo- ther and his brethren, & could

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and

49. And he stretched forth his hand towards his disciples, and saide, behold my mother & my brethren.

50. For, whosoever shall doe my fathers will which is in heauen, the same is my brother, sister and mother.

sate in compasse aboute him, and said, behold my mother & my brethren.

51. For whosoever doth the wil of God, he is my brother, and my sister & mother.

not come neere to him for the praise.

50. And it was tolde him by certeine, which said, thy mother and thy brethren stande without, and would see thee.

51. But hee answered and sayde vnto them, my mother and my brethren are these, which heare the word of God, and doe it.

**L. V. 27. Blessed is the wombe.** The meaning of the woman was in this order to set forth the excellencie of Christ: for she had no respect to Mary, whom peradventure she neuer saw: but this doth not a litle set forth the glory of Christ, for that he ennobled and made blessed the womb wherein he was borne. And this blessing of God is no absurd nor strang matter, but is spoken after the manner of the scripture: for we know that the child, which is especially adorned with notable graces, is preferred aboue al other as a singuler gift of God. And it cannot be denied, but that God chusing and appoynting Marye to be the mother of his sonne, gaue her great honor thereby. Yet Christes answer yeeldeth not so to the womans words, but is rather a sharp reproofe. Nay, saith he, blessed are they which heare the word of God. VVe see that Christ made almost no account of that, which the womā only extold. And certainly that which she thought had bene Maries greatest glory, was far inferiour to her other giftes of grace: for it was much more dignitie to be regenerate by the spirit of Christ, then to conceiue the flesh of his Christe in her wombe: to haue Christ spiritually liuing in her, then to giue him suck with her breastes. To be short, the holy virgins greatest felicitie & glory was in this, to be a member of her sonne, & that he accounted her amongst the new creatures of the heauenly father. Yet I think that the womans speach was reproued for an other cause, and to an other end: namely, because men commonly neglect the gifts of God, which in a masse they wonder at, and founde with ful mouthes. For this womā in praising Christ, omitted that, which was the chief, that in him there was saluation offered to al menne. That therefore was but a cold commendation, wherein there was no mentio of his grace & power, which extendeth vnto al men. VVherefore Christ doth rightly chaleng vnto himself an other kind of praise, that his mother onely shuld not be accounted blessed, & that in respect of the flesh: but because he bestoweth vpon vs al perfect & eternal blessednes. Therefore the dignitie of Christ is then esteemed of as it ought to be, when we consider to what end Christ was giuen vs of the father, and that we see what benefits he hath brought vnto vs, that we in him may be made blessed, which are in our selues miserable. But why speaketh he nothing of himself, and maketh mention onely of the word of God? because that by this meanes he openeth vnto vs al his treasures, & he doth not any thing with vs, nor we againe with him without his word. Sith therefore he communicateth himself vnto vs by the word, rightly & properly he calleth vs to heare & keepe the same, that he by faith may become ours. Nowe, we see what Christea

Christes answere differeth from the commendation of the woman: for he offereth that blessednes liberally to al, which she had after a sort tyed to one houle, also he teacheth that he must not be accouſed of in a cōmon sort or order, because that he hath al the treasures of heavenly life, blessednes and glory hidden in him, which he dispenseth by his worde, that they which imbrace the worde, may by faith bee made partakers of the same. For the true adoption of God, which we learne out of his word is the key of the kingdom of heauen. And this ioyning them together is to be noted, that first we must heare, and then obserue and keepe: for faith commeth by hearing, Ro. 10. 17. and here ariseth the fountaine & beginning of the spiritual life. But because that simple hearing is as a vaine looking into a glasse, as Iames declareth, 1. 23. The keeping of the word is also added, which is as much as an effectual receiuing, where it taketh lively rootes in the hearts, that it may bring forth the fruit. So the vaine hearer, who hath only his eares beaten with the outward doctrine getteth nothing. And wholoever boaste that they are satisfied with a secrete inspiration, and vnder this pretence neglect the outward preaching, are excluded out of the heavenly life. Therefore those things, which the sonne of God hath ioyned, let not men of a sacrilegious rashnes put a sunder. The blockish folly of the Papists is to be wondered at, that they would sing these wordes in the honor of Mary, which do so plainly confute their superstition: but in their thanks giuing, they cul out the womans words, omitting the words of Christ which reproceth. But so it was meete that they should be by all meanes bewitched, which endeavour the selues to prophane the holy word of God after their own pleasure.

L V. 19. *Then came to him,* There seemeth to be some difference between Luke & the other two Euangelists: for they in setting down their history say, that the mother & kinsfolks of Christ came, when he had spoken of the vnclane spirit: and Luke referreth it to an other time, and onely setteth down the exclamation of the woman, which we expounded euē now. But, because it is wel known that the Euāgelists were not very curious in obseruing the course of times, nor in prosecuting all peticular deedes & sayings, the answer is not so hard. For Luke setteth not down what time Christes mother came: but that which the other two set before the parable of sowing, he setteth after. And that he saith, a certaine woman of the cōpany cried, is somewhat like to this history: for it may be that of an vnadvised zeale she extold that to the highest degree, which she thought Christ made too smal account of: they doe al agree in this, that Christs brethre & mother came whil he was speaking in the midst of the company: & without doubt it was either because they wer careful of him, or because they desired to learn: for they laboured not to cōe to him in vaine: neither is it likly that they were vnbeleeuers, which accompanied the holy mother. There is no colour that Ambrose & Christoſtō do imagine that Mary did it of ambition. For what need this imagination, when as the spirit doth euery where testifie to her commendation of her great godlines & modestie? It may be, that the greatnes of their carnal affectiō made the more busie then needed: I deny not this: but I iudge that they came of a godly desire to ioyne theselues to his cōpany. That Mat. reporteth that the message of their cōming was brought to him by one certain man, and that Mat. & Lu. do attribute it to mo, hath no absurditie in it. But (as it commonly cometh to passe) the commaundement, which the

mother gaue of calling him forth, was receiued, and so passed amongst many, vntill at length it was brought vnto himself.

**M A T. 48.** *VVho is my mother?* It is not to be doubted, but that Mariies importunitie is reprobued in these wordes: and certainly she dealt verie preposterously to attempt to hinder the course of his doctrine. But yet this setting light by the kindred of flesh and blood, dooth deliuer a verie profitable doctrine, while he receiueth all his disciples and faithful ones into the same degree of honour, as if they had beene chiefe amonge his kinsfolkes. But this sentence dependeth of the office of Christ, for he declareth hereby that hee is not giuen to a certeine smal number, but to al the godly, which by faith should grow into one body with him. Then, that there is not a more excellent bond of kindred, then the spirituall: because he ought not to be accounted of after the fleshe, but of the power of his spirit, wherewith he was enriched by the father to renew menne; that they which by nature were a filthy and cursed seede of Adam, shuld by grace begin to be holy and heauēlye children of God. Therfore Paul, 2. Cor. 5. 16. saith that Christe cannot be knowne truly after the fleshe: because the new repairing of the world is rather to be considered, which exceedeth farre aboue mans power, while he reformeth vs by his spirite to the image of God. VVherefore this is in summe the purpose, that we should learne to looke vpon Christ with the eies of faith: also we must know, that euery one that is regenerated by the spirite, giueth himselfe wholly to God in true righteoulnes to be thoroughly ioyned to Christe, and so to be made one with him. Further, he meaneth that they doe the will of the father, not which exactlye fulfill all the righteousnes of the law (for so this name of brother, which Christ giueth to his disciples shuld agree to no man) but he especially commendeth faith, which is the fountaine and beginning of holy obedience: it also couereth the wants and offences of the flesh, that they be not imputed. For the saying of Christ is wel known, this is the will of my father, that euery man, which seeth the sonne, and beleueueth in him, should not perishe, but haue euerlasting life, Ioh. 6. 40. And though Christ seemeth here to haue no respect of blood, yet we know that he did in deede sanctifie mankind with worship, and perfourmed the lawfull dueties towardes parentes: but hee teacheth vs that in respect of the spirituall kinred, the kinred of the flesh is of none or of smal estimation. Let therfore this comparisō so far preuaile with vs, that we may pay that which is due to nature, but let vs not be too much tied to flesh and blood. But sith Christe vouchsafeth that incomparable honour to the disciples of his Gospell, that hee accounteth them for brethren: our vnthankfulnes is to be detested, if we reiect not all the desires of the flesh, and bend all our endeouours hether.

Matth. 12.

38. Then answered certaine of the Scribes and of the Pharises, saying, maister, we would see a signe of thee.

39. But he answered & saide vnto them, an euil & adulterous generation seek a signe, but no signe shalbe giuen vnto it. save the signe of the Prophet Ionas.

40. For as Ionas was three daies and

Mark.

Luke. 11.

16. And others tempted him, seeking of him a signe from heauen.

A litle after.

29. And when the people were gathered thicke together, he began to saye, this is a wicked generation: they seek a signe, and there shal no signe be giuen them, but the signe of Ionas the Prophet.

30. For



and three nightes in the whales belly: so shall the sonne of man be three daies and three nightes in the heart of the earth.

41. The men of Ninuie shal rise in iudgment with this generation, and condemne it: for they repented at the preaching of Ionas: and behold a greater then Ionas is here,

42. The Queene of the South shal rise in iudgment with this generation, and shall condemne it: for shee came from the vtmoste parts of the earth, to heare the wisdom of Solomon: and behold, a greater then Solomon is here.

30. For as Ionas was a signe to the Niniuites, so shall the sonne of man be to this generation.

31. The Queene of the South shal rise in iudgemente with the men of this generation, and shall condemne them: for she came from the vtmost partes of the earth, to heare the wisdom of Solomon, and behold, a greater then Solomon is here.

32. The men of Ninuie shal rise in iudgment with this generation, and shall condemne it: for they repented at the preaching of Ionas, and behold a greater then Ionas is here.

38. Certaine of the Scribes. Matthew reporteth somewhat the like againe in the sixteene chapter, and Marke in the eight chapter. VVhereby it appeareth that Christ was often questioned with of this matter: so that their wickednes had no end, which once were determined to resist the trueth. It is euident that they demaunde a signe, that their vnbelief might haue some faire show: namely, that the calling of Christ was not lawfully confirmed. Neither were they so easie & apt to be taught, as that they would giue place to three or foure miracles, much lesse would one suffice them. But as I touched it euen now, they excused themselves by this colour, that they beleeued not the Gospel, because Christ shewed no seale of the same from heauen. Hee had now wrought miracles enough in number, and euident before their eies: but as if they were of no force for the confirmation of the doctrine, they would haue some signe from heauen, wherein God after a sort should visibly appeare. They for manner sake doe salute him by the name of master: because that then they so called all the Scribes and Interpreters of the law: but they do not acknowledge him to be a Prophet of God, vntil he do bring some testimonie from heauen. The meaning therefore is, sith thou professest thy self to be a teacher & a master, if thou wilt haue vs to be thy disciples, bring it to passe, that God from heauen may testifie, that he is the author of thy mastership, and confirm thy calling by a miracle.

39. Euill generation. He doth not onely accuse the malice of that age, but hee accuseth the Iewes for a wicked nation: or the Scribes and such like: signifying that this disease of obstinate stubbornnes came vnto them as it were by enheritaunce. For the word here vsed is sometime taken for one age, sometime for a countrey or nation. And he calleth them aduiterous, for corrupt people, begotten in adultery, or bastardes, because they were degenerate from theyr holye fathers: as the Prophetes doe also reprove the vnbeleeuers of theyr age, not to be the offspringe of Abraham, but a prophane seede of Chanaan.

Now it is demanded whether Christ did so sharply reprove the, because they desired to haue a signe giuen them. For in the booke of Iud. 6. 17. God sheweth that he was not so much displeased with these things. Gedeon demandeth a signe: God is not angry, but graunteth his request,

and though he proceedeth importunately, yet God yeeldeth to his infirmitie, God offered willingly a signe to Ezechiah, who demanded it not, Isa. 38. 22. And Ahas was sharply reprovèd, because he refused to demand a signe, as he was commaunded by the Prophet, Isa. 7. 11. Therefore Christ doth not simply reprove the Scribes, because they demand a signe: but for that they being vnthankfull to God, hauing maliciously refused so many of his graces and powers, take this as a shift, least they should obey his word. For I doe not onely say that it was their slouth, but their malice, which kept their eyes shut at so many miracles. Therefore they were troubled in vaine: for their deuise was to no other purpose, but that they might freely reiect Christe. Paule condemneth the same fault in their posteritie, 1. Cor. 1. 22. VVhen he saith, that the Iewes seeke for signes.

*No signes shalbe giuen vnto it.* They were after conuicte by sundry miracles: and Christ ceased not to shewe his power amongst them, that hee might thereby take al excuse from them. But he onely meaneth that one signe, which should be vnto them in steade of all: because they were vnworthy to haue their wicked desire satisfied. Let them be content, saith he, with this signe, that as Ionas brought out of the bottome of the sea preached to the Niniuites, so they shoulde heare the voice of a Prophete raysted to life againe. I knowe that manye haue interpreted this place more subtilly: but sith the similitude betweene Christe and Ionas holde not in all the perticular poyntes of the same, it is to bee seene how farre Christ compareth himself to Ionah. But I omitting the speculations of other men, do think this one thing meete to be noted, which I touched euen now, that he should become a prophet vnto them after his resurrection: as if he should haue said, you contemne the sonne of God, which descended to you from heauen: Therefore it remaineth that I being dead should rise from the graue, and being restored to life againe, I wil speake vnto you, as Ionas came out of the bottom of the sea. Therefore the Lord so cut away al occasions from their wicked desires, that he saith, that after his resurrection he would become a Prophet to them, seeinge they would not receiue him cloathed in mortal flesh. In Luke he saith, that he would be a signe vnto them, as Ionas was vnto the Niniuites. The word *signe* is vnproperly vsed, not that it shoulde foreshewe any thing, but that it is removed far from the common order of nature: as the sending of Ionah was wonderful, when he was brought out of the belly of the fish, as out of a graue, that he might call the Niniuites to repentance. In this phrase of *three nightes* is a figuratiue speach, as it is well knowne. For because the night is adioyned to the day, or because the daye consisteth of two partes: light, and darkenes: of which two Christ noteth one day, and putteth one whole day for a halfe.

41. *The men of Niniue shal rise in iudgement.* Because he had spoken of the Niniuites, Christ tooke hereof occasion to shewe that the Scribes and others, which refuse his doctrine to be much worse then they were. The prophane men, saith he, which neuer heard word of the true God, repented at the voice of this new & straung guest: this kingdom, which is the library of the heauenly doctrine, wil not heare the sonne of God and the promised redeemer. For in this similitude there is this Antithesis. It is known what the Niniuits were: namely, that they were not accustomed to haue Prophets, but were without true doctrin. Ionas came not amōgst them.

them with any glorious title, but a straunger might easily haue bene re-  
iected. The Iewes boasted that the worde of God had a seate and dwell-  
ling place amongst them, if they had looked vpon Christ with clear eies,  
they should not onely haue knowne that he was a teacher sente from  
heauen, but also the Messias and aucthour of saluation promised them.  
But if the miserable wickednes of that people was therefore condemned,  
because they despised Christ speaking vpon earth: we extell the vnbelie-  
uers of al times, if we obey not the holy and heauenly voice of the sonne  
of God, now sitting in heauen. Furthermore, I wil not now entreat whi-  
ther the Niniuits were truely and perfectly conuerted to God: because it  
suffiseth that they were so moued at the doctrin of Ionah, that they gaue  
their mind to repentance.

*¶ 42. The Queene of the south.* Because that Athiopia lieth southward in  
respect of Iudea, I doe easily assent to Iosephus & others, which saye that  
thus was queene of Aethiopia: and that she is called in the scriptures the  
queene of Saba, it may not be vnderstood of the country of Sateca, which  
lieth more eastward, but of a citie in the yle of Meroes situated vpō Ni-  
lus, which was the chiefe citie of the kingdome. Here also is it good to  
weigh the comparisons: a woman, which was neuer brought vp in Gods  
schoole, for a desire she had to learne, came out of a far cuntry, to Solo-  
mon an earthly king. The Iewes students of the law of God, doe refuse  
their chiefe and only teacher, and prince of al the prophetes. Also the  
phrase of iudging is not here so much referred to the persons, as to the  
example of the thing it selfe.

Matth. 13.

1. The same day went Iesus  
out of the house, and sate by  
the sea side.  
2. And great multitudes  
resorted vnto him, so that hee  
went into a ship, & sat down,  
and the whole multitude stood  
on the shore.  
3. Then he spak many things  
vnto them in parables, saying,  
Behold, a sower went forth, to  
sowe.  
4. And as hee sowed, some  
fell by the way side, and the  
fowles came and deuoured the  
vp.  
5. And some fell vpon ston-  
ny ground, where they had not  
much earth, and anon they  
sprong vp, because they had no  
depth of earth.  
6. And when the sun rose  
vp, they were parched, and for  
lacke of rooting, withered a-  
way.  
7. And some fell among  
thorns, and the thornes sprong  
vp

Marke. 4.

1. And he began againe  
to teach by the sea side, &  
there gathered vnto him a  
great multitude, so that he  
entred into a ship, and sate  
in the sea, and al the people  
was by the sea side on the  
land.  
2. And hee taught them  
many things in parables, &  
saide vnto them in his do-  
ctrine,  
3. Hearken, Behold, there  
went out a sower to sowe.  
4. And it came to passe  
as he sowed, that some fell  
by the way side, and the  
fowles of the heauen came,  
and deuoured it.  
5. And some fell on ston-  
ny ground, where it had not  
much earth, and by and by  
sprang vp, because it hadde  
not depth of earth.  
6. But as soone as the  
sun was vp, it caught heat,  
and because it had not root,

Luk. 8.

1. And it came to passe after-  
ward, that hee himselfe went  
through euery citie & towne,  
preaching and publishing the  
kingdome of God, & the twelve  
were with him.  
2. And certain women, which  
were healed of euil spirits, &  
infirmities, as Marye which  
was called Magdalen, out of  
whom went seven deuils.  
3. And Iohanna, the wife of  
Chusa, Herodes steward, and  
Susanna, and manye other  
which ministred vnto him of  
theyr substance.  
4. Now, when much people  
were gathered together, and  
were come to him, out of all  
cities, hee spake by a parable.  
5. A sower went out to sowe  
his seede: and as hee sowed,  
some fell by the way side, &  
it was troden vnder feete, and  
the fowles of the heauen de-  
uoured it vp.

up, and choaked them.

8. Some againe fell in good ground, & brought forth fruit, one corne an hundred fold, soe sixtiefold, and an other thirty fold.

9. Hee that hath eares to heare, let him heare.

10. Then the disciples came and said vnto him, why speakest thou to them in parables?

11. And he answered, & said vnto them, because it is giuen vnto you to know the secretes of the kingdom of heauen, but to them it is not giuen.

12. For whosoever hath, to him shalbe giuen, and he shal haue aboundance: but whosoever hath not, from him shall be taken away, euē that he hath.

13. Therefore speake I to the in parables, because they seeing, doe not see: and hearing, they heare not, neither understand.

14. So in them is fulfilled the prophesie of Isaias, whiche prophesie saith, by hearing, ye shall heare, and shal not understand, and seeing, yee shall see, and shal not perceiue.

15. For this peoples heartes waxed fat, & their eares are dul of hearing, and with their eyes they haue winked, leaſte they shuld see with their eyes, and heare with their eares, & should understand with their heartes, and shoulde returne, that I might heale them.

16. But blessed are your eyes, for they see: and your eares, for they heare.

17. For verely, I say vnto you, that many prophets & righteous men haue desired to see those things, which ye see, and haue not seene them, and to here those things, whiche yee heare, and haue not heard the.

it withered away.

7. And some fell among the thornes, and the thornes grew up, and choaked it: so that it gaue no fruit.

8. Some againe fell in good ground, and did yeeld fruit, that sprang up, and grewe, and it brought forth, some thirtie fold, some sixtie fold, & some an hundred fold.

9. Then he said vnto them, he that hath eares to heare, let him heare.

10. And when he was alone, they that were aboute him with the twelue, asked him of the parable.

11. And he said vnto them, to you it is giuen to know the misterie of the kingdom of God: but vnto them that are without, al things be done in parables.

12. That they seeing, may see, and not discern, and they hearing, maye heare, and not understand, leaſt at any time they should turn, & their sins should be forgiven them.

Somwhat after.

24. And he said vnto them, take heede what yee heare. With what measur ye meat, it shal be measured vnto you: and vnto you that here shal more be giuen.

25. For vnto him that hath, shal it be giuen, and from him that hath not, shalbe taken away, euē that he hath.

6. And some fell on the stones, & when it was sprōg up, it withered away, because it lacked moystnes.

7. And some fell among thornes, and the thornes sprōg up with it, and choked it.

8. And some fell on good ground, and sprang up, and bare fruit, an hundred fold. And as he said these things, he cried, he that hath eares to heare, let him heare.

9. Then his disciples asked him, demanding what parable that was.

10. And he said, vnto you it is giuen to know the secretes of the kingdom of God, but to other in parables, that whē they see, they should not see, and when they heare, they should not understand.

Somwhat after.

18. Take heede therefore how ye heare: for whosoever hath, to him shalbe giuen, & whosoever hath not, from him shalbe taken euē that, which it seemeth that he hath.

Luke. 10.

23. And he returned to his disciples, and said secretly, blessed are the eyes, whiche see that yee see.

24. For I tel you that many prophets and kings haue desired to see those things, which yee see: and haue not seene them: and to heare those things, which ye hear, and haue not heard them.



These things which I haue here wrytten downe out of Luke, do per-  
adventure belong to some other time: but no reason seemeth to compell  
me to separate those things which he hath ioyned together in one texe.  
First he sayth that the 12. Apostles preached the kingdome of God with  
Christ. VVhereof we gather, that though the ordinarie office of teaching  
was not as yet laide vpon them, yet they were continuall helpers to make  
the people attentiu hearers of their master. So though their estate was  
farre inferiour, yet they are accounted as helpers of Christ. Also he addeth  
that Christ had certaine women in his company, which were healed and  
deliuered from euill spirites and other infirmities, as Marie Magdalene  
was, who had bene tormented of seuen deuils. The hauing of this com-  
pany might seeme to be small for his honour: for what was more vnde-  
cent for the Sonne of God, then to leade women about with him, noted  
with infamie? But by this we do the better perceiue that the sinnes wher-  
with we were loden before we beleueed, are so farre from hindering the  
glory of Christ, that they doe rather amplifie and set forth the same. And  
it is not sayd that he found the Church which he chose, without spotte or  
wrinkle, but that he washed & cleansed it with his blood, that he might  
make it pure and beautiful. VVherfore the miserable and shameful estate  
of these women, after they were deliuered from the same, made greatly  
for the glory of Christe, for they were ensignes and tokens of his power  
and of his grace. Luke also commendeth their thankfulnesse, in that they  
despising the shame of the world, followed their deliuerer. It is not to be  
doubted but that they were poyned at with the finger euery where, and  
the company and presence of Christe was vnto them as a Theatre to set  
them forth to the shew: but they refuse not to set their shamefastnesse o-  
penly a broache, rather then that the grace of Christe being suppressed,  
should be hid: but that the beholding of Christe might be the more nota-  
ble, they doe willingly suffer themselues thus to be humbled. Also, singu-  
lar and wonderfull was the shewe of the great goodnesse of Christe to-  
wardes Marie, in that she being a woman possessed by seuen deuils, and as  
a moste vile bondslaue of sathan, he did not onely vouchsafe her the ho-  
nour of a disciple, but tooke her also to his company. Luke addeth the  
surname of Magdalene, that he may make a difference betweene her and  
Marthaes sister and other Maries, of whome there is mention in other  
places.

**L V K E. 3.** *Iohanna the wife of Chusa.* It is not known whether Luke  
would that that which he spake of Marie, should be vnderstode of these  
women also. In my opinion it seemeth probable, that she was first placed  
in order, in whome Christ had shewed his great power. And that Chusas  
wife, and Susanna, honest matrons of good name and fame, were added  
after, onely because they were healed of some common diseases. And  
their godly endeour deserueth so much the more praise, because that they  
being riche and noble matrones, ministred vnto Christe of their owne  
substance. And not content with this labour, they leauing all the affaires  
of their owne houses, had rather to folowe him with enuie and many  
discommodities, through straunge and vncertaine lodging places, then to  
enioy delicate quietnesse in their owne houses. And it may be that Chu-  
sa, Herodes stewart, was too like his maister, and much contrary to his  
wifes minde: but the godly woman through the seruencie of her zeale and

stancie ouercame this lette.

M A T H. 2. *Great multitudes resorted vnto him.* It is not in vaine that the Euangelists doe speake of the great concourse of the people, because that Christ at the beholding of them, tooke occasion to compare his doctrine to seede. The multitude was come together out of many places, they stood doubtfull what to doe, they hadde all like greedy desire to heare, but they had not like affection to profite. This was the occasion of the Parable, to teache that the seede of the doctrine is not frutefull euery where, though it bee sowed farre and wide. For it alwayes findeth not a fruitfull and well appoynted earth. Christe therefore professeth himselfe in that, to be like to a Husbandmanne, which goeth forth to sowe: but that many of his hearers are like to harde and drie earth: others like thornie ground, so that both labour and seede are lost. But I will leaue of further entreatinge of the meaninge of this Parable, vntill we come to the expolition which the Lorde himselfe maketh a little after. Onely for this present the readers are to be admonished of this, if they be founde like to vnprofitable and barren earth, which out of farre places come as menne starued to Christ: it is no maruell if the Gospell do not at this day bring forth frute in many, whereof some are slacke and slowe, others heare negligently, and others are scarce drawne to heare.

9. *He that hath eares.* Christe doeth by these wordes declare, partly that all are not endued with true vnderstandinge to conceiue that which hee speaketh: and partly he stirreth vppe his disciples, that they shoulde more diligently consider that the doctrine is neither easie nor meete for euery man. And he so distinguisheth betweene hearers, as if some coulde heare, and others were deafe. Nowe, if it be demaunded whereof it commeth, that the former haue eares to heare: the scripture testifieth in Psal. 40. 6. that no man can make and frame himselfe eares of his owne industrie, but that they are prepared of the Lord.

10. *Then the disciples came, and sayde vnto him.* It appeareth by Mathewes woordes, that the Disciples had not onely respecte of themselves, but had also a care and regarde of others. VVhen they perceiued not the meaning of the Parable, they knewe that it was much harder to the people: therefore they complaine that Christe had spoken such wordes, as the hearers reaped no profite by. Also, though similitudes doe commonly make that matter plaine which is in hand, yet they which containe a continuall Metaphore, are very obscure and harde. Therefore Christ propounding this similitude, couered that vnder an Allegorie, which he could haue spoken more plainly and fully without a figure. But now, where he expoundeth it, the figuratiue speache is more plaine and more pithy, then that whiche is simply spoken without a figure: that is, it is not onely more effectuell to moue the mindes, but also plainer. It is good therefore to consider, howe and in what order euery thing is spoken.

11. *It is giuen to you, to knowe the mysteries.* By this answere of Christ, we doe gather that God proposeth the doctrine of saluation to men for diuers ends. For Christ declareth that he spake so darkely of purpose, that his wordes might seeme harde vnto many, and shoulde onely beat their eares with a confused and doubtfull sounde. If any man shall obiecte to the contrary, that saying of Isai, 45. 19. I haue not spoken in secrete, neyther

ther in a darke corner: I sayde not in vaine to the seede of Iacob: seke you me: or those commendations which Dauid doeth giue of the lawe, Psalme 119. 19. that it is a lanterne to the feete, and giueth wisdom to the simple: the aunswere is ready and easie, the woorde by the owne nature is alwayes light, but the light of it is dimmed with the darkenesse of men. For though the lawe was couered as with a vaille, yet the trueth of God was euident to be seene in the same, if the eyes of many had not bene blinde. Paule witnesseeth truely of the Gospell, 2. Cor. 4. 4. that it is not hid but from the reprobate, & them that are ordained to destruction, whose mindes Sathan hath blinded. Also this is to be knowen, that the force of lightning whereof Dauid maketh mention, & the familiar kinde of teaching which Isai speaketh of, is properly referred to the chose people. Yet this alwaies remaineth certaine and sure that the woorde of God is not obscure, but as the worlde with her owne blindnesse darkeneth it: but yet the Lord reuereth his mysteries, so that the reprobate cannot come to the vnderstanding of them. And he depriueth them of the light of his doctrine two wayes, for sometime he speaketh that in Parables, which might haue bene spoken more plainly: sometime he opening his minde plainly without darke speeches and figures, he dulleth their senses, and amaseth them, so that they cannot see in the midde day. To this purpose pertaine those horrible threats in Isai, 28. 11. where he threatneth that he would be a straunger to the people, and that hee would speake wyth a straunge and vnknown language: that the visions of the Prophetes, should be to the learned as a booke shutte and sealed, wherein they could not read, Isa. 29. 11. and where the booke should be opened, they should be all as idyotes, and stay as menne amased that cannot reade. Nowe sith Christ so dispensed his doctrine of purpose, that it should profit onely a few, in whose mindes it should be thoroughly setteled: and that it should holde other some in suspence and in doubt: it foloweth that the doctrine of saluation was not deliuered by God to menne for one ende and purpose, but it is so ordered by his wonderfull counsell, that it should be to the reprobate a sauour of deathe to deathe, as to the eleste a liuely sauour to life. And least any manne should be so bolde as to murmur against it, Paule answereeth in these wordes, what fouer the effecte of the Gospell be, yet the sauour of it, though it be deadly, doeth alwayes smell sweetely before God. But that the meaning of this present place may be the better vnderstode, it behoueth vs to list more narrowly the purpose of Christ, for what cause & to what end he spake this. First, the comparison vndoubtedly tendeth to this ende, that Christ might amplifie & set forth the grace and fauour which he shewed to his disciples: because that was specially giuen to them, which was not generally allowed to all. If any man should demaunde from whence the Apostles had this dignitie and priuledge: certainly the cause shall not be founde in them, and Christe by saying that it was giuen them, excludeth all merite and desert. Christe affirmeth them to be appoynted and chosen menne, whome God hath especially vouchsafed this honour, that he would reueale his secretes vnto them, and that others should be voide and without this grace. There is no other cause of this difference to be found, but that God calleth vnto him, them that he hath freely chosen.

2. *For who soeuer hath*, Christ persecuteth that which I spake euen nowe: for he admonisheth his disciples, howe liberally God dealeth with them, that they might make so much the more accounte of this grace, and acknowledge themselues the more bounde, for that they hadde receiued a greater benefite then other. He rehearseth these same wordes in an other place, but in an other sense, for there hee speaketh of the lawfull vse of giftes: but now he simply teacheth, that there is more bestowed vpon the Apostles, then vpon the common sorte of men, becaule that the heauenly father would in this sort abundantly heape vp his bountifull kindnesse towards them: for becaule that he neuer forsaketh the woorkes of his owne hands, as it is sayde in the Psalme, 138.8. whom he once beginneth to make, he beautifieth daily more and more, vntill at length he bringeth them into great perfection. For this cause doeth there flowe so manitolde graces from him to vs: hereof come so ioyfull proceedings, because the beholding the God of their deliuerance, prouoketh a continuall course of bountifulnesse. And as his riches are innumerable, so he is neuer weary of enriching his children. Therefore as oft as he lifteth vs vp higher, we ought to remember that what benefits soeuer we receiue daily, they come out of that fountaine, that he would performe that worke of our saluation begon in vs. But on the contrary part, Christe affirmeth that the reprobate doe alwaies become worse, vntill they beinge altogether come to naught, doe faint in their owne weakenesse. This seemeth to be a harde speech, that there should be taken from the wicked, that which they haue not: but Luke mitigateth the hardnesse, and taketh away the ambiguitye, by altering the wordes somewhat: saying, that those things shall be taken away, which they seemed to haue. And certainly, it falleth commonly out that the reprobate doe excell in many excellent gifts, and in shew are like to the children of God. But there is no soundnesse in them, because the minde is voide of godlinesse, and there appeareth onely a vaine shewe. VWherefore Mathew doeth rightly say that they haue nothing, because it is accounted as nothing before God, and in their conscience it is vaine & vnfrutefull. Luke doeth aptly declare that the giftes wherewith they were endued, were prophaned by them, so that they onely made a shew in the eyes of men, else they had nothing but a pompe and vaine glorious brag. Heereby we also learne to seeke to profite every day of our life, because that God hath of this condition giuen vs the taste of his heauenly doctrine, that we might daily be more abundantly fed with the same, vntill we come to a perfecte fulnesse. Marke setteth downe this sentence somewhat more confusely: Take heede, sayeth the Lorde, what is sayde vnto you. Then if they haue profited well, he putteth them in hope of greater grace, to you (sayeth he) that heare, shall more be giuen. Then followeth a clause which agreeth with Mathewes woordes, but in the midst is there a sentence which I expounded before in the seuenth chapter of Mathew, because it is not likely to be placed here in his owne order. For the Euangelists (as it is sayd other where) were not curious in setting downe Christes sermons, but heaped oft diuers of his sentences together. But Luke setteth downe the same sentence in diuers places with other wordes whiche Christe spake, and also noteth the diuers causes why Christe so spake the same: namely, to make them attentiu to his doctrine, least the woorde of life should passe forth in vaine, which oughte to be receiued, and to take



roetes in our mindes, as if he shoulde haue sayde: Take heede least that be taken from you, which was giuen you, if it fructifie nor.

13. *Therefore speake I to them in Parables.* He sayeth that he spake obscurely to the multitude, because they could not be partakers of the true light. Yet when he sayeth, that there is a vaile drawne ouer the blind, that they might remaine in their blindnesse, he ascribeth the faulte of this to them: but thereby he the more commendeth the grace giuen to the Apostles, which was not in such sorte giuen commonly to all. And other cause he assigneth none, but the secreat counsell of God, the reason wherof, though it be hid from vs, yet it was apparant to him, as we shall heereafter more plainly perceiue. And though parables haue an other ende, then to containe darke speeches, which God would not that they shoulde be plainly made known: yet we sayd that this which we haue now in hand, was so proposed by Christe, that by the continuance of the Allegorie, it was as a doutfull riddle.

14. *So in them is fulfilled the Prophecie.* He confirmeth and prooueth out of the prophesie of Isai, that it is no newe thing, if many profite nothing by the word of God, because that in times past the olde people were founde in such great blindnesse. But this place of the Prophet is diuersly cited in the newe Testament. For Paule Actes 28. 26. vpbraiding the Iewes for their obstinate malice, sayeth that they were therefore blinded, that they could not see the light of the Gospell, because they were bitter and rebellious against God. So he set down the nearest cause which was to be sene openly in the men. But in the Epistle to the Rom. 11. 7. he setteth downe the cause out of a higher & a more secreat fountain: for he teacheth that the remnants should be saued according to the grace of election: and that the rest were blinded, according as it is said by Isaias, &c. the opposition there vsed is to be noted, for if the onely free election of God saue a remnant of the people: it foloweth that all other doe pearish by the seuerat iudgement of God, but yet righteous. For who are those other which Paule opposeth to the remnantes which were chosen, but they whome God would not shoulde be saued? There is the like reason also in Iohn 12. 38. For he sayeth that there were many which beleueed not, because that no man beleueeth, but they to whom the arme of the Lord is reuealed. And presently after, he addeth, that they could not beleue, because it is wrytten againe, Isa. 6. 9. he hath blinded their eyes, and hardened their heart. Christ also had regard vnto this, when he referreth it to the secreat counsell of God, that the truthe of the Gospell was not generally reuealed to all, but set forth a farre off vnder darke speeches, so that nothing was powred into the peoples minds but grosser blindnesse. I doe alwaies graunt that whom soeuer God doeth blinde, they are found woorthy of this plague: but because the next cause doeth not appeare in the persones of the men, let this principle remaine alwayes certaine and sure, that they are lightened of God to saluation, and that by a singular gift, whom God hath freely chosen: but all the reprobate are deprived of the light of life, whether God withdraweth his woorde from them, or else holdeth their eyes and eares fast closed, that they should not heare nor see. Now we see howe Christe applieth the prophesie of the Prophet to the present cause.

*Hearinge, yee shall heare.* The woordes of the Prophet are not recited, neither was it needefull: for it was sufficient for Christ to shewe that it was

no.

no new nor strange example, if many be astonished at the word of God. The saying of the Prophet was this: Go, blind their mindes, and harden their hearts. Mathewe referreth it to the hearers, that the faulte of their blindnesse and hardnesse might be laide vpon themselues: for the one of them cannot be separated from the other, because that as many as are cast off into a reprobate sense, do willingly and of a conceiued malice blinde and harden themselues. Neither can it be otherwise, where as the spirit of God raigneth not, whereby the electe are onely ruled. VVherfore let this which is added be noted, that all they are out of their minde; whiche God lighteneth not with the spirite of adoption: and therefore they are rather blinded by the word of God, & yet the fault remaineth in them, because they are willingly blinded. But the ministers of the woorde may by this comfort themselues, if they haue not alwaies such successe of their labours as they desire: yea, if that many be so far from profiting by their doctrine, that they rather become the worse thereby. Namely, that the same thing befallerh vnto them, that the Prophet whom they doe not excell, had experience of. It were to be wished that all were brought to obey God, and it becommeth them to apply and to labour to bring this to passe: yet lette them not wonder, that the iudgement which was exercised in times past by the ministerie of his Prophet, be also fulfilled at this day. But we must diligently take hede, lest the frute of the gospel pearish through our default.

**M A R. 12.** *That they seeing, may not discern.* It sufficeth to note here briefly, that which is more largely entreated of other where, that the doctrine is not properly, nor by it selfe, nor of the owne nature the cause of the blindnesse, but by an accidental meanes. For, as when the purblind come forth into the Sunne, their eyes are more blinded, and that fault is not to be imputed to the Sunne, but to their eyes: so the woorde of God blindeth and hardeneth the reprobate: because it cometh through their owne wickednes it is proper & naturall to theselues, & accidental to the word.

*Least at any time they shoulde tourne.* This clause sheweth what profite we shoulde haue by hearing and vnderstanding: namely, that men being turned to God, may by him be receiued againe into grace, and by enioying his mercy, they may liue well and happely. Therefore the Lorde woulde that his worde should be preached especially for this ende, that by renewing the mindes and hearts of menne, he might reconcile them to himselfe. But on the contrary side, Isai heere sayeth of the reprobate, that a stonie hardnesse remaineth in them, least they shoulde obtaine mercy, and that the effecte of the woorde was taken away from them, least their heartes shoulde tourne to repentaunce. Vnder this woorde healinge, Mathewe comprehendeth the deliuerance from al euilles, as the Prophet also doth: for they doe Metaphorically compare a people afflicted by the hande of God, to a sicke man. And when the Lorde releaseth his punishments, they say that he healeth. But because this health dependeth vpon forgiuenesse of sinnes, Marke doeth aptly and wel set downe the cause and fountaine. For whence proceedeth the mitigation of punishments, but because the Lorde being well pleased with vs, bestoweth his blessing vpon vs? And though that sometime after he hath forgiuen our sinne, he yet ceaseth not to punish vs, either that we may the more be humbled, or that we may be the more wary heereafter: yet because he sheweth some tokens of his fauour, hee quickeneth and restoreth vs, then, because that for the moste  
parte

parte the punishmentes are taken away with the sinne : the healinge is rightly ioyned with forgiuenesse. But it cannot be gathered of this, that repentance is the cause of forgiuenesse, as though G O D shoulde receiue the repentante into fauour, because they deserued it: (for euen the conuersion it selfe, is a token of the free mercye and fauour of God) but it onely noteth the order of thinges followinge the fauour of God: for God forgiueth sinnes onely in those menne whiche are displeased with themselves.

**M A T. 16.** *But blessed are your eyes.* Luke seemeth to referre this saying to an other time, yet it is easily answered, for he heapeeth there many sentences together, not obseruing the course of the times. VVe wil therefore follow the course which Mathew holdeth, who setteth downe more plainly the occasion why he spake it. For as of the singular grace bestowed vpon them, they were before admonished that the Lorde exempting them from the common sorte, did familiarly admit them to the mysteries of his kingdome: so nowe the same grace is extolled by an other comparison: to witte, that they are preferd before the olde Prophets and the holy kings. And this is much more excellent then to be preferred before the vnbeleeu- ing multitude. Also Christ meaneth not euery hearing, nor simple seeing of the flesh: but he saith that their eies are blessed, because they see the glory due to the only begotten sonne of God, so that they acknowledge him to be the redeemer, because the liuely image of God appeared to them, wherby they should receiue saluation and perfect blessednesse. Then, because that which was said by the Prophets was fulfilled in the, that they should not learne euery man of his neighbor, but that they shuld be fully and perfectly taught of God. So is that obiection also answered, whiche might be gathered of an other saying of Christ, John 20. 29. wher he called them blessed which sawe not, and yet beleueed: for there is noted an other maner of seeing: namely, suche a seeing as Thomas desired, to serue his grosse affection. But the speech wherof Christ now speaketh, is common with the apostles to the faithfull of all ages. For we not seeing, and not hearing, do hear and do see Christ: because that in the gospel, as Paul sayeth, 2. Cor. 3. 18. he appeareth vnto vs face to face, that we might be chaunged into his image: and the perfection of wisdom, righteousness, and of life, which was once giuen in him, shineth therein daily.

**L V. 24.** *And kings haue desired to see.* The present estate of the Church may wel be accounted better, then the estate of the holy fathers which liued vnder the law: to whō that was shewed, but vnder shadows & clouds, which now appeareth plainly in the open face of Christ, For the vaile of the temple being rente, wee doe enter by faith into the heavenly Sanctuarie, and therby we haue a fre access to God. For though the fathers content with their lot, nourished a blessed peace in their mindes, yet this hindered them not, but that they were caried further in their desires. So Abraham sawe, John 8. 56. the day of Christ a farre off, and he reioyced: yet he desired to haue a nearer sight, but hee obtained not his desire. For Simeon spake according to the desire of them all, when he sayd, Luk. 2. 29. Now let thy seruāt depart in peace. And it could not otherwise be, when vnder the burden of the curse, wherby mankind was oppressed, they were aflamed with a desire of the promised deliuerāce. Therefore we know that as famished people they hungred after Christe, and yet they had a stayed  
faith,

faith, that they grudged not against God, but patiently suspended their desires vntill the full time of his reuealing.

## Math. 13.

18. Heare ye therefore the Parable of the sower.

19. VVhen so euer a man heareth the word of the king dome, and understandeth it not, the euill one commeth, & catcheth away that which was sown in his heart, and this is hee which hath receiued the seede by the way side.

20. And he that receiued seede in a stonie grounde, is he which heareth the worde, and incontinently wyth ioye receiueth it:

21. Yet hath hee no roots in himselfe, and dweth but a season: for as soone as tribulation or persecution cometh, because of the worde, by and by he is offended.

22. And he that receiueth the seede amonge thornes, is hee that heareth the worde, but the care of this worlde, and the deceitfulnesse of riches choke the worde, and he is made vnfrutefull.

23. But he that receiueth the seede in the good ground, is he that heareth the worde, and understandeth it, whiche also beareth fruite, and bringeth forth, some an hundred folde, some sixtie folde, and some thirtie folde.

## Marke 4.

13. Again he sayd vnto the, perceiue yee not this parable? how then shoulde ye vnderstand all other parables?

14. the sower soweth the word.

15. And these are they that receiue the seede by the way side, in whome the worde is sown: but when they haue heard it, Sathan commeth immediately & taketh away the word, that was sown in their hearts.

16. And likewise they that receiue the seede in stony ground, are they which whē they haue heard the worde, straightway receiue it with gladnesse.

17. Yet haue they no roots in themselves, and endure but a time: for when trouble & persecution ariseth for the word, immediately they be offended.

18. Also, they that receiue the seede amonge the thornes, are such as heare the worde.

19. But the cares of this world, and the deceitfulnesse of riches, and the lustes of other things enter in, and choke the worde, and it is vnfrutefull.

20. But they that haue receiued seede in good grounde, are they that heare the word, and receiue it, & bring forth fruite one corne thirty, another sixty, and some an hundred.

## Luke 8.

11. The Parable is this, the seede is the worde of God.

12. And they that are beside the way, are they that heare: afterwarde commeth the diuell, and taketh away the word out of their hearts, lest they should beleene and be saved.

13. But they that are on the stones, are they, whiche when they haue heard, receiue the worde with ioye: but they haue no rootes, whiche for a while beleue, but in the time of temptation goe away.

14. And that which sell among thornes, are they which haue heard, and after their departure are choaked with cares and with riches and voluptuous liuing, and bring forth no fruite.

15. But that whiche sell in good grounde, are they which with an honest & good hart, heare the worde and keepe it, and bring forth fruite with patience.

MATHE VVE and Luke doe sette downe the exposition of the Parable, as if that Christe hadde simply expounded it to his disciples without reproouing them: but in Marke he doeth sharply reprove their slacknesse, because that they which should become teachers of others, did not profite more then others. But the summe is, that the doctrine of the Gospell being scattered abroad as seede, doeth not bring forth fruite euery where, because it doeth not alwayes fall vpon frutefull and good ground



grounde. He rehearseth foure sortes of hearers, of whiche the first receiue no seede. The seconde sort seeme to receiue seede, but so, that it taketh no roote to liue by: in the third sort the corne is choaked: so there remaineth a fourth part which bringeth forth fruit. Not that of foure hearers one, or tenne of fortie, do embrace the doctrine, and bring forth fruite: for it was not the purpose of Christ to appoynt a certain definite number: nor to deuide them of whom he spake, into equall portions: but that there is not alwaies one and the same encrease of faith where the word is sowed, but sometime in more abundance, sometime in lesse: he onely teacheth them that through diuers faultes the seede of life pearissheth in many, in whome it either presently corrupteth or wythereth, or by little and little degenerateth. But that we may profite the better by this admonition, it is to be noted that he maketh no mention of the despisers, which doe openly withstand the word: but they only are noted here, in whom there seemeth to be some aptnesse to be taught. But if the greater part of these doeth vanishe away, what shall become of the rest of the worlde, from whome the doctrine of saluation is openly debarred? Nowe I wil come to the peticular poyntes.

19. *VWhen seuer a manne heareth the woordes of the kingdome, and understandeth it not.* First he maketh mention of barren and hard groundes, which receiue not the seede inwardly, because their hearts are not prepared. Such he compareth to hard and dry earth, which is in the common hie way, which by continuall treading vpon, becommeth hard as pauement. I woulde we had not so many of this sort at this day as we haue, which thoughe they offer themselues to heare, yet they stande as menne amased, and feelee no taste of it at all, and to speake in fewe woordes, they differ little from blockes or stones, wherefore it is no maruell if they vanishe altogether away. Christe sayeth that the woorde was sowed in their hearts, whiche though it be an improper speache, yet is it not without reason, for the sinne and wickednesse of menne taketh not away the nature from the woorde, but it retaineth still the force of seede. And that is diligently to be noted, least we should thinke that the graces of God lost their forces, though they be not effectuell in vs. For in respecte of God, the woorde is sowed in their hearts, but the hearts of all doe not receiue with meeknesse that which is grafted in them, as Iames exhorteth, 1. 21. The Gospell therefore is alwayes in power a frutefull seede, but not in deede. In Luke it is added, that the deuill taketh away the seede out of their hearts, least they beleeuing shoulde be sau'd. VWhereby we gather, that as hungry birdes behaue themselues in seedes time, so assoone as the doctrine is deliuered, this enemy of our saluation is present, and laboureth by violence to take the same away, before it canne take moysture and bringe forth fruite. This also is no small praise of faith, in that it is called the cause of our saluation.

20. *Hee that receiued seede in the stonie ground.* This sorte differeth from the former, for the temporall faith, or faith for a season, as a conceiuing of seede, promisseth some fruite at the beginning: but their hearts are not so well and thoroughly brought in order, as may suffice to giue continuall nourishment to the same.

Of this sorte of menne also we see too many at this day, whiche doe

greedely embrace the Gospel, which shortly after doe waxe faint, because there is no liuely affection in them to strengthen and continue them in constancie. VVherefore let euery man examine himselfe thoroughly, least his hastinesse, which giueth a great shew, speedily vanish (as men say) as a flame of stubble. For except the woorde doe thoroughly pearce the whole heart, and take deepe rootes in the same, the faith cannot haue continuall moysture to maintaine the same to continue. This readinesse is worthy to be praised, in that they receiue the woordes of God as soone as it is vttered, and that without delay and with ioy: yet we must know that it is to no purpose, vntil that faith shall gather a perfect strength, least it wither in the first springing. As for example, Christ sayeth: that they which are such, are offended with the trouble of persecution. And certainly, as the barrennesse of the ground, is tried by the heat of the sunne: so persecution and affliction discouereth their vanitie, which are lightly touched, I know not with what affection, and are not well endued with an earnest desire of godlinesse. Such are called by Mathew and Marke temporisers, not onely because they professing theselues to be Christes disciples for a time, and after fall away into temptation, but because they seeme also to themselues to haue a true faith, and therefore in Luke Christ sayth that they beleue for a time: because that honour which they giue to the gospell, is like to faith. Yet notwithstandinge it is to be noted that they are not truly regenerate with incorruptible seede, whiche neuer fadeth, as Peter teacheth, 1. Pet. 1. 4. for that saying of Isaias 40. 8. The word of our God shall stande for euer, is fulfilled in the hearts of the faithfull, in whom the trueth of God once sended, neuer fadeth away, but flourisheth euen to the ende. Yet they which doe louingly and with some reuerence receiue the woord of God, they do beleue after a sort: because they differ from the vnbeleeuers, which either will not giue credite to God when he speaketh, or despise his worde. Onely let vs knowe that none are partakers of true faith, but they which being sealed with the spirit of adoption, doe call God father from their heart. Also, as that spirite is neuer extinguished: so it is impossible that the faith which it hath once engraued in the hearts of the godly, should vanish away and pearish.

22. *He that receiveth the seede among thornes.* In the thirde place he rehearseth them which were inwardly apt to nourish the seede sowne, if they suffered not the same otherwise to bee corrupted and spoyled. Christe compareth the pleasures of the wolrde as euill desires, couetousnesse and other affections of the flesh, to thornes. Though Mathew onely mentioneth the cares of the wolrde with couetousnesse: but the meaning is all one, for vnder this word is comprehended the baites of pleasures (whereof Luke maketh mention) and all kinde of euill desire. For as thornes and other noysome weedes doe choake vpper the corne, which would otherwise prosper and growe vpper: so the wicked affections of the fleshe preuaile in the hearts of menne, and ouergrowe the faith, so that they ouerwhelme the force of the heauenly doctrine, which is not yet ripe. And though the euill desires doe possesse the heart of man, before the woordes of the Lorde make any shewe there, yet they seeme not to beare any rule at the first. But after the corne groweth, and promiseth to yeelde fruite, then growe they vpper aloft. Therefore all menne must diligently applye themselves, to roote vpper the thornes out of their hearts, least the worde

of God be choaked: for there is no man which is not filled wth great abundance of thornes, as with a thicke woode. And certainly we see very fewe come to ripenesse, because scarce the tenth man applieth himselfe to roote them vpe, no, nor to loppe or cutte them. And the great abundance which shoulde moue menne to be more diligent, causeth many to be more carelesse. Christe vseth the phrase of deceitfulnesse of riches for couetousnesse. And he purposely calleth riches, beguillfull or deceitfull, that men might thereby learne the rather to take heede and to be ware of their snares. But let vs remember that as many affectiōs as there be of our flesh, the abundance & varietie whereof is innumerable, so many lettes and hinderances there are to corrupt the seede of life.

23. *Hee that receiveth the seede in the good ground.* Christe compareth them onely to good and frutefull grounde in whome the woorde of God not onely taketh rootes, and thole deepe and sound, but which doe also overcome all lettes, least they should hinder the frute of the same. If any man obiecte, that there cannot any be found, voide and free from thornes, the answere is ealie, Christe speaketh not heere of perfection of faith, but onely sheweth in whome the worde doth fructifie. Therefore though the frute be but small, yet who soeuer degenerateth not frō the sincere worship of God is counted good and frutefull grounde. It behooveth vs to be diligent in rooting vpe of thornes, but because that we shall neuer bring to passe, no not by our daily labour, but that some remnantes will alwaies remaine, yet lette euery one of vs endeavour to mortifie and to kill them, least they hinder the frute of the woorde. That which foloweth next, where Christ teacheth that al bring not forth frute in like measure, confirmeth this sentence. For though the frutefulnes of that ground which bringeth forth frute in thirtie folde, is but small in comparison of a hundred folde, yet we see that Christ ioyneth all those groundes together, which doe not altogether deceiue the labour and hope of the husband man. And we are heereby taught not to despise them, which growe not to great excellencie, when the householder himselfe, thoughte he preferred some one above the rest in respecte of his high estate, yet he vouchsafeth the common shewe of his fauourable goodnesse, also towards the inferiours. But Hierome wresteth very fondly these three degrees to virgines, widowes and wiues, as though the frute which the Lorde requirereth of vs, were onely tied to virginite, and that the godlinesse of the married were not oft more plentiful in bringing forth all frute of righteousness. This is also to be noted by the way, that Christ speaketh not hyperbolically of encrease of a hundred folde, for there were diuers regions at that time so frutefull, as it appeareth by many Hystoriographers, which were eye witnesses of the same.

Mathewe 13.

Marke.

Luke.

24. *An other Parable put he forth vnto them, saying: The kingdome of heauen is like vnto a man, which sowed good seede in his field.*

25. *But while men slept, there came his enemy, and sowed Tares among the VVheat, and went his way.*

Z. 2.

26. And

26. And when the blade was sprong up, and brought forth frute, then appeared the Tares also.

27. Then came the seruantes of the housholder, and sayd vnto him: master, sowedst not thou good seede in thy field? from whence then hath it Tares?

28. And he sayde vnto them: The enuious man hath done this. Then the seruants sayd vnto him: wilt thou then that we goe and gather them up?

29. But he sayd: nay, least while yee goe about to gather the Tares, ye pluck up also with them the wheat.

30. Let both growe together until the haruest, and in time of haruest, I will say to the reapers: Gather ye first the Tares, and binde them in sheaues to burne them: but gather the wheat into my barn.

Somewhat after.

36. Then sent Iesus the multitude away, & went in to the house. And his disciples came vnto him, saying: declare to vs the parable of the Tares of the field.

37. Then answered he, and sayde to them: he that soweth the good seede, is the sonne of man,

38. And the field is the worlde, and the good seede, they are the children of the kingdome, and the tares are the children of the wicked,

39. And the enemy that soweth them, is the deuill, and the haruest is the ende of the world, and the reapers be the Angels.

40. As then the Tares are gathered and burned in the fire, so shall it be in the ende of the world.

41. The sonne of man shall send forth his Angels, & they shall gather out of his kingdome all things that offend, and them which doe iniquitie.

42. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43. Then shall the iust menne shine as the sunne in the kingdome of their father. He that hath eares to heare, let him heare.

That we may profite by this parable, it is worth the labour to consider to what purpose Christ applieth it. Some thinke, least the confused multitude should flatter themselues in the outward profession of the gospel, that he sayd, that in his field there is oftē mixed bad seede with the good, but that a day should come, wherein the Tares should be separated from the wheat. And therefore they ioine this parable with the last, as if they both had one cause and one ende. But to me it seemeth otherwise: for he doth therfore make mentiō of the separation, least the minds of the godly should waxe faint with wearinesse, in beholding a confused mixture of the good with the euill: for though Christ hath cleansed his church with his bloude, that it shoulde be without wrinkle and spotte: yet he suffereth many faultes to remaine.

I speake not of the remnantes of the infirmities of the fleshe, to which all the faithfull are subiect, after they are regenerate by the spirit of God.



But assoone as Christe hath gathered a little flocke vnto himselfe, many hypocrites insinuate themselues, peruerse men creepe in, and many wicked men thrust themselues in: and so it commeth to passe, that the holy company which Christ had separated vnto himselfe, is polluted with many filthy pollutions. Also this seemeth to be very absurde vnto many, that either vngodly or prophane, or wicked menne should be nourished in the bolome of the Church. Furthermore, there are many which vnder pretence of zeale are more frowarde then neede, if all things be not ordered according to their desire: because there doeth not appeare an absolute purity, they doe either tumultuously depart from the Church, or else they ouerthrowe and destroy the same throughe their outrageous rigour. VVherefore in my iudgement this is the simple meaning of the Parable. So long as the Church wandereth in this worlde, there shall hypocrites and wicked men be mixt with the good and sincere in the same, that the children of God might arme themselues with patience, and holde theyr faith strong and sure, amongst the offences with which they might be troubled. And it is a moste apte comparison when the Lorde calleth the Church his field, because the faithfull are the seede of the same. And though that Christe doeth say afterwarde that the field is the worlde, yet without doubt he properly applied this name to his Church, whereof he began his speache. But because he was to drawe his ploughe through all the coastes of the world, and till fields for himselfe in the whole worlde, and sowe the seede of life in the same, he applied that by a figure to the world, which rather agreed to a part of the same. Nowe it is to be noted what is meant by wheat, and what by the Tares. This cannot be vnderstoode of the doctrine, as if he should haue sayd, where soeuer the Gospel is preached, it is presently corrupted and defiled with wicked inuentions: for Christ would neuer haue forbid them to labour strongly in purging such a corruption. Neither was it lawfull for them to deale in this, as in the maners of men, to tollerate those vices which they coulde not punish: for so it shoulde be lawfull to beare with wicked errours, whiche overthrowe the purity of faith. Then Christ taketh away the doubt, when he doeth by name call the tares, the children of the wicked. Yet againe it is to be noted, that this cannot be simply vnderstoode of the persons of men, as if God in the creation had sowed good men, and the deuill euill men. VVhich thing I do therfore giue warning of, because the Maniches haue abused this place, that they might cast a colour vpon their fained deuce of two beginnings. But we knowe that what soeuer corruption is in the deuill, or in men, the same is nothing else but a corruption of sound and pure nature. Therefore as God maketh not his electe (which are infected with originall sinne) good sede by creation, but regenerateth them by the grace of his spirite: so the deuill createth not euill men, but depraueth them that were created of God, and thrusteth into the field of the Lorde, to defile the pure seede.

36. *He that soweth good seede.* He had sayde before, that the kingdome of heauen was like to a sower, but vnproperly. Yet the sense is euident, that the same doeth oft befall in the preaching of the Gospel, as in the sowing of the fieldes, that the Tare ouer groweth the VVheate. But hee setteth downe one speciall thinge: saying, that the fielde was sowed wyth Tares by the deceit of the ennemie: that we might know that this came not by

chaunce nor naturally, that many wicked menne should mixe themselves amongst the faithfull, as if they were all one corne: but lette vs learne to impute the faulte of this mischiefe to the Deuill, not that the condemning of him shoulde deliuer menne from guiltinesse, but firste that we lay no fault vpon God for thys offence befalling to his Church: then that we wonder not that Tares doe grow vp in the Lordes field, sith Sathan doeth alwayes watche to annoy it. Also, it is not without reason that Christe sayeth not that the Ministers of the woorde doe so, but himselfe onely. For though it be not conuenient that this be restrained to his person, yet because hee vseth our helpe, and applieth vs as instruments in tilling of his field, so that hee alone woorketh by vs and in vs, hee doeth rightly challenge that to himselfe, whiche after a sorte is common vnto his Ministers. Therefore lette vs remember that the Gospell is not onely preached by the commaundement of Christe, but by his directions and guiding, that we shoulde be as his handes, and he as the onely author of the woork.

39. *The harvest is the ende of the worlde.* This is a very troublesome estate, that the Church should be loaden with the reprobate to the ende of the worlde: yet Christe doeth therefore prescribe vs this time to prepare vs to patience, least wee shoulde feede our selues wyth vaine hope. It behooueth the pastours diligently to applie themselves to the purging of the Church, and in this behalfe all good menne are to helpe them so farre as their calling will suffer. But when all menne haue generally putte to their helping handes, yet they shall not profite so much as vtterly to purge away all filth from the Church. Therefore we must note that the purpose of Christe was nothinge lesse, then by sufferance to nourishe sinnes: His onely purpose is to exhorthe the faithfull that they shoulde not fainte because they are compelled to haue the wicked amongst them: Then it doeth also serue to bridle and to moderate their zeale, whiche thinke it not lawfull to keepe companie but with pure Angelles. The Anabaptistes also and suche like, haue wickedly abused this Texte, that they mighte driue away the vse of the sword from the Church. But the answer is easily made: for sith they themselves do admit excommunication, which rooteth out the wicked and reprobate for a time, why should not the godly Magistrates exercise the sword against the wicked, so oft as neede shall require? They take exception against this, saying: that in the one there is space giuen for repentaunce, whiche is not where the punishment of death is. As though the theefe founde not comfort of saluation vpon the crosse. But lette this answer suffice, Christe speaketh heere, neither of the office of Pastours nor of Magistrates: but applieth himselfe to take away the offence wherewith the weake are troubled, while they see the Church gathered, not onely of the cleste, but of the filthy dregges of the wicked.

*The reapers be the Angelles.* Thys woorde may be applied to thys present purpose. The reapers in the fourth Chapter of Iohn, and the eighte and thirtie verse, are sayde to be the Apostles, in respecte of the Prophets, because they entered into their labours. And the commaundement is enioyned and giuen to all the Ministers of the woorde, that they shoulde bring forth frute to the Lorde, whiche shoulde alwayes remaine, Iohn 15. 16. To the whiche that also appertaineth, that the corne waxeth white, Iohn

4.35. and requireth the reapers : Also the haruest is great, but the labourers are fewe, Mathewe 9.37. But heere is an other cause of this comparison : for they are sayde to be planted in the field of the Lorde, whiche occupie a rounth in the Church. Neither is that any Obiection, that Chrste in the thirde Chapter of Mathewe, and the twelfth verse, is sayd (assone as he commeth forth with his Gospell) to haue a Fanne in hand, wherewith he wold purge his floure. For there is described the beginning of the purging of the same, which he sayeth cannot be broughte to passe before the last day : for then it shalbe throughly performed in all poynts. But though he will then at last putte his hande to purge the Church by Angelles, yet he beginneth nowe to doe the same by godly teachers. Furthermore, he attributeth these thinges to the Angelles, because they shall not stande idle at his tribunall seat, but they shall offer themselues to execute his commaundements. They therefore which doe hasten preposterously to ouertourne what soeuer doeth displease them, doe preuent the iudgement of Chrste, as muche as it lieth in them, and by takinge away the officē from the Angelles, they doe rashly vsurpe it themselves.

41. *They shall gather out of his kingdome.* That which followeth of al them which doe iniquitie, is not any thunge diuers, but as an exposition of the former woordes, as if hee shoulde haue sayde, that the time will then be ripe and ready, wherein all thinges shall be restored into their lawful order, and so the wicked shall be taken away, which are now the offences. And they are so called because they do not onely liue wickedly to themselves, but they weaken the faith of many, others they hinder from a right course, some they doe vtterly ouerthrowe, others they cast downe headlonge. By this we may take a profitable admonition, least we being compassed about with so many offences, shoulde goe forwarde slouthfully and carelessly, but that wee shoulde earnestly and diligently bende our selues to take heede. Their nicenesse is heere also reprooued, whiche are so daintie, that they tourne backe from their course, for euery small offence. It is harde for them I graunt, whiche are conuersant amongst many offences, not to stumble at the same, yea, and sometime to fall, but their mindes must be strengthened and comforted with hope : because it is not to be doubted but that the Sonne of God, who commaundeth his to goe throughe the midst of offences, will also giue strength to overcome them all.

He also pronouiceth a horrible iudgement against all hypocrites & reprobate, which seeme now to be chiefe Citizens in the Church, least they shoulde lay them downe in rest, in their vainglorious boasting. That phrase of a fiery fornace, is a Metaphoricall speache. For as the excellencie of the glory whiche is laide vppe for the children of GOD, doeth exceede further beyonde all our senses, then canne bee expressed wyth any woordes : so the iudgement and punishment whiche remaineth for the reprobate, because it is incomprehensible, it is sette forth by a shadowe, according to the measure of our capacitie : the ignorance whercof, made the Sophisters turmoile themselves in vaine, in disputations of no weight, as we haue already touched elsewhere.

I know that some haue profecuted more subtilly euery perticular clause

of the same: but because it is to be feared least suche subtleties which are not of any sounde foundation, should leade vs to follies, I had rather deale more sparingly in suche thinges, being content with the simple and plaine meaning. If they that are so muche delighted with suche curiositie, shoulde be demaunded howe the deuill shoulde sowe Tares amongst the good seede, while Christe slepte and knewe it not, they haue not any thing to answeare to it: yet I haue endeououred my selfe to be sparing in these matters, so that I woulde not omitte any thing woorthy and profitable to be knownen.

43. *Then shall the iust men shine.* A notable comfort, that the children of God which now lie either ouerwhelmed with filthe, or are hid as people of no reputation, or are assaulted with reproofes and slaunders, shall then (as in a cleare skie, when all cloudes are scattered away) once shine clearly and freshly to be beholden. And the Aduerbe of time, *Then* is verie forcible, for it containeth a secrete opposition of the present state, and of the last day, in hope whereof Christe comforteth all hys faithful ones. The meaning therefore is, though many wicked ones doe now flourish alofte in the Church, yet we must certainly hope for that happie daye wherein the Sonne of G O D will extoll his children, and will wipe away all filthe, wherewith their beautie is now ouerwhelmed. It is true that the glory to come is promised to none, but them in whome the Image of G O D now shineth, and which through continuall degrees of glory are transformed into the same: but because the life of the godly is now hid, and their saluation is inuisible, because it consisteth in hope: Christe doeth woorthely call them backe into heauen, that the faithfull may enioy the glory promised them. And it is not to be doubted, but that he had respecte to the place of Daniell, that hee might thereby the rather touche his hearers to the quicke. As if hee shoulde haue sayde, whereas the Prophet preacheth of the excellent brightnesse to come, hee noteth withall a temporall darkenesse: and therefore that this Prophecie may haue place, the mixture which wrappeth and encloseth the elect of God with the reprobate for a time must be borne with patience. Hee maketh not an equalitie in comparing this glorie of the sunne to the light. For as Christe doeth now distribute his giftes diuersly amongst the faithfull, so will he also crowne the same in the last day. But that must be remembered, that I sayde, that the restoring or renewing which is deferde to the latter comming of Christe, is onely campared with the mistie and clouddie estate of the worlde. The kingdome of the father as the enheritance of the godly is opposed against the earth, that they might remember that they are pilgrimes in the same, and so that they might aspire to heauen. For though the kingdome of God is sayde other where to be in vs, yet we shall not fully enioy the same, yntill God be all in all.

Mathewe 13.

Marke 4.

Luke 13.

32. *An other Parable he put forth unto them, saying: The kingdō of heauen is like*

*unto*

26. *Also he sayde, So is the kingdom of God, as if a man should cast seede in the ground.*

27. *And*

18. *Then sayde he, what is the kingdome of God like? or where to shall I compare it:*

19. *It*



unto a graine of mustard seede which a man taketh and soweth in his field.

32. VVhich indeede is the least of all seedes: but when it is growne, it is the greatest among hearbes, & it is a tree, so that the birdes of heauen come and buyld in the braunches thereof.

33. An other parable spake he to them, The kingdome of heauen is like to leauen, which a woman taketh, and hideth in three pecks of meale, till all be leuened.

34. All these things spake Iesus unto the multitude in parables, and without parables spake he not to them,

35. That it might be fulfilled, which was spoken by the Prophet, saying, I wil open my mouth in parables, and will utter the things, which haue bene kepte secreete from the foundation of the world.

27. And should sleepe, and rise up night and day, and the seede should spring and grow vpper, he knoweth not how.

28. For the earth bringeth forth fruit of her selfe: first, the blade, then the eares, after that full corne in the eares.

29. And as soone as the fruit sheweth it selfe, anon he putteth in the sickle: because the haruest is come.

30. He said moreover, whereunto shal we liken the kingdome of God? or with what comparison shal we compare it?

31. It is like a graine of mustard seede, which when it is sown in the earth, is the least of all seedes that be in the earth:

32. But after that it is sowne it groweth up, and is the greatest of all hearbes, and beareth greate braunches: so that the fowles of heauen may build vnder the shadow of it.

33. And with many such parables hee preached the word vnto them, as they were able to heare it.

34. And without parables spake he nothing vnto them, but he expounded all thinges to his disciples apart.

19. It is like a graine of mustard seede, which a man tooke and sowed in his garden, and it growe, and waxed a great tree, and the fowls of the heauen made neastes in the braunches therof.

20. And againe hee said, wherunto shal I liken the kingdome of god?

21. It is like leauen, which a woman tooke & hidde in three peckes of flowre, till all was leuened.

22. And hee wente through all cities and townes, teaching & iourning towards Ierusalem.

By these parables Christ encourageth his Disciples, least they beinge offended with the small and base beginniges of the Gospel should giue backe. VVe see how proudly prophane men doe despise and scorne the Gospel, because it is brought by meane and simple ministers: beecause it is not receiued with the lyking of the whole worlde, but hath a few disciples, and them for the most part men of no estimation nor reputatiō, euen of the common people. VVhereby it commeth to passe, that the weake doe despayre of successe, which they measure by the beginniges. But the Lord beginneth his kingdome purposely of meane and contemptible beginniges: so that the proceedings being such, as were not to be hoped for, doe the better set forth his power. Therefore the kingdome of God is compared to a grain of mustard seede, which is the least amongst seedes: yet it encreaseth into such a height, that it becōmeth a tree, wherein birdes doe buyld their neastes. It is also compared to leauen, which though it be but small, doth yet so spread the force of the same; so that a

greet heape of meale be leauened therewith. If therefore the shew of the kingdome of Christe bee contemptible to the eies of fleshe and bloud, let vs learne to lift vp our mindes to the great and inestimable power of God, which as it once created all things of nothing, so it dooth daylye rayse vp those things, which are not about the measure of mans vnderstanding: and let vs let alone the proud mē, with their doggish scornings, vntill the Lord amase them before they looke for it. In the meane season let not vs be faint harted, but let vs arise by faith against the pride of the world, vntill the Lord shew forth the woonderfull testimonie of his power, wherof he speaketh here. The word leauen is sometime taken in the worst parte, as when Christ warneth to take heede of the leauen of the Scribes: in like manner, when Paul teacheth, 1. Cor. 5. 6. that a litle leauen sowreth a whole lump. But here is simply to be noted the applying of it to the present cause. Of the kingdome of God, and of the kingdom of heauen we haue spoken otherwhere.

MAR. 26. *So is the kingdome of God.* Though this similitude tendeth to the same purpose, that the two former do, yet Christ seemeth earnestly to apply his speech to the ministers of the word, least they should wax cold in theyr office: because the fruite of theyr labour doth not presently appeare. Therefore he setteth before them the husbandmenne to follow, which in hope of a time to reape, doe cast the seede into the earth, and are not vexed with greedines, which neuer is at quiet, but they goe to rest, and arise againe: that is, they do ordinarily apply theyr daily labour, and refresh themselues with their nightly rest, vntill the corne waxe ripe at length in the due time. Therefore, though the seede of the word lye hidde for a tyme, as if it were choaked or drowned, yet Christ commandeth the godly teachers to be of good comfort, least distrust shuld abate their diligence.

MAT. 34. *All these things spake he vnto them.* Although Mark saith expresly that Christ spake vnto them, as they were able to heare: yet it seemeth probable to me, that he vsed not these continuall parables so much for instruction sake, as to make the hearers attentue and more apt for an other time. For why did hee expound the same familiarly to his disciples aparte from the people? Vvas it because they werē more ignorant then the common people? Nay verely: for his will was familiarly to deliuer his meaning and his mynd vnto them, but he left others in suspense, vntill they shuld become more apt and ripe for the same. For these were but only certeine entraunces into the gospel, the fuller and plainer shew and declaration of the same he differed vnto a time more fit for the same. But the shew of repugnacie, which seemeth to be betweene this saying of Math. & the prophesie of Isaiah, which was alleaged a litle before, is easily answered. For though he kept back the light of the doctrine from the reprobate, yet notwithstanding this, he so applied himselfe to their capacitie, that he thereby made them inexcusable. Therefore he followed that kinde of teaching, which hee knew to be apt and agreeable for his hearers, whom hee knew to bee not yet sufficiently prepared to learne.

35. *That it might be fulfilled.* Matthew meaneth not that the Psalme which he citeth, is a peculiar prophesie of Christ; but as the maiestic of the

the spirit shone in the wordes of the Prophet ; euen so was the force of the same set forth in the wordes of Christ. The Prophet beginninge to speake there of the couenaunt of God, whereby he adopted the seede of Abraham, of his daily benefites towards that people, and of the whol gouernment of the Church, he beginneth with great maiestie the Psalme 78. 2. I wil open my mouth in parables: that is, I wil not speake of lyght tryffes, but I will speake wisely of most earnest matters. Hee meaneth the same also by hard sentences: for this repetition is commonly vsed in the Psalme. The word heere first vsed by the Hebrewes, signifieth comparisons or resemblances: then they refer this woord to graue sentences, because that similytudes for the moste part doe adorne and sette foorth the wordes: the second word there vsed, they doe call sometimes ryddles or hard speeches, sometimes apothegmes. And though Matthewe seemeth to allude to that word parable, yet is it not to be doubted, but that hee meaneth that Christ spake figuratiuely, that the phrase of his speech beeing more notable then the common speache of the common sorte, might giue some dignitie and weight to the same. And he saith, that that was fulfilled, which was written in the Psalme: for hee saith, that he entreated of the secrete misteries of GOD in Allegories and figures, least the doctrine should waxe vile. VVee doe also gather hereby, that there is no absurditie, that Christ spake more darkely to the people for diuerse endes. For though his will was to concale that, which he spake from the reprobate, yet he applyed so his speech, that his woordes were full of heauenly and diuine maiestie, that men astonished, myght perceiue the same.

L V. 22. *Journeying towards Hierusalem.* It is doubtfull whether Luke spake of one onely journey, or whether he meaneth, when Christ hadde walked through Iudea, and had gone through the coastes thereof teaching, that he was wont at the feastes to goe vp to Hierusalem. And in the former part of the sentence he seemeth to note what was the continual trade of Christes life after that he entred into the office inioyned him by the father. VVherefore, that the latter part may agree therewith, the meaning must be, that as oft as the feast dayes came, hee frequented the holy assemblies with others.

Matth. 13.

Mark.

Luke.

44. *Againe, the kingdome of heauen is like vnto a treasure hidde in the field, which when a man hath found, he hideth it, and for ioy thereof departeth, and selleth al that he hath, and buyeth that field.*

45. *Againe, the kingdome of heauen is like to a merchant man, that seeketh good pearles,*

46. *VVho hauing founde a pearle of great price, went and sold al that he had, and bought it.*

47. *Againe, the kingdome of heauen is like vnto a draw nette, cast into the sea, that gathereth of all kindes of thinges.*

48. *VVhich, when it is full, men draw to land, & sit and gather the good into vessels, and cast the bad away.*

49. *So*

49. So shall it be at the ende of the worlde, the Awgelines shall goe forth, and seuer the bad from a mongst the iust.

50. And shall caste them into a furnace of fire: there shalbe wailing and gnashing of teeth.

51. Iesus said vnto them, vnderstand yee all these things? They said vnto him, yea, Lord.

52. Then sayde hee vnto them, therefore euerye Scribe, which is taught vnto the kingdome of heauen, is lyke vnto an housholder, woiche bryngeth forth out of his treasure things both newe and olde.

The two former similitudes tend to this end, to teach the faithfull to preferre the kingdome of heauen before the whole world, and therefore to renounce themselves and all the desires of the flesh, least they shoulde be any way hindered from the obtaining of so great good. Also this admonition is very necessary for vs: for we are so enchanted with the deceitful allurements of the world, that the heauenly life is not remembered: and because that we are carnall, the spiritual graces of God are the lesse esteemed of vs. Therefore doth Christ rightly extol so much the excellencie of the eternal lyfe, that it should not grieve vs to leaue for that, whatsoeuer otherwise we esteemed to be most deare vnto vs. Firste, hee saith, that the kingdome of heauen is lyke to a hidden treasure. For as for the moste parte we sette much by these things, which are apparant: and so the new and spiritual lyfe, which is proposed in the Gospel is not regarded: because it lyeth hidde shut vp vnder hope. This therefore is a most apt comparison of treasure, whose value decayeth not, though it lye vnder the earth hydde and whelmed from the cies of menne. By which wordes wee are taught that the riches of the spirituall grace of God are not to be accounted of by the viewe of our flesh, or by the outward shew of the same: but as a treasure, though it be hidde, is yet to bee preferred aboue most gorgeous riches. The other similitude dooth likewise expresse the same. One pearle, though it be but small, is yet so much esteemed, that a skilfull merchaunte doubteth not to sell his landes and houses, to buye the same. Therefore though the wildome of the flesh apprehendeth not the excellencie of the heauenly life: yet wee doe not consider of it, as the dignitie thereof requireth, except wee be readie for that to denie those things, which shew gloriously before our eyes. Now, we vnderstand the summe of both the parables: namely, that they are then apt to receiue the grace of the Gospell, which not regarding any other delights, do wholly addict themselves and their studies to the obtaining of the same.

It is to be noted that Christe saith, not that the hidden treasure or pearle is so much esteemed of all menne, that they would sel al that they haue for it: but that the price is set of the treasure, after it is founde and knowne: and that the skilfull merchaunte hath this estimation of the pearle. For in these wordes is the knowledge of sayth noted: as if Christ should haue said, the common sort make no account of the kingdom of heauen: because they are men without vnderstanding, and cannot see suffici-



sufficiently how incomparable a treasure the Lord offereth in his gospel. Yet it is demaunded whether it be necessary to renounce all other good things for the enioying of eternall life. I answer briefly, this is the simple meaning of the wordes, the Gospel hath not the honour due to it, except we preferre it aboue all the riches, delightes, honours and commodities of the world: and that we being so farre satisfied with the spiritual graces, which it promiseth, that we should neglect what things soeuer do withdraw vs from the same. For it behoueth them to be losed frō al hinderances, which aspire into heauen. Therefore Christ doth not exhort his faithful ones, but to the denial of those things, which are lets to pietie: yet he graunteth them so to vse and to enioy the temporal benefits of God, as if we vsed them not.

46. *And he bought it.* Christ meaneth not by the word buying, that men should bring any recompence, whereby they might purchase to themselves the heauenly life: for we know vpon what condition the Lorde calleth his faithful people in Isa. 55. 1. Come & buy without siluer, &c. But though the heauenly life, and whatsoeuer pertaine to the same bee the free gift of God: yet we are said to buye the same, when wee doe wyllingly bridle the desires of the flesh, that we be not thereby hindered from the obtaining of the same; as Paul saith, Philip. 3. 8. that al things were to him as losse and dongue, that he might winne Christe.

47. *It is like vnto a draw nette.* Christ teacheth here no new thing, but confirmeth by an other similitude that which wee had before, that the Church of God is mixed with good and euil, so long as it is conuersant vpon the earth. Yet it may be, that the end of this parable is to an other purpose: to witte, that Christe not onely remedyeth the offence, which troubleth many weakelinges, because that puritie is not founde in the world, which were to be wished: but also that he might keepe his disciples in feare and modestie, least they should contente themselves with a vaine title of faith, or with a naked profession. I doe willingly allowe both these endes, that Christ teacheth that the mixture of good and euill must be patiently borne, vntill the end of the world: because the true & perfect restitution of the Church shall not be before that time. Then that he admonisheth that it sufficeth not, nay, it is to no purpose for vs to be gathered into the sheepfold, except we be peculyar & chosen sheepe: to which purpose belongeth that saying of Paule, 2. Tim. 2. 19. The lord knoweth who are his: therefore let every one that calleth on the name of the Lord departe from iniquitie. Also he compareth the preaching of the Gospel very aptly to a nette drawne vnder the water, that wee might know that the present state of the church is as a thing cōfused. For though our God, as he is the God of order, and not of confusion, commendeth discipline vnto vs: yet for a time he graunteth the hypocrites a place amongst the saythfull, vntill he at the last day doe bring his kingdom into perfect order. Therefore as much as in vs lyeth, let vs endeavour to correct vices, & let filthines be seuerely purged: yet shal not the Church be free from wrinkles and spots, before that Christ shal separate the lambes from the goates.

51. *Vnderstand yee all these things?* That must be remembred, which wee saw before, that all the parables were expounded priuately to the disciples. But now after the Lorde hath familiarly and so louinglye instructed

sted them, he also admonisheth them, that he hath not only employed his labour in teaching them, that might only be wise for themselves, but that they should impart vnto others that, which was committed to the. And by this meanes he sharpneth them & prouoketh them the more to endeavour to learne. Therefore he saith, that teachers are like to householders, which are not only careful, for that they shal liue by themselves, but they haue also prouision laid vp in store for the nourishment of others. Then they liue not carelessly for a day: but they prouide for a much longer time to come. And the meaning is, that the teachers of the Church ought to be instructed by long study, that as neede shal require they may minister to the Church abundance of doctrine out of the word of God, as out of a storehouse. That many of the old writers, by new & old do vnderstand the law & the gospel, seemeth in my iudgment to be wrestled. I therefore do take it more simply for the diuerse & manifold wayes of dispensing the misteries, which they do aptly & wisely apply to euery mans capacity.

Matth.

Mark.

Luke. 7.

36. And one of the Pharises desired him that he would eate with him: and hee went into the Pharises house, and sate downe at table.

37. And behold, a woman in the citie, which was a sinner, when shee knew that Iesus sate at table in the Pharises house, shee brought a boxe of oynement.

38. And shee stoode at his feete behind him, weeping, and beganne to wash his feete with teares, and did wipe them with the haieres of her head, and kissed his feete, and annoynted them with the oynment.

39. Now, when the Pharise, which had him, saw it, hee spake within himselfe, saying, If this man were a Prophet, hee would surely haue knowne, whoe, and what manner of woman this is, which toucheth him: for she is a sinner.

40. And Iesus answered, and said vnto him, Simon, I haue somewhat to say vnto thee, and he sayde, maister, say on.

41. There was a certeine lender, which hadde two debtors: the one ought five hundred pence, and the other fiftie.

42. VVhen they had nothing to pay, hee forgauethem both. VVhich of them therefore, tel me, wil loue him most?

43. Simon answered, and said, I suppose that he, to whom he forgaueth most. And he said vnto him, thou hast truly iudged.

44. Then hee turned to the woman, and said vnto Simon, Seest thou this woman? I entred into thyne house, and thou gauest me no water to my feete: but she hath washed my feete with teares, and wiped them with the hayres of her head.

45. Then

45. Thou gauest mee no kisse, but thee findes the time I came in, hath not ceased to kisse my feete.

46. Myne head with oyle thou didst not annoint: but she hath annoynted my feete with cymment.

47. VVherefore I say vnto thee, many finnes are forgiven her: for shee loued much. To whom a litle is forgiven the same doeth loue a litle.

48. And hee sayde vnto her, Thy finnes are forgiven thee.

49. And they that sate at table with him, beganne to say within themselves, who is this that euermore forgiveth sinnes?

50. And he said to the woman, thy faith hath saved thee, goe thy way.

36. And one of the Pharisees desired him. This history declareth how over-  
twhart all they are, which know not the office of Christe, in conceiuing,  
yea, & in seeking & taking offences: A Pharisee inuiteth Christ: where-  
by we gather, that he was one, neither of the enuious and violent ene-  
mies of his doctrine, neither of the proud contemnners: but though hee  
was meeke, he was presently offended, when he sawe a woman gentlie  
admitted by Christ, who in his opinion should haue bene driuen from  
his company and speech: and therefore he denieth him to be a Prophet,  
because he knew not the Mediatour, whose peculiar office it should bee,  
to reduce miserable sinners into fauour with God. This truely was some-  
what to vouchsafe Christ the honour of a Prophet: but he ought also to  
haue enquired to what end he should be sent, what he should bring, and  
to be short, what was enioyned him of the father, because hee neglected  
the grace of reconciliation, which is speciallye to be taken holde of in  
Christe, hee thought him not to be a Prophet. And certainly this wo-  
man ought to haue bene reiected, if she had not by the grace of Christe  
her finnes being abolyshed, obtained a new righteousnesse. Simon is de-  
ceiued onely in this, because not considering that Christ came to saue that  
was lost, he coniectureth rashly that hee could not discerne the worthy-  
from the vnworthy. Further, least any such disdainefulnes should over-  
whelme vs, let vs know first, that Christ was giuen as a deliuerer of mi-  
serable and lost men, to restore them from death to life. Then let euery  
man examine himselfe and his life: so it shall come to passe that we shall  
not wonder that others are receiued with vs, because no man shall be so  
bold as to preferre himselfe aboue others. For hypocrisie onely puffeth  
men vp into securitie, so that they despise al others.

37. A woman in the citie, which was a sinner. It is so word for word, as I  
haue traſlated it: Erasmus thought best to vse the preterpluſect tence of  
the verb, least any should think her then as yet to haue bene a sinner. But  
he leaueth the very meaning of the words. For Luke would note what  
the behauiour of the woman was, and what all men thought of her. For  
though her sodeine chaunge hadde made her an other womanne before  
G O D, then shee was before, yet the infamy of her former life was not  
as yet extinguished amongst men.

Therefore.

Therefore by common iudgement shee was a sinner, that is, of a wicked and shamefull life. Y Whereuppon Simon dooth euill interre that Christ had not the spirite of discretion, who knewe not that infamy so commonly knowne.

40. *Iesus answered.* Christ declareth by this aunswere how muche Simon was deceaued. For he reuealing and setting forth his silence and secrete thought, proueth that hee hath some greater excellencie then the prophets. For, he answereth not his words, but he refuteth that, which he kept secrete within. And that not for Simons sake onely, but that we all may thereby learne that it is not to be feared, that hee shoulde reiect any sinners from him, who is ready no lesse lyberallye, as with outstretched armes to receiue all, then gentlye and louinglye to call them to him.

41. *Two debtors.* The summe of this parable is, that Simon erred in condemning the woman, which the heauenly Iudge hath cleared. And he proueth that she is righteous, not because she hath satisfied God: but because sinnes are forgien her: for otherwise the similitude should not agree, where Christ saith, the debtes were freely forgien the debtors, because they were not able to pay. Therefore it is maruaile that so many interpreters were so grossly deceaued, as though this woman shoulde obtaine forgiveness by teares, annoynting and kissing of his feete. For the argument, which Christ vseth is not taken of the cause, but of the effect: for this in order is first to receiue the benefite, then to giue thanks: and free forgiveness is heere noted to be the cause of this mutuall loue. In summe, the argument, whereby Christ proueth that this woman is reconciled to God, is gathered of the frutes or the latter effectes.

44. *Hee turned to the woman.* The Lord seemeth so to compare Simon with the woman, that he maketh him bound onelye for small offences. But the manner of his graunting is, as if he should haue said, Simon, imagine that thy guiltinesse were but small, from the which the Lorde hath deliuered thee: and that this woman was ouerwhelmed with many and most grieuous sinnes: yet thou seest that she is forgien, and she now doth testifie the same in deede. For what meane these teares thus abundantly shedde, what the continual washing of my feete, what the precious ointment, but that she confeseth her selfe to haue bene ouerwhelmed with a wonderfull weight of damnation? And now she embraceth the mercie of God so much more earnestly, by how much shee acknowledgeth her selfe to haue greater neede of the same. Therefore by Christes words it cannot be gathered, whether Simons debt was small, and whether hee was deliuered from the guiltines of the same. It is rather to be beleueed, that he was a blind hypocrite, and then was yet drowned in the filthines of his sinnes. But Christ rested vpon this one thing, though she had bene a wicked woman, yet these are manifest signes of her righteousness, that to testifie her thankfulness, she omitted no kinde of duetie, and she declared by al meanes she could how much she was bound to God: yet Christ admonisheth Simon that there is no cause why hee shoulde flatter himselfe, as though he were free from al fault: for he also had neede of mercie. Then, if he himselfe do not please God without forgiveness, hee ought by these signes of repentance and thankfulness to consider, that whatsoever this woman had sinned, was forgien her. The wordes are to be noted



noted wherein this woman is preferred aboue Simon: namely, that shee washed Christes feete with her teares, and wiped them with her hayres, when he had not commaunded to giue him so much as common water: that shee ceased not to kisse his feete, when he had not vouchsafed to receiue Christ with a kisse of salutation for a guest: that she had powred pretious ointment vpon his feete, and he had not annoynted his head with oyle. Also this was the cause why the Lorde, who was a singular example of a sparing and moderate life, suffered the cost of this oyntment to be bestowed vpon him: becaule the miserable sinner shoulde by this meanes testifie that shee ought all to him. For he desired not delights, nor was allured with pleataunt saour, nor allowed glorious decking, but looked onely for an earnest testimonie of repentance: which is also sette forth by Luke, as an example to vs: for the teares are witnesses of her sorow, which is the beginning of repentance. She came behynde Christ, and there threw her selfe downe at his feete, in which appeared her shamefastnes and humilitie: she brought her oyntment, and offered her selfe and all shee had in sacrifice to Christ. All these things are for vs to follow: but the sheading of the oyntment was a perticular action, which should be yll drawne into a general rule.

47. *Her finnes are forgiven her.* Some thinking the verbe to haue bene of the moode of exhorting, doe gather this sense, sith this woman sheweth by these notable deedes, that she wholly burneth with the loue of Christ, it is not meete that the Church should be more sharpe or harde against her, but that she should rather be gently entreated, though shee had grievously offended. But the maner of placing of the Greeke word being wel considered, that subtile exposition may be reiected, which the texte refuseth. For a litle after Christ speaking to the woman rehearseth the same, where the maner of exhorting could not agree. And the contrary clause followeth this sentence, lesse is forgiven to him that loueth lesse. Though the verbe of the present tence may be resolued into the preter tence. For sith she endeouored to perfourme carefully al the dueties of pietie, Christ hereof inferreth, that though she was couered with many finnes, yet the mercy of God was greater then that she should be accounted a sinner any more. But this loue is not sayde to be the cause of forgiveness, but a signe following after, as I sayde before. For this is the meaning of the wordes. They which see so great desire of pietie in a womanne are peruerse Iudges, except they iudge thereby that God hath already bene mercifull vnto her, so that free forgiveness hath in order gone before. For Christ doth not dispute by what price men should obtaine the grace of God, but he proueth that God hath now forgiven this miserable sinner, and that mortall man should not be so hard against her.

48. *Thy finnes are forgiven thee.* It may bee demaunded to what ende Christ promisseth her againe that forgiveness, which she had obtayned, and whereof shee was assured. Some say that this was spoken not so much for her sake, as for others. But in my iudgement he had especiall regarde of her: as shall more evidently appeare by those thinges, which follow.

It is no meruaile that shee shoulde againe bee absolved by Christes wordes, which hadde tasted his grace before: and who was perswaded that hee was the onely sanctuary of her saluation. So it is necessary that

sayth should alwayes goe before, when we aske of the Lorde, that hee would forgiue our sinnes. Neyther do we make this prayer in vaine, as a thing needlesse, but that the heavenly Iudge would more and more seale his mercy in our hearts, and by this meanes quiet our consciences. Therefore though this woman had conceaued faith by this faith which she had obtained, yet this promise was not superfluous: for it much auailed to the confirmation of that faith.

49. *They which sate at the table with him beganne to say.* Heere we perceiue againe, that menne not knowing the office of Christe, doe thereof gather to themselues new offences. And this is the roote of euil, that no manne searcheth his owne miseries, which without doubt would prouoke all menne to seeke remedy. But it is no meruaile, if the hypocrites, which sleepe in their own sinnes should murmur at this, as at a straunge and wonderfull matter, that Christ should forgiue sinnes.

50. *Thy sayth hath saved thee.* Christ, to appease the murmurers, and withal to comfort the womanne, prayseth her sayth: as if he should haue sayde, howsoeuer these do grudge, establishe thou thy selfe constantly in that sayth, which hath brought thee assured saluation. Yet Christe reserueth vnto himselfe that right giuen him of the father: for as the power of healing was in him, the sayth is rightly directed to him. And it declareth that the woman was not lead by rashnes, or by ignorance to come vnto him, but by the direction of the spirit shee held the right waye of sayth. VWhereof it followeth, that we cannot beleue in any other, then in the sonne of God: but that we should make him the Iudge of life and death. For, if we ought to beleue in Christ, because the heavenly father hath giuen him power to forgiue sinnes, as soone as faith is applied to any other, this his honour is of necessitie taken from him. By this saying also is their error confuted, which thinke that sinnes are redeemed by charitie: for Christ setteth here downe a farre other meanes, in that we embrace the mercy offered by sayth. In the last clause is noted the incomparable fruite of sayth, which the scripture so oft commendeth, to witte, that it bringeth peace and ioy to the consciences, least through disquietnesse and trouble they should be tossed hyther and thither.

Matth.

Mark.

Luke. 10.

38. Now it came to passe as they went, that he entered into a certaine towne, and a certaine womanne, named Martha, received him into her house.

39. And shee had a sister called Mary, which also sate at Iesus feete, and heard his preaching.

40. But Martha was cumbred aboute much seruing, and came to him, and saide, maister, dost thou not care that my sister hath left mee to serue alone? bid her therefore that she helpe me.

41. And Iesus answered, and sayde vnto her, Martha, Martha, thou carest, and art troubled about many things.

42. But one thing is needfull: Marye hath chosen the better part, which shal not bee taken away from her.

38. That he entred. This hystorie declareth that whether soeuer Christ went, he was not giuen priuately to himselfe, nor to seeke his owne commodities or delights: but this was his onely desire, to profit others, and that he might persourme the office enioyned him of his father. For Luke declareth, that when he was friendly entertained of Martha, as soone as he was entred into the house, he applyed himselfe to teaching and to exhorting. But because that this place is vily wrested to the praie of the life contemplatiue, as they call it, wee must seeke out the naturall meaning, whereby it shall appeare that the purpose of Christe was nothing lesse then to appoynt his disciples to liue in ydlenesse and in colde speculations.

It is an olde errour, that they which withdraw themselves from businesse, and apply themselues wholly to contemplations, doe lyue an Angelles life. And the Sorbonistes doe seeme to haue drawne their trifling about this matter out of Aristotle, who placeth his chiefest good thinge, and the last end of mans lyfe in contemplation, which, according to his iudgement, is the enioying of vertue. And whē ambition had caried some to withdraw themselves from the common trade of life, or that froward men had giuen themselves to solytaries and idlenes, this pride also followed, that by doing nothing they imagined theselues to be like to Angels: for the traouelling life was so much disdained of them, as if it should withdraw vs from heauen. But we know that men were created to this end, that they should labour, and no sacrifices doe please God better, then that euery man should labour in his calling, and apply himselfe to lyue profitably for the common wealth. But how ignorantly they haue abused the wordes of Christ to proue their deuce, shall easily appeare out of the plaine sense.

Luke saith that Mary was at Iesus feete: doth he meane that she did nothing else al her lyfe time? But the Lord rather commandeth that the times should so be deuided, that he which studieth to profit in GOD his schoole, should not be an ydle and a negligent hearer: but that he should put in practise that which he learned: for there is a time of hearing, and a tyme of labouring. Therefore the Monkes doe very fondly wrest this place, as though Christ should compare the contemplatiue life with the labouring life: when as Christ doth simply shew to what end, and how he would be receiued. For though the hospitalitie of Martha is worthy of commendation, as it is praised: yet Christ noteth two faults in the same. The first is, that Martha exceeded measure in busiying her self. For Christ had rather to be entertained sparingly, and with small charg, the that the holy matro shuld take so much paine. The second fault was that Martha withdrawing her self, & being occupied in superfluous labors, made the coming of Christ vnprofitable to her. For L. noteth her excessse, in that he mentioneth her much seruing, when Christ was content with a litle. For this was as much as if a man receiuing a prophet, shuld haue no regard to hear him, but shuld rather bury al the doctrine with great & superfluous preparatiō. But the lawful receiuing of the prophets is, whē the profit is

ceiued, which God appoynteth and offreth to vs by them. Now, wee see that the diligence of Martha worthy of cōmendation, yet was not without faultes. Also it had this fault more, that Martha pleasing herselfe in these troublesome labours, despised the godly desire that her sister hadde to learne. By which example we are warned to take heede alwayes, least any in welldoing preferre themselues about others.

42. *One is needefull.* Some expound it too coldly, that one kind of meat is sufficient. Others dispute more subtilly, but besides the purpose of an vnitie. But Christ bent himselfe an other way: namely, that whatsoeuer the saythful should take in hand to doe, and whereto soeuer they apply themselues, yet there is one end, to the which it is meete þ al things shuld be referred. The summe therefore is that we wander about in vaine, if we direct not al our actions to a certeine end. Therefore the hospitalitie of Martha was faultie, because that the principal matter was neglected, and she was wholly caryed away in taking care about her busines. Yet the meaning of Christ is not that al other things are nothing this onely excepted, but order must be wisely holden, least the accessary, as they cal it be more esteemed then the principal. *Mary hath chesen the good parte.* Here is no comparison, as foolish and absurd interpreters doe dream: but Christ onely saith, that Mary is occupied in a holy and profitable exercise, frō which she ought not to be drawn: as if he should haue said, thou mightest wel here haue reproved thy sister, if she following idleness, or being occupied in vaine cares, or desiring any other thing not meete for her calling, should haue layde the whole burden of prouiding for the house vpon thee. But now when she applyeth her selfe well, and profitably to hearing, it were not well to draw her from it: for such opportunitie is not had alwayes. Though others doe take the latter part otherwise, as if Christ had sayd that Mary had therefore chesen the better part, because the fruit of the heauenly doctrine neuer falleth away; the which iudgement, though I do not reiect, yet I haue followed that, which I think dothe most aptly agree to the meaning of Christ.

Matth.

Mark.

Luke. 12.

13. And one of the company sayd vnto him, *master, bid my brother deuyde the enheritance with me.*

14. And he said vnto him, *man, who made mee a iudge, or a deuider ouer you?*

15. *VVherefore he said vnto them, take heede, and beware of couetousnes: for though a man haue abundance, yet his lyfe standeth not in huriches.*

16. And he put forth a parable vnto them, saying, *The ground of a certeine rich manne brought forth frutes plenteously.*

17. Therefore hee thought with himselfe, sayinge, *what shal I doe, because I haue no reume, where I may lay vp my frutes?*

18. And hee said within himselfe, *I wil pull downe my barnes, and build greater, and therein will I gather al my frutes, and my goodes.*

19. And



19. And I will say to my soule, soule, thou hast much goods laid up for many yeeres: linc at ease, eat, drinke, and take thy pastime.

20. But God said vnto him, O foole, this night will they fetch thy soule from thee: then whose shal those things be, which thou hast provided?

21. So is hee that gathereth riches to himselfe, and is not rich in God.

13. *Bid my brother deuide.* The Lord being required to giue iudgment for the deuision of enheritaunce, refused to doe it. Sith this made for the nourishment of brotherly concorde, and the office of Christe was not onely to reconcile men to God, but to bring them to mutuall consent: it is demaunded what the cause should be, why he would not end the strife betweene two brethren. And it appeareth that there were two causes especially why he abstained from the office of a Iudge. First, sith the Iewes imagined the kingdom of the Mesiiah to be earthly, his will was to take heede, least he should by any example nourish that errour: for if they had seene him deuide the enheritaunces, the rumour of that deede shoulde presently haue bene spread abroad. So many hoped for a carnall redemption, and gaped too greedily after the same: the wicked gloried that hee should bring new matters to passe, and that hee should ouerthrowe the state of the Rōmane empyre. VVherefore there could not a better aunswere haue bene giuen then this, whereby all men might vnderstand that the kingdome of Christ was spirituall. Therefore let vs learne to gouern our selues soberly, nor to attemp any thing, which may be drawne into the worst part. Secondly, it was also the Lordes wil to make a difference betweene the polytike Empyres of this worlde, and the gouernment of his Church: for he was created Doctōr by the father, who shuld by the sword of the word cut downe thoughtes and affections, and shuld pearce into the soules of men: but he was not a magistrate to deuide enheritaunces. So the theft of the Pope and his Priests is here condemned, which pretending theselues to be Pastors of the Church, yet are so bolde as to inuade the earthly and prophane iurisdiction, which nothing pertaineth to their office. For there is somewhat, which is of it selfe lawfull, which yet belongeth not to euery man. Also in my iudgment there is a third perticular reason: that is, because Christe saw this man leauing the doctrine, and prouiding for his own household commodities. And this disease is too cōmō, so that many professing the gospel, doubt not to abuse the pretence of the same for the encreasing of their wealth, and to pretend the authoritie of Christ for their owne gaines.

This may be readily gathered by the circumstance of the exhortation: for except that man had abused the title of the Gospell to his owne gaine, there had not bene occasion giuen to Christ to condemne his couetousnesse. Therefore the text doth sufficiently declare that this manne was but a faigned discipule, whose mind was drowned in fieldes or money bagges. Furthermore, the Anabaptistes doe too foolishly inferre of this aunswere, that it is not lawfull for a Christian man to deuide enheritaunces, to thrust himself in, to deale with worldlye affayres, or to execute any ciuill office. For Christe argueth not of the matter it selfe,

but of his owne calling : beecaufe hee was ordayned of his father to an other ende, hee saith, that hee is no iudge, because hee hath no such commaundement. Therefore let this rule be of force amongst vs, that euery man keepe himselfe within the bands of the calling, wherein the Lorde hath set him.

15. *Take heede and beware.* First, he calleth his disciples backe from couetousnes, then, that he might purge the mindes throughly from this disease, he affirmeth that our lyfe consisteth not in abundance: By which wordes is noted the fountaine and inward beginning, whence this mad desire of hauing ariseth. For the people doe commonly iudge, that the more a man possesseth, the happier his life is, and they imagine riches to be the cause of a blessed lyfe. Hence commeth that intemperatate desire of hauing, which as a burning furnace sendeth out his heate, and yet ceaseth not to burne within. If that we were perswaded that ryches and all abundance of goodes, be helps of this present life, which the Lord giueth vnto vs with his own hand, and blesseth the vse thereof, this one thought would easily appease all wicked desires: and that do the saythfull finde true by theyr owne experience. For whereof commeth it to passe, that with stayed mindes they should depend of God alone: but because they binde not their life, nor make it subiecte to abundance of riches, but they rest in the prouidence of God, who onely both sustayneth vs by his power, and giueth vs as much as is meete?

16. *Hee put forth a similitude.* This similitude proposeth vnto vs, as in a glasse, a lyuely shew of that sentence, that menne lyue not by the abundance of their riches. For sith the richest doe also lose their lyfe in a moment, what helpeth it to gather vppe great heapes of riches? Al men graunt this to be true, so that Christe speaketh nothing, but that which is vsuall and common, and which is in al mens tongues: but in the meane season how doth euery man apply and giue his minde? Doe not all men rather so frame theyr lyues, and so mixe their counsellers and theyr reasons, that they may depart furthest of from God, placing their lyfe in the present abundance of theyr riches? Therefore all menne haue neede to waken themselues, least they imagining themselues to be blessed by reason of their riches, should entangle themselues, in the snares of couetousnesse. Also in this parable is sette forth vnto vs the vncerteine shortnes of this life. Further, how riches do profit nothing for the lengthening of the life. There is a third thing to bee added, which is not expressed, but may be easily gathered out of the former, that this is a notable helpe to the saythfull, that seeking their daily bread from the Lord whether they be rich or poore, their only rest is in his prouidence.

17. *VVhat shall I doe?* The wicked are therefore doubtfull in theyr counsellers, because they knowe not the lawefull vse of their riches: then because they being dronken in theyr peruerse hope, doe forgette themselues. So this rich manne setting the hope of his lyfe in his great abundance, shaketh the remembraunce of death farre away. And yet is distrust annexed to this pride: for couetousnes, which neuer is filled, doth yet neuerthelesse vex these rich menne, as this rich manne enlargeth his barnes, as though his belly being stuffed with his former barnes, had not yet enough. Yet Christ doth not expressly condemne this, that hee dooth the parte of a diligent and carefull housholder in laying vp prouision :

but

but because that as a bottomlesse deepe he would swallowe vp and deuoure many barnes in his greedy couetousnes: whereof it foloweth that hee knewe not the true vse of plentifull prouision. Nowe, when he exhorteth himselfe to eating and to drinking, he remembreth himself no longer to be a manne, but becommeth proud in his aboundaunce. And wee doe dayly see euident examples of this insolencie in prophane men, which set the heap of their riches, as brassen fortresses against death. VVhen he saith, my soule, eate and be mery: in this speach there is great force after the phrased of the Hebrewes: for he so speaketh vnto himself, that yet he would declare that he hath aboundance to fil the desire of his minde and all his senses.

20. *O soule, this night will they fetch away thy soule from thee.* There is an allusion in this word *soule*. The rich man spake first to his soule, as the seat of al his affections: but now it is spoken of the life it selfe, or of the vital spirit. The verbe *they wil fetch*, though it be the plural number, yet, because it is indefinite, it signifieth nothing else, then that the life is in the power of an other, which the rich manne accounted to be in his owne hand: which I doe therefore giue warning of, because that some doe without cause imagine this to be spoken of the Aungelles. And in this is the rich manne reprobued of follye, that hee knew not that his lyfe depended of an other.

21. *So is hee that gathereth riches to himselfe.* Sith it appeareth that there is here a comparison, the exposition of one parte of the sentence muste be gathered out of the other. Let vs therefore define what the meaning of this is, to be rich in God, or toward God, or in respecte of God. They which are but meanelly exercised in the scripture doe knowe that the Greekes doe vse ofte one of these prepositions for an other. But it is no matter, which of the two wayes soeuer be taken: for this is the sum, they are rich toward God, which truste not in earthly thinges, but depende of his onely prouidence. Neyther is it of anye waight, whether they haue aboundaunce, or be in wante: so that both sortes doe sincerely aske theyr daily bread from the Lord. For that which is opposed against it, to gather riches to himselfe, signifieth as much, as to neglecte the blessing of God, and carefully to heape vp great aboundance, as if theyr hope were shutte vppe in their barnes. Of this may the end of the parable be gathered, that wayne are their counsellors, and ridiculous are theyr labours, which trusting to the aboundaunce of their riches, do not repose themselues in God alone, nor are not content with his measure ready to beare both estates, and at length they shal beare the iudgement of theyr owne vanity.

Matth.

Mark.

Luke. 13.

1. *There were certaine men present at the same season, that shewed him of the Galileans, whose blood Pilate had mingled with their owne sacrifices.*  
2. *And Iesus answered and saide vnto them, suppose yee, that these Galileans were greater sinners then al the other Galileans, because they haue suffered such things?*

3. I tell you nay: but except yee amend your liues, yee shall al likewise perish.
4. Or thinke you that those eghtene, vpon whom the tower in Siloam fell, and slew the, were sinners aboue al men that dwell in Hierusalem?
5. I tell you nay: but except you amend your liues, yee al shal likewise perish.
6. He spake also this parable, A certeine manne had a figtree planted in his vineyarde, and hee came and sought fruit thereon, and found none.
7. Then said he to the dresser of his vineyard, behold, this three yeares I haue come and sought fruite of this figtree, and finde none, cut it downe: why keepeth it also the ground barren?
8. And he answered, and saide vnto him, Lorde, let it alone this yeare also, till I digge rounde about it, and dounge it.
9. And if it beare fruit, wel: if not, then after shalt thou cut it downe.

3. Suppose yee that these? This place is verie profitable euen for this cause, for that this disease is engrafted almost in vs all, that beeing too sharpe & seuerer Iudges against others, we flatter our selues in our own sinnes. So it falleth out, that we doe not onely exaggerate the sinnes of our brethren more sharply then is meete: but also if any aduersitie come vnto them, we condemne them as wicked men and reprobates. In the meane while, whosoever is not touched with the hand of God, slepeeth carelesly in his owne sinnes, as if he had God fauourable and mercifull: wherein there is a double fault. For as oft as God chastiseth any man in our sight he admoniseth vs of his iudgementes, that euery one shoulde learne to examine themselues, and to consider what they haue deserued. And that he spareth vs for a time, it is of his benignitie and mercy, whereby he calleth vs to repentance, and it ought to be farre from vs from taking occasion thereby of sluggishnes. That Christ therefore might correct that wicked iudgement, wherein we become enemies to them that are in miseries & in afflictions, and that hee might withall shake away those pleasures, wherein euery man flattereth himselfe: first, he teacheth that they are not the worst, which are hardest handled of al others: because God so executeth his iudgementes in that order and maner as hee shal think good, so that some are presently punished, others do rest long in idlenes and pleasures. Then he saith, that as many calamities as befall in the world, as so many testimonies of the wrath of God. VVherby we gather what destruction there remaineth for vs, except vve amend. The there ariseth occasion of exhortation of this, that some brought worde that Pylate mingled mannes blood with sacrifices: to witte, that sacrifices by such an haynous deede might come into detestation. And because it is likelye that this reproach was done to the Samaritanes, which were fallen from the pure worshippe of the lawe, it was an easie and a ready matter for the Iewes by condemning the Samaritans to iustifie themselves: but the Lord turneth them an other way.



And because the wickednesse of that whole nation was odious and infamous vnto them, he demãdeth of them whether they thinke that those wretches which were slaine by Pilate, were worse then all others: as if he should haue sayd, it is not vnknown vnto you, that that land is ful of wicked men, and that there remaine many yet aliue, which were worthy of the same punishment. A blinde therefore and a wicked iudge is he, which measureth the sinnes of men by the present punishments. For the worst man is not first punished: but out of many the Lord chuseth a fewe to be punished, in whose person he teacheth the rest that he is an auenger, that all might feare him. But after he had spoken of the Samaritanes, he came nearer to the Iewes themselves: for in those dayes when eightene menne were slaine with the fall of a tower of Hierusalem, he affirmeth that they were not the wickedst, but in the destruction of them, he sayth that there was an example of terrour sette foorth vnto all menne: for if God hath shewed a token of his iudgement vpon them, others shall nothinge the rather escape his hand, though they be borne with for a time. And Christ forbiddeth not, but that the faithfull shoulde be diligent in considering the iudgements of God: but he appoynteth this order to be holden, that they should begin at their owne sinnes. For hereof shal great profit come, so that they shall with voluntarie repentance preuent the iudgements of God. To the which purpose that exhortation of Paule doeth also pertain, Ephes. 5. 6. Let no man deceiue you with vaine words, for, for these things commeth the wrath of God vpon the children of disobedience.

6. *Hee spake also this Parable.* The summe tendeth to this purpose, that many which are worthy of destruction, are tollerated for a time: yet they shall gaine nothing by the delay, if they goe forward in their obstinacy. For hence commeth a wicked flatterie, wherein the hypocrites doe harden themselves, and become more obstinate, because they consider not their owne miseries, except they be enforced: and therefore so long as the Lord winketh, and suspendeth his corrections, they imagine with themselves that they are well agreed with him. So they nourish vpp themselves in securitie, as if they had made a couenaunt with death, and with the graue, as Isaias sayeth, 28. 15. Therefore doeth Paule enuey against them so vehemently to the Romanes, 2. 5. because they heape vp for themselves, the wrath of God against the latter day. And we knowe that trees are sometimes preserued, not because they are alwaies profitable & frutefull to their owners: but because the carefull and wise husbandman attempteth and trieth euery way before he will stocke vpp his field or his vineyarde. But we are heereby taught, that the Lorde hath great reason of his forbearing, when he doeth not presently reuenge himselfe vpon the wicked, but deferreth their punishments. VVhereby mannes rashnesse is put to silence: least any shuld be so bold as to murmur against the chief iudge of all menne, if he doe not alwayes execute his iudgements in like sorte. But the comparison is heere made betweene the Lorde and the steward, not because the ministers of God doe exceede him in mercy and meekenesse, but because the Lord doeth not onely prolong the life of sinners, but hee also husbandeth them diuers wayes, that hee might gather better frute.

Mathewe.

Marke.

Luke 13.

10. And hee taught in one of the Synagogues on the Sabbath day.
11. And behold, there was a woman which had a spirit of infirmity 18. yeres, and was bowed together, and could not lift up her selfe in any wise.
12. VVhen Iesus sawe her, he called her to him, and said to her, woman, thou art loosed from thy disease.
13. And he laid his handes on her, and immediately she was made straight againe, and glorified God.
14. And the ruler of the Synagogue answered with indignation, because that Iesus healed on the Sabbath day, and sayd vnto the people: There are sixe dayes in whiche men ought to worke: in them therefore come and be healed, and not on the sabbath day.
15. Then answered him the Lord, and sayde: Hypocrite, doeth not eache one of you on the sabbath day, lose his oxe or his asse from the stall, and leade him away to the waters?
16. And ought not this daughter of Abraham, whom Sathan had bounde, loe 18. yeres, be loosed from this bond on the Sabbath day?
17. And when he had sayde these things, all his aduersaries were ashamed: but all the people reioyced at all the excellent things that were done by him.

I haue determined to gather together into this one place, those things which are red in diuers places, set down by Luke alone, without expresse noting of the time, as we haue sayde other where, that the Euangelistes were nothing curious in this behalfe. Our returne shall after be the better to the common Harmonie. Heere is report made of a myracle in healing of a woman, and the Iewes maliciously conceived an offence, because the Lord healed her on the Sabbath day. Luke sayeth that the woman was holden with a spirite of infirmity, so that the body was shrunk vpon with the shrinking vpon of the synewes. But because he doth not otherwise describe what kinde of disease it was, it seemeth not to be any common disease, nor any such as the Physitions knew: therefore he calleth it a spirite of infirmity. For we knowe that the deuill applieth himselfe to plague men with strange & vnwonted diseases. VVherin the diuine power of Christ shewed it self more euidently in triumphing ouer sathan; not that sathan ruleth ouer men at his owne pleasure, but as he hath power giuen him of the Lorde to hurt. But as the Lorde being the onely authour of all good things, yet he doeth chiefly shew his glory in especiall and extraordinary benefites: so also he would haue the power and tyrannie of sathan especially knowen in extraordinarie scourges, though he also vseth his hand in light chastisements, with which he doeth daily chastise vs.

12. *Woman thou art loosed.* Christ in this myracle as in others, giueth a testimony both of his power & of his grace. For he saith that he came for that cause that he might helpe them in misery. The power is expressed in these words: *womā thou art loosed:* for of his authority he saith that he had the deliue-

deliuerance in his hand. Yet he addeth an outward signe, of the vse, where of we haue entreated other where. That the people glorifieth God, it testifieth to vs that this heauenly benefite was euident. For it was no obscure woorke which might by disputation be applied either way, but it was such as gaue great and certaine occasion of praising God. VVhereby the wickednesse of the master of the synagogue is reuealed.

14. *There are sixe dayes.* This controller dareth not condemne Christe openly, but he turneth the poyson of his frowardnesse an other way, condemning Christ ouerthwartly in the person of the common people. And he was growen in malice to a madnes without reason: he warneth them that there are sixe daies appoynted for labour: but how wickedly and foolishly defineth he that labor which is not permitted but for those 6. daies? VVhy doth he not also forbid the entering into the synagogue, least they shoulde breake the Sabbath? VVhy doeth he not commaund them to abstaine from the exercises of godlinesse? If that men are only restrained from their owne works on the sabbath day, how wicked is it then to tie or restraine the spirit of God? He commandeth them to come to be healed on other daies: as though the power of God should lie and slepe on the sabbath, and shoulde not rather that day more exercise the same for the saluation of his people. For to what purpose are the holy assemblies, but that the faithful shoulde seeke and craue the aid and helpe of God? Therefore this wicked hypocrite speaketh, as if the lawfull obseruation of the sabbath, shoulde hinder the course of Gods benefites, shoulde exclude men from calling vpon him, and shoulde deprive them of his grace.

15. *Eache one of you on the Sabbath day.* VVhen it was an easie matter to reuel so grosse malice with diuers arguments, Christ was content with this one: if it be lawfull to shewe kindnesse on the sabbath day to beastes, they faine a very preposterous worshippe, if on that day the children of GOD should not be holpen. But there is a double comparison in the wordes of Christe: of the beast with the daughter of Abraham, and of the halter wherewith the asse or oxe is tied to the manger, with the bandes of sathan wherin he holdeth men bound to their destruction. You (sayth he) which are so scrupulous obseruers of the sabbath, dare lose your oxen and asses, that they may be led to the water, why shall it not then be lawful for me to performe the like duety to the electe people of God, especially where greater necessity requireth it? namely, when any manne is to be deliuered from the snares of sathan? And though this wicked reprehender held his peace for shame, yet we see that Christ wrought not any miracle so notable which the wicked did not cauil at. Neither is it any maruell if Sathan applied all his study and endeouour to this purpose, that hee might peruert the glory of Christe, who ceaseth not daily to scatter his cloudes, that he might by them obscure the holy woorkes of the faithfull. It is to be noted that Christe calleth her the daughter of Abraham, whose body had bene 18. yeres enthralled to sathan: and he called her so, not onely in respecte of the stocke, as all the Iewes generally were proude of this title, but because she was one of the true and naturall members of the church. VVherein we do also behold that which Paule teacheth, 1. Cor. 5. 5. that some are deliuered to sathan for the destruction of the flesh, that the spirit might be saued in the day of the Lord. And the continuance of that time teacheth vs not to despaire though the Lorde doeth not presently heale our miseries.

Mathew.

Mathewe.

Marke.

Luke 13.

31. The same day there came certaine Pharisees, and sayde vnto him: Depart and goe hence: for Herode seeketh to kill thee.

32. Then sayde he vnto them: Goe yee and tell this Foxe: Beholde I cast out deuils, and will heale still to day, and to morowe, and the thirde day I shall be perfited.

33. Neuerthelesse, I must walke to day, and to morowe, and the day followinge: for it cannot be, that a Prophet should pearish out of Ierusalem.

Also, it cannot be certainly coniectured when this befell, but that it is euident that Christ was then in Galile, as in all the course of his trauaile, he was more there then other where. For they which would seeme to be his friendes, perswade him to be out of Herodes iurisdiction, if that hee would be safe. Now, it is vnknownen how they were affected which gaue this counsell: but I rather coniecture, when they saue the moste parte of the people there giuen to Christ, so that the doctrine of the Gospell was euery where receiued, they assaied to driue him to some other place. It is to be noted who these warners were. Luke sayeth that they were some of the Pharisees, but we know that secte was not so mercifull to Christe, that it should be probable that they were carefull of his life. What then? certainly their purpose was by casting a feare before him, to driue him away into some corners: for so they hoped that it shoulde come to passe, that in shorte time his authority shoulde decay, and his whole doctrine should vanish away. But yet we must consider the purpose of Satan, the chief master and framer of this deuise: for as by fearing the sonne of God, he sought then to hinder the course of the Gospell, so he nowe inuenteth and frameth newe terrours, wherewith he might discourage the ministers of Christ, and enforce them to leaue their course.

32. Tell that Foxe: beholde I cast out deuils. It is certaine that hee speaketh of Herode Antipas. And though he had the maners of a Foxe, and a disposition no lesse seruile then crafty, yet I do not thinke that he comprehended the subtlety of his whole life vnder this name of Foxe: but his secret deceits where he attempted to vndermine the doctrine of the Gospell, when with open warre he durst not sette vpon it. For Christe declareth, though he was crafty, that yet he shoulde preuaile nothing by his deuices. I sayeth he, what guiles soeuer he deuise, will to day & to morowe, doe the office laide vpon me of God: and when I come to the ende of the race, then shall I be offered vppe in sacrifice. Yet, that the meaning of the woordes may be more plainly sette downe vnto vs, in the first part of the sentence Christe graunteth, that the third day after, that is, shortly after, he should die: and thus he declareth that he can by no fear of death be driuen from doing his duerie, to the whiche with a fetted purpose of the minde he goeth without feare. Then he addeth that it is a vaine shew of feare which is objected by those false fained warners, because there is no daunger of death other where, then at Ierusalem. But in the seconde parte he reprooueth the Pharisees sharply, doe you, who I see shall be my butchers



butchers,warne me to take heede of Herode! Though the vpbraidinge goeth further: for he not only sayeth,that he is ready to die at Ierusalem, but that it also is a denne of theeues,where almost all the Prophets were slaine. It is true that many were slaine otherwhere,and especially at that time,when the cruell rage of Iesabel was hotte against them: but becaufe that continually the Prophets were not in any other place more cruelly dealt with. Christ layeth woorthely this reproofe vpon the wicked inhabitants of the holy Citie. And for the most part it befell the Prophets to be slaine there:for sith the wickednesse came from thence,wherewyth Iudea was filled, that also was the field where in God exercised his Prophets. For we knowe that the more the doctrine of the Gospell shineth, and the nearer it cometh to the wicked, the madder they become. Yet this is a horrible example, that the place which was chosen to be the sanctuary of the worship of God,and to be the house of the lawe,and of the heavenly wisdom, should be defiled not with one or two murders, but with the ordinarie slaughter of the Prophets. And heereby it appeareth howe obstinate the vnthankfulnesse of the world was in refusing sound doctrine. Though the exclamation which followeth presently after in Luke,seemeth so to be ioyned to this,as if Christ heereof taking occasion, did then enuey against Ierusalem: yet I rather thinke, when Luke had sayd before that Ierusalem was embrued with Prophets bloude, yea, and that it was by continuall course of many ages the cruell and sacrilegious slaughter house, occupied in murdering the Prophets, presently according to his maner he addeth a sentence whiche agreed with that speache. For we see in diuers places before,that it was no vnwōted thing in him, to gather into one place,sayings of Christ vttered at sondry times.

Mathewe.

Marke.

Luke 11.

37. And as he spake,a certain Pharise besought him to dine with him: and hee went in,and sate downe at the table.

38. And when the Pharise sawe it, hee marvelled that he had not first washed before dinner.

39. And the Lord sayd vnto him,in deede ye Pharisees make cleane the out side of the cuppe, and of the platter: but the inwarde parte is full of rauening & wickednesse.

40. Yee fooles,did not he which made that which is without,make that which is within also?

41. Therefore giue almes of those thinges which are within,and beholde all things shalbe cleane vnto you.

This heere sette downe,agreeth in parte,but not wholly wyth that doctrine in the fiftene chapter of Mat. that Christ of purpose neglected those outward rites inuented by men,(in obseruing whereof, the Iewes were to too carefull)that hee might correcte the superstition of the people, and especially of the Scribes. God had commaunded some certaine washings in his lawe,in the whiche hee profitably exercised his people in the meditation of true puritie. The Iewes not being content with thys mediocritie,

mediocritie, added many other washinges, specially that no man should eat, except he had washed, as Mark declareth more plainly in his 7. chapter, and also appeareth in the 2. of Iohn. Also to this fault was added a wicked confidence, because they hauing no regard of the spirituall worship of God, thought they had wel discharged themselves, if they had set vp a figure in the place of God. And Christe not being ignorant that the contempt of this ceremony woulde be offensiuelly taken, yet omitted the same, that he might shewe that God made small account of the outward cleanness of the flesh, but required the spirituall righteousnes of the hart.

39. *In deede yee Pharisees.* Christe doeth not reprove the Pharisees in this place, as he doth in Mathew and Mark, because they preposterously worshipped God with mens inuentions, and brake the lawe of God through their owne traditions: but he only toucheth their grosse hypocrisie, because they desired puritie but in the eyes of men, as if they had nothing to do with God. And this reproofe lighteth vpon all hypocrites, which establish a righteousnesse in the ceremonies commanded by God. And therefore Christe concludeth more then if he shoulde haue sayde that God is worshipped in vaine with the commandements of men: for he generally condemneth that errour, that God shoulde be worshipped with ceremonies and not with faith & a pure affection of the heart. And though the Prophets alwayes hadde a great controuersie about this matter wyth the Iewes: yet the dispositions of men are so prone to hypocrisie, that proud errour preuailed, that God should be pleased with outward worshippings voide of faith. But chiefly they were so astonied in Christes time, that religion then only stode in mere trifles. Therefore he enueyeth against the Pharisees, which are busily occupied in washing the cuppes, & nourish inwardly in their harts most filthy spots of rauening & wickednes. And he condemneth their folly by this reason, that God which created the inward soule of man, as well as the body, could not be pleased only with an outward shew. For this chiefly deceiue men, that either they doe not consider that they haue to doe with God: or else they transforme him according to the vanitie of their imagination, as if he differed nothing from a mortall man.

41. *But of those things which are within.* Christ after his maner calleth the Pharisees backe from ceremonies to charitie, affirming that men, as well as meats, are not clefied with water but with loue. Yet he wold not in those woords lessen the grace of God, nor reiecte the rites of the lawe as vaine and vnprofitable: for he directeth his speach against them, which carelessly mocke at God with naked signes: as if he should haue sayd, it is onely the lawfull vse which sanctifieth the meates. And they onely doe vse the meates rightly and iustly, which helpe the want of the poore with their abundance. Therefore it were better to giue almes of that abundance which we haue, then by scrupulous waslung of hands and cuppes, to neglect the poore. That which the Papists doe gather heereof, that almes are satisfactions by the which we are purged from sinnes, is so fonde, that it needeth no long confutation. For Christ dispureth not heere, with what price it behooueth vs to obtaine forgiuenesse of sinnes: but that they doe eate their bread rightly, which bestow part vpon the poore. For I do take the Greke word here vsed, signifieth that which is presently had, and not as the old interpreter and Erasmus do translate it, for that which remaineth,

neth. It is best to reserve those reproches which doe presently follow for another place. For I doe not thinke that Christe then presently at the table did so enuey against the Scribes & the Pharises: but Luke set that downe here which was spoken at an other time: as we haue often sayde that the Euangelists regarded not the order of the time.

Mathewe.

Marke.

Luke 14.

1. And it came to passe, that when he was entred into the house of one of the chiefe Pharises, on the sabboth day, to eate bread, they watched him.
2. And beholde, there was a certaine manne before him, which had the dropsie.
3. Then Iesus answeringe, spake vnto the expounders of the lawe, and Pharises, saying: Is it lawfull to heale on the Sabboth day?
4. And they helde their peace. Then he tooke him, and healed him, and let him goe.
5. And answered them, saying: which of you shall haue an Asse, or an Oxe falne into a pit, and wil not straight way pull him out on the Sabboth day?
6. And they could not answer him to those things.

This hystorie containeth nothing else but a myracle wrought by Christ, whereby he reprobued the superstitious obseruation of the Sabboth. Neither was his purpose as some imagine, simply to abrogate the Sabboth: but only to shew that neither the worke of God, nor the duties of charity do violate the holy rest which is commanded in the law. Also it is vncertaine whether the man which had the dropsie was purposely brought thither by their apPOINTment: for certainly he could not come to the table by aduenture, nor enter into a priuate house without the leaue & will of the Lord of the same. VVherefore it is likely that he was brought thither craftely to tempt Christe, which yet was no lesse foolishly then wickedly done of them: because they had experience before, what Christ was accustomed to doe, as oft as like occasion was offered.

3. *Is it lawfull to heale on the Sabboth day?* The meaning of the question is this, whether the healing of a man ought to be accounted amongst those workes which doe breake the Sabboth. If they should haue sayd that the obseruation of the Sabboth shoulde be broken by this meanes, there was an exception ready, that it is the worke of God. And the law of the Sabboth containeth nothing else, but that men shoulde rest from their owne labours. And Christ first asketh the question of them, that he might thereby preuent the offence. Therefore the cause was not in him that they were not pleased, but in their obstinate malice. Nor that hee alwayes bounde himself to this condition (for oft times not regarding the offence, he performed that whiche was enioyned him of his father): but his wil was to teache by this example, that he wrought not his myracles on the Sabboth dayes rashly, but that he was ready to giue an account of that he did. But they do declare by their silence, that they had rather take occasion to reprehend him, then to be moued by the study of the law. Therefore Christ hath

not to regarde, what they iudge of his doing, because it is euident that they would willingly take occasion of offence.

5. *VVhich of you shall haue an Asse.* Though they were vnwoorthy that Christe should endeouour to mitigate their displeasures, yet hee declareth that he hath done nothing against the obseruation of the Sabbath. All be it he doeth this not so muche of purpose to teach them, as that he might thereby deliuer himselfe from their slaunders, for he knew that they shewed themselues rather to bee blinded with poysonfull harred, then to yeelde themselues to be taught by reason; but his will was to triumphe ouer their malice, while he enforced them for shame to hold their peace. For if it be lawfull to helpe brute beastes on the Sabbath day, it were too vile a thing, not to do the same duety to man framed and made after the image of God.

Mathewe.

Marke.

Luke 14.

7. Hee spake also a Parable to the guesstes, when hee marked howe they chose oute the chiefe rounnes, and sayde vnto them.

8. *VVhen thou shalt be bidden of any man to a wedding, set not thyselfe downe in the chiefe place, least a more honourable man then thou, be bidden of him.*

9. *And hee that badde both him and thee: come, and say to thee: Giue this man rounge, and thou then begin with shame to take the lowest rounge.*

10. *But when thou art bidden, gee and sitte downe in the lowest rounge, that when hee that badde thee commeth, he may say vnto thee: Friend, sitte vp hier, then shalt thou haue worship in the presence of them that sitte at table with thee.*

11. *For who soeuer exalteth himselfe, shalbe brought lowe, and hee that humbleth himselfe, shalbe exalted.*

12. *Then sayde he also to him that had bidden him, when thou makest a dinner or a supper, call not thy frendes nor thy brethren, neither thy kinsmen, nor the rich neighbours, least they also bidde thee againe, and a recompence be made thee.*

13. *But when thou makest a feast, call the poore, the maimed, the lame, and the blinde.*

14. *And thou shalt be blessed, because they can not recompence thee: for thou shalt be recompenced at the resurrection of the iust.*

7. *He spake to the guesstes.* VVe know how greatly ambition raigned in all the Pharisees and the Scribes. That as they proudly desired to raigne ouer all men, there was also a contention mutually amongst themselues, which should be the chiefeest. For men desirous of vaine glory haue thys affection, that euery one of them doeth enuie eache other, while euery one of them desireth to drawe that to himselfe, whiche others thinke to be due to them. So the Pharisees and Scribes, when they challenge that the people



people should giue vnto them the title of the holy order, now they strue amongst themelues for the degree of honour, because euery of them challenge to himselfe the chiefe place. Christ aptly derideth this their ambition with a fitte similitude. For if any man occupy the chiefe rounge at an other mannes table, and then be enforced to giue place to a better, hee shall be sette lower by the master of the feast, not without shame & ignominie. And it is necessary that the same shoulde befall to all them that proudly lift vppe them selues to rule ouer others, for God shall cast them downe with shame. For it is to be noted, that Christ preacheth not heere of the outward and ciuill modestie: for we see the proudest menne, oft times excell in this behalfe, and for ciuilitie, as they say, they pretende the greatest modestie. But by a similitude taken from the vse of men, he teacheth vs what we should be inwardly before God: as if he should say: If it befall vnto a guest, which foolishly chose the highest rounge, to be thrust downe into the lowest, and with shame hee desire that he had neuer climed thither: therefore, least God put the same thing in practise amongst you, so that your arrogancie be stained with extreme ignominie, willingly submit your selues to humilitie and modestie.

11. *VVho soeuer exalreth him selfe.* This clause declareth that Christ spake of ambition: for he sheweth not what vseth to befall in the common life of menne: but heere he maketh God our iudge, who resisteth the proud, and pulleth downe their proude lookes, but giueth grace to the humble. The scripture is full of suche places, that God wil be enemie to al them, whiche desire to lise vppe themselues, so that of necessity they must haue battell with God, which doe arrogate any thing to themselues. For this is the pride, so to glory in the giftes of God, as if there were any worthinesse in vs, which of our owne deseruing should extoll vs: as againe, only a fained casting downe, ought not to be accounted humility, but the true humbling, that is, whē we rightly acknowledging in our own selues our owne infirmity, not lifting vp our selues, knowing that we excell by the onely grace of God.

12. *VVhen thou makest a dinner.* They which thinke that those feastes are heere simply condemned, whiche kinsfolkes and friends doe make amongst them selues, doe take away that part of humanity from amongst menne. For this were rather barbarous then austere, to shutte thy kinsfolkes from thy table, and onely to giue place to straungers. Neither was it the purpose of Christe to driue vs from all neighbourhoode, but onely to shew that charitie was litle vsed in the ordinary dealings of the world: for as it is no liberality to bestowe any thing vppon the riche menne in hope of gaine, from whome we hope to receiue the like, but a kinde of vsurie: so those woorkes for rewarde are not accounted of before God, nor are woorthy of the name of charitie. If I bidde my kinsfolkes or rich friends to supper, it is humanitie not of it selfe to be condemned, but it finally auaieth to prooue charitie: for oft times we see them whiche are wholly addicted to themselues, to bestowe great charges in receiuinge their friends most delicately. VVhat then? thou mayest furnish thy table with riche menne, so that in the meane season thou neglectest not the poore: so it is lawfull to feast with thy friends and kinsfolkes, so that thou reiectest not straungers, if that they be poore, and thou hast habilitie to helpe their neede. The summe is, they which are liberall to their kins-

folkes and friendes, but are harde to the poore, are worthy of no praise: because they exercise no charitie, but provide onely for their owne gain and ambition. But Christ speaketh to his hoast by name, whome he sawe was giuen too much to sumptuousnesse and to dainties, and so to gette praile and fauour of riche men, so that he smally regarded the poore. So vnder the person of this one man, are all they reprobued, which ambitiously spende those things they haue, either for their owne glory, or to gette like recompence: and yet they will bestow nothing vpon the poore, as if they were afraid, that what soeuer they bestowed freely, were lost. Therefore Christe sayeth that they are blessed, which are liberall without hope of earthly rewarde: for it is euident that they haue regarde to God. But there is no cause why they sette the regarde of profite before their eyes, or which desire the praise of the people, shoulde looke for any rewarde from God.

## Mathewe 22.

1. Then Iesus answered, and spake vnto them again in Parables, saying:  
 2. The kingdō of heauen is like vnto a certaine king, which married his son,  
 3. And sent forth his seruants, to call them that were bidden to the wedding, but they would not come.  
 4. Again, he sent forth other seruants, saying, tel the which are biddē: behold, I haue prepared my dinner, mine oxen and my fatlings are killed, and all things are ready: come vnto the marriage.  
 5. But they made light of it, and went their wayes, one to his Farme, and another about his marchandise.  
 6. And the remnant tooke his seruants, and intreated them sharply, and slewe them.  
 7. But when the king heard it, he was wroth, and sent forth his warriours, & destroyed those murtherers, and burnt vp their citie.  
 8. Then said he to his seruants. Truly the wedding is prepared: but they which were bidden, were not worthy.  
 9. Go ye therefore out into the high wayes, and as many as yee finde, bidde them to the marriage.  
 10. So those seruants went out into the high wayes, and gathered together all that ouer they founde, both good & badde: so the weddinge was furnished with guesles.  
 11. Then

## Marke.

15. Now, when one of them that sate at table, heard these things, he said vnto him: Blessed is he that eateth bread in the kingdom of God.  
 16. Then sayd he to him: a certaine man made a great supper, and bade many,  
 17. And sent his seruant at supper time to say to them that were bidden, Come: for all things are now ready.  
 18. But they al with one consent began to make excuse: The first sayde vnto him, I haue bought a Farme, and I must go out and see it: I pray thee haue me excused.  
 19. And another sayde, I haue bought five yooke of oxen, and I goe to plow them, I pray thee haue me excused.  
 20. And another sayde, I haue married a wife, and therefore I can not come.  
 21. So that seruant returned, and shewed his master these thinges. Then was the good manne of the house angrie, and sayde to his seruant: Goe out quickly into the places and streetes of the citie, and bring in hither the poore and the maimed, and the halfe, and the blinde.

## Luke 14.

22. And

11. Then the king came in, to see the guests, and saw there a man, which had not on a wedding garment.

12. And he saide vnto him: Friend, how camest thou in hither, & hast not on a wedding garment? And hee was speechlesse.

13. Then said the king to the seruants: Binde him hand & foote: take him away, and cast him into vnter darkenes: there shalbe weeping and gnashing of teethe.

14. For many are called, but fewe are chosen.

22. And the seruant sayd: Lord, it is done as thou hast commaunded, and yet there is rouse.

23. Then the maister sayd to the seruant: Goe out into the high wayes and hedges, and compell them to come in, that my house may be filled.

24. For I say vnto you, that none of those men which were bidden, shall taste of my supper.

1. Then Iesus answered. Though Mathew rehearseth this parable amongst other sermons made by Christ about the last Passouer: yet because he appointeth no time, & that Luke expressly affirmeth that he spake this while he sate at the Pharisees table, it seemeth best to follow this order. Also, because the purpose of Math. was to shew for what causes the Scribes were kindled with extreme madnesse amongst other his odious sermons he set downe this also, and brought it into that course, neglecting the order of the time. The hystorie set downe by Luke, is to be noted, that when one of the guests had saide, that they are blessed which eat bread in the kingdom of God, Christ toke occasion therby to reprove the vnthankfulnesse of the Iewes. And though it be scarce credible that the Pharisees guest and friend should breake out into these words, of an earnest affection of godlinesse: yet it seemeth not to me to be spoken in scorne or iest: but as menne touched with a small faith, and not openly wicked, doe without regarde speake amongst their cuppes, of eternal life: so I thinke that this man cast out this speache of the blessednesse to come, that he againe might gather somewhat from Christe. And his woordes doe declare that he as yet fauoured nothing, but that which was grosse and earthly. For he useth not the phrase, to eate bread Metaphorically, for the enioying of the eternall glory: but he seemeth to dreame I knowe not of what state replenished with prosperous abundance of all things. Yet the meaning is, that they are happy which eate the breade of God, after he hath gathered his children into his kingdome.

2. The kingdome of heauen is like. As that Spartane sayd in times past, that the Athenians knew what things were right, but would not do them: so Christ heere reproveth the Iewes, that they coulde speake many notable words of the kingdom of God: but when God calleth them louingly & gently vnto him, they contemptuously refuse his grace. And it is not to be douted but that he pincheth the Iewes by name, as shall better appeare somewhat after. But Mathew differeth from Luke in this, that he setteth downe many circumstances, when the other doeth summarily only propose the matter it selfe. So Mathew sayth that a king prepared a marriage supper for his sonne. Luke doth simply make mention of a feast. He maketh mention of many seruants, this speaketh not but of one. He noteth many sendings, this but onely one. He sayeth that some of the seruantes were beaten or slaine, this speaketh onely of the contempt,

Lastly, he reporteth that he was cast out, which came into the feast without his mariage garment, of whom there is no mention in Luke. But we haue other where noted also the like difference, when as Mathewe hath bene more plentifull and large in entreating the same matter. But in the summe they agree very well, that when God had vouchsafed a peculiar honour to the Iewes, preparing as it were a banquetting boarde for them, they despised the honour offered them. That many interpreters doe apply the mariage of the kings sonne to this, that Christ was the end of the lawe, and that God had not regarde to any other purpose, in his couenāt, then that he might sette him ouer his people, and might ioyne his Church to him in a holy bande of a spirituall mariage, I doe willingly embrace & allowe. And that he sayeth that his seruants were sent out to call them that were bidden, in these woordes he noteth a double grace of God: to witte, that he preferred the Iewes before other nations, then that he reuealed vnto them their adoption by his Prophets. For he alludeth to the vsuall maner of men, which making mariage feastes, doe wyte downe a catalogue of them, whome they would haue for their guesstes: then they bid them by their seruants. So God chose the Iewes before all others, as though they shoulde be his familiar friendes: then he calleth them by his Prophets, that they might be pertakers of the promised redēption, which was to be feasted at the mariage. And though they which were first called, liued not vnto the coming of Christ: yet we knowe that the saluation was proposed in common to all, wherof they were deprived by their vnthankfulnesse and malice: for that people wickedly despised the calling of God from the beginning.

4. *Againe, hee sent forth others.* Hee speaketh so, as if they were the same menne, because it was one body of the people. But the meaning is, when that happie and ioyfull day of redemption drewe neare, they were warned that they might be ready in time: for the time was appoynted them long before. And now Christ sayeth that they were called at the very poynte of the time, that they might haste to come. For the first callinge whereof he maketh mention, comprehendeth al the former Prophetes to the preaching of the Gospell. And though that people had ragged against the Prophets, yet he accuseth the olde people onely of pride & contempt, because their fury encreased with the time, whiche at length was powred with all violence vpon Christe and the Apostles. But he sayeth that the seruants which were sent last, euen at supper time, were sharply entreated and slaine: so when as outrageous crueltye was ioyned to the proude reiecting of the grace, that people brake out into the extreemest sinnes. Yet he layeth not this offence vpon them all together: for in the last calling which was by the Gospell, the grace of God was partly reiected by carelesse contemners, and partly reiected furiously by hypocrites. And so commeth commonly to passe, that the more G O D calleth the wicked to saluation, the more they breake out against him. Nowe that part of doctrine is to be entreated which is both in Mathew and Luke: to wit, that one went to his farme, another to his husbandrie: or as Luke reporteth, one excused himselfe that he hadde married a wife, an other had boughte a Farme, an other had boughte fīue yoke of oxen. By these words Christ declareth that the Iewes were so giuen to the world and earthly things, y none of thē had leisure to come to god, As while the cares of the world doe



doe holde vs bound, they are so many allurements to withdraw vs from the kingdome of heauen. But it is a vile and a shamefull matter, that men created for the heauenly life, shuld as beaſts be caried to tranſitory things: but this diſeaſe is ſpred euery where, ſo that one ſcarce of a hundred, preferreth the kingdome of God before vaine richeſſe, or other commodities. And though all haue not the ſame diſeaſe, yet euery one is caried by his owne couetouſneſſe into a contrary courſe: ſo it commeth to paſſe that men run out of order hither or thither. Furthermore, it is to be noted that prophane men make ſhewe of honeſt pretences, for the reuſing of the grace of God, as though their ſlouthe were to be excuſed, which applying themſelues to the affaires of this preſent life, doe little eſteeme the heauenly enheritace. But we ſee that Chriſt, that he might draw vs from ſuche delites, teacheth, that no manne ſhould thinke with himſelfe that he hath profited any thing, while they entagle themſelues with theſe earthly hinderaces: Nay, the fault of men is doubled, while they hinder themſelues with things which are otherwiſe lawfull, by the which they ought rather to be holpen. For to what ende doth God graunt vs the commodities of this preſent life, but that he might allure vs vnto him? but euery man is ſo farre from being holpe ſo by the benefits of God, that he ſhould aſpire to heauen, that the holy mariages, the fields, and the other richeſſe, are ſo many ſnares which doe holde men bound to the earth.

7. But when the king heard it. Mathew onely maketh mention of this puniſhment. For in Luke there is no woorde ſpoken of iniurie done to the ſeruants. They both ſay this, that they were excluded and depriued from the honour of the feaſt, which came not at the time appoynted. And this doctrine is alſo common to vs, for the ſame deſtruction whiche Chriſte pronounceth againſt the Iewes, remaineth for all thoſe wicked ones, which doe violently riſe againſt the miniſters of the Goſpell. And they whiche are withdrawne with earthly cares, ſo that they regarde not the calling of God, all theſe as famiſhed men, ſhall at length miſerably waſte away for want. Therefore ſo ofte as he calleth vs, lette vs be ready and glad to followe.

9. Goe ye therefore out into the hie wayes. After he hath ſhewed them to be vnwoorthy of the grace of God, which doe proudly reſuſe the ſame offered vnto them, nowe he ſayeth others ſhall be placed in their roome, and euen the moſt baſe and contemptible of the common people. And here is the calling of the Gentiles deſcribed, which ſhould prouoke the Iewes to ielouſie, as it is ſayd in the ſong of Moſes, Deut. 32.21. They haue moued me to ielouſie with thoſe which are no Gods: and I againe will moue them to ielouſie, with thoſe which are no people, I will prouoke them to anger with a fooliſh nation. Becauſe they were firſt choſen, they imagined that his grace was ſo tied to them, as if God coulde not be without them, and it is knowne howe proudly they deſpiſed all others. Therefore vpon a graunt he compareth the Gentiles to beggers, blinde and lame. And he ſayeth they are called out of the hedges and hie wayes as forenners and ſtraungers: and yet he affirmeth that they ſhoulde be placed in the roome deſpiſed by the friendes and neighbours. So that whiche was more darkly foreſpoken of by the Prophets, of erecting a new Church, he ſetteth downe more plainly. And certainly this reprove was the heape of the vengeance of God, Romanes 11.17. that G O D cutting them off,

hath grafted the wilde branches into the roote of the Oliue, & by casting them out, he receiue the polluted & filthy Gentiles into his own house. If that he spared not the natural branches then, the same vengeance shall fall on vs now, if we answer not our calling. And the supper shall not be lost, which was prepared for vs, but God will procure himselfe other guesstes.

L V K. 23. *Compell them to come in.* This is as much as if the householder should command to bring in the beggers with hard words, & to leaue out none of the worst of them. In which wordes Christ declareth, that God wil rather gather together all the offscourings of the world, then that he would admit those vnthankful men to his table. Yet he seemeth to allude to the manner of the calling of the gospel, because the grace of God is not simply proposed vnto vs, but to the doctrine, there are also added spurres of exhortations, in which the wonderful goodnes of God is seene, who whē he seeth vs that are called to him, to be slouthfull, he solliciteth vs importunately from slouthfulnesse: and he doth not onely stirre vs with exhortations, but also he compelleth vs by threatnes to come to him. Yet I do not disallow that Augustine vsed this testimonie very often against the Donatists, that he might proue that the disobedient and rebellious might lawfully be compelled by the Edictes of godly princes, to the worship of the true God, and to the vnitie of faith: for though faith is voluntarie, yet we see their stubbernesse may well be tamed by these meanes, which obey not except they be compelled.

M A T. 11. *Then the king came in to see the guests.* Now Christ doth not here reprove the Iewes, for despising wickedly the grace & calling of God: but he forewarneth them betime, which were to be placed in their rouse, lest when God should vouchsafe to make them partakers of his owne table, they should defile the holy mariages with their filthines. Therefore he hath taught hitherto that the Iewes for their wicked contēpt, should be deprived of that special priuledge of honor: and that he wold call of the prophane & reiectēd Gentiles, which should succede in their place. And now he declareth that of this number also they shall be cast out, which do defile the church: for when God calleth all men generally by the gospel, many vnclane and filthy men thrust in, which though they occupie a place for a time amongst others, when God ouerseeth his guesstes, they are cast out of doores, and throwne to punishment. The summe is. Not all they which shall once enter into the church, shall be partakers of the heavenly life, but they which shall be found attired fit for the heavenly palace. Also there is a contention in vain about the marriage garment, whether it should be faith, or a holy and godly life: for neither faith can be seperated from good works, and good works do not proceede but from faith. But this only was the meaning of Christ, that we are called of the Lorde of this condition, that we might be renued in spirit according to his image, and that we should therefore alwaies remaine at his house, that the old mā with his pollutions should be put off, and that we should meditate a new life, that the apparel might answer to so holy a calling. But it is demanded how it should agree that the begger should be punished with so seuer a punishment, because he brought not a marriage garment: as though it were a new thing for those wretches which seeke their liuing in the highe waies to be torne and deformed? I answer, here is not declared whence that garment should haue ben had; for whom soeuer the Lord calleth, he also apparelleth.

Ieth, and fulfilleth all things in vs, as is said by Ezechiel, 16. 7. when God found nothing in vs but miserable nakednesse, and filthy spotted, he hath clothed vs with excellent ornaments. VVe know also that the image of God is not otherwise repaired in vs, but when we put on Christ. Therefore Christ doth not say, that those pore men shalbe cast out, which bring not a precious garment fetched out of their owne chest, but they which are found in their sinnes, whē God shall come to examine his guests. And the conclusion doth shewe the end of the parable, there are fewe chosen, though many are called. VVherby we gather that all the perticular clauses of the same are not to be searched subtilly: for Christ sayd not before, that the greater part shuld be cast out, but only maketh mētiō of one: but here we hear, that of a great nūber fewe are retained. And certainly, though at this day moe are gathered into the church by the voyce of the Gospel, then were in times past by the law, yet very fewe approoue their faith by newnesse of life. VVherfore let vs not flatter our selues with a vaine title of faith, but let euery mā diligētly examine himself, that in the last choise, he may be accounted amongst the lawfull guests. For as Paule admonisheth, 2. Tim. 2. 19. 20. the vessels in the house of the Lorde, are not all of one sort, therefore let euery one that calleth on the name of the Lord depart from iniquitie. I do not here dispute further of the eternall election of God, because the words of Christ tend not to any other purpose, then that the outward profession of faith sufficeth not, that God shoulde acknowledge for his, who soeuer seme to haue giue their name to his calling.

Mathewe.

Marke.

Luke 16.

1. And he said also vnto his disciples: There was a certaine rich manne, which had a steward, and he was accused vnto him, that he wasted his goodes.
2. And he called him, and said thus vnto him: How is it that I heare this of thee? Giue an account of thy stewardship, for thou maiest be no longer steward.
3. Then the steward said within himself: what shal I do: for my master will take away frō me the stewardship? I can not dig, and to beg I am ashamed.
4. I know what I wil do, that whē I am put out of the stewardship, they may receiue me into their houses.
5. Thē cald he euery one of his masters debtors, & said vnto the first, How much owest thou vnto my master?
6. And he said, an 100. mesures of oyle: & he said to him: take thy writig, & sit down quickly, & write 50.
7. Then saide he to another, Howe much owest thou? And he said an 100. mesures of wheat: Then he said to him. Take thy writig, and wryte foure score.
8. And the Lord commended the vniust steward, because he had done wisely: wherefore the childre of this world, are in their generation, wiser then the children of light.
9. And I say vnto you, make you friends of the riches of iniquitie, that when yee shall want, they may receiue you into euerlasting habitations.
10. He that is faithfull in the least, he is also faithfull

full in much: and he that is uniuſt in the leaſt, is uniuſt alſo in much.

11. If then yee haue not bene faithfull in the wicked richeſſe, who will truſt you in the true treaſure?

12. And if yee haue not bene faithfull in an other mans goods, who will giue you that, which is yours?

Somewhat after.

14. All theſe things heard the Pharifſes alſo which were couetous, and they mocked him.

15. Then he ſayd vnto them, yee are they which iuſtifie your ſelues before menne: but God knoweth your hearts: for that which is highly eſteemed among men, is abhominatiō in the ſight of God.

The ſumme of this Parable is, that we ſhould deale louingly & kindly with our neighbours, that whē we ſhal come to the tribunal ſeat of God, the frute of our liberality may return vpon vs. And though the ſimilitude ſemeth to be hard & far fetched: Yet the end ſheweth that Chriſt had no other purpoſe in it. And hereby we perceiue that they apply theſelues too fondly, which in parables do ſcrupuloſly ſift out all perticular poyntes. For Chriſt cōmandeth not here by liberal giſtes to redeme, deceits, thefts, prodigall ſpending & other offences of an euill ſtewardſhip: but when as God hath made vs ſtewards to beſtow all thoſe goodes which he giueth vnto vs: heere is a meane preſcribed to vs, which in time when the counte day ſhal come, ſhal eaſe ſome from extreme rigor. For they which imagin that almes ſhal make a recōpence for a luxurious & diſſolute life, doe not ſufficiently conſider, that this is firſt enioyned to vs, that we ſhould liue ſoberly & temperately: then that waters ſhuld flow vnto vs out of a pure fountain. It is certain that no man is ſo thrifty, which ſhall not ſometime loſe the goods laid vp with him: and therfore euen they which apply theſelues to the greateſt ſparing, are not altogether free from euil beſtowing. Adde alſo, that ther are manifold abuſes of the giſts of God, ſo that ſome commit offence another way, and I deny nor, but as we finde our ſelues guilty of euil beſtowing: ſo this ſhuld the rather ſtirre vs vp to the duties of charitie. But we ought to ſet an other end before vs, then that we ſhuld by paying the price of redemption eſcape the iudgement of God: to wit, that liberality being well and holily beſtowed, ſhould only bridle & correct ſuperfluous expences: then, that our kindneſſe towards the brethren, might prouoke the mercy of God towards vs. VVherfore the lord doth not heere ſhew his diſciples a way to eſcape, whereby they might deliuer themſelues from guiltineſſe, when the heauenly iudge ſhal aſke an account of them: but he warneth them to take hede betime, leaſt they bear the puniſhment of their cruelty, if they be taken waſtfully ſpoyling the bleſſings of God, no way applying them to good vſe. For that is alwaies to be holden: VVhat meaſure any man meateth to others, it ſhalbe meaſured to him againe, Math. 7. 2.

3. The Lord commended. It is here alſo eaſie to ſee that he ſhal do very fondly, that ſhall ſtande vpon eache perticular poynts. For ſith, that to giue of an other mannes goodes, is nothing praiſe worthy, who would beare it with a patient minde to be ſpoyled by a wicked varlet, that at his pleaſure ſhoulde releaſe his dettes?

This



This certainly were a token of too grosse blockishnes, that any man should see part of his substance spoyled, and to allow that the rest should be stolne from him, and giuen to others. But this was the onely purpose of Christ, which he addeth presently after, that men prophane and giue to the worlde are wiser and warier in looking to the accountes of this transitorie lyfe, then the children of God are careful of the heauenly and eternal lyfe, or bent to the study and meditation of the same. For, by this comparison he vpbraideth vs of our slouthfulnes beyond al reason, that at least we haue not like care to provide for that to come; whiche prophane men haue in providing for themselves in this worlde. For how vile a thing is it, that the children of light, in whom God shyneth by his spirit and his word, should slow and neglect the hope of eternal blessednes offred them, when as worldly men are so greedily caried to their commodities, and are so prouident and wise aboute the same? Heereby wee gather that the wisdom of the spirite and of the fleshe are not compared together (which could not be without the reproofe of God himselfe) but that the faithfull are onely stirred vpp more diligently to consider those things, which apperteine to the life to come, and that they should not shut their eies at the light of the Gospel, when they see blynd men to see better in the darke then they. And truely it behooueth them to be the more affected, when they see the children of the woorld to foresee longe before for this life, which is transitory, and which passeth away in a moment.

9. *Make you friends.* As Christe commaunded not heretofore to offer sacrifices to God of thinges stolne: so now he meaneth not, that eyther excusers or patrones should be sought for, which should hide & defend vs vnder their defence: but he teacheth that by bestowing louingly, that the fauour of God is obtained, who promisseth that hee likewise wil be mercifull to them that are mercifull and kinde. But very fondlye and absurdly doe they reason, which doe gather of this, that we are holpen by the praiers and suites of them that are dead: for, so whatsoeuer is bestowed vpon the vnworthy, should be lost. But the wickednes of the men hynder not, but that the Lord writeth vp in his tables whatsoeuer we bestow vpon the poore. Therefore the Lorde hath not regard to the persons, but to the worke it selfe, so that our louing kindnes shal answere vs before God, yea, though it fall vpon vnthankfull men. But so it seemeth to signifie, that eternal lyfe is giuen as a recompence to our deserts. I aunswere, it appeareth plainly enough by the text, that he speaketh after the maner of men, to wit, as he which is exalted by fauour & riches, if he get himselfe friendes in his prosperous estate, hee hath when he falleth into aduersitie, by whom he shalbe sustayned: so our kindnes shalbe to vs as a conuenient refuge: because whatsoeuer any man shal bestow liberally vpon his neighbours, the Lord acknowledgeth the same, as bestowed vpon himself.

*VWhen yee shall want.* By this word he noteth the time of death, and hee warneth vs that the time of our stewardshippe shal be but shorte. For whereof commeth it to passe, that the greater parte sleepe in their riches, many wast that they haue in prodigall expenses, others by hoarding it doe maliciously defraud themselves and others, but because they beeing deceived with a false imagination of a long lyfe, doe flatter themselves

in securitie? He calleth them the riches of iniquity, that hee might make vs to suspect riches, because that for the most part they entangle theyr owners in iniquitie. For though they are not euill of themselves: yet because they are seldome gotten without deceite or violence, or other vnlawfull meanes, and are also rarely possessed and kept without pride or luxuriousnes, or some other wicked affection, Christ causeth vs worthily to suspect them, as in an other place he also called them thornes. Mat. 13 22. Yet here seemeth to be vnderstoode an opposition, as if hee shoulde haue sayd, riches which otherwise defile the owners through the wicked abuse, and are almost the snares of sinnes, must be turned to a contrary end, that they might get vs fauour. Furthermore, that must bee remembred, which I said before, that God desireth not a sacrifice of a pray vniustly gotten, as if he should be a companion of theeeues: and therefore it is rather an admonition to the faithful, that they should preferue themselves free from iniquity.

10. *He that is faithfull in the least.* They are prouerbial sentenses gathered of the common vse and experience: and therefore it sufficeth that they bee true for the most parte. For it shall befall somtimes, that the deceiuer not accounting of a smal gaine, shal shew forth his wickednes in a great matter: yea, and many in small matters vnder pretence of simplicitie do hunt after great gaine: as Liuy sayth, fraud getteth credit in smal matters, that when it is worthy the labour, it may deceiue for a great reward. Yet notwithstanding the saying of Christ is not false: because in prouerbes, as I sayd, we follow that which is most commonly vsed. Christ therefore exhorteth his disciples, that by dealing faithfullly in small matters, they might accustome themselves to be faithfull in the greatest matters. The he applyeth this doctrine to the right disposing of spirital graces, which though the world esteeme not according to the value: yet it is certeine that they farre excell the transitory riches of the world. And he teacheth that they are vnmeete, that God shoulde commit the incomparable treasure of his Gospell, and of lyke giftes to them, which deale naughtily and vnfaithfully in matters of lesse value, as are the fleeting riches of the world. Therefore there is included in these wordes a secrete threatning, that it is to be feared, least for the abuse of the earthlye stewardshippe, wee should be deprived of the heauenlye giftes. In which sente the heauenlye blessednesse is opposed against riches, but as a perfect and perpetuall good thing against a shadowe and a transitorie matter.

12. *If yee be not faithfull in an other mans goodes.* Hee calleth that an other mannes, which is without manne: for God doth not giue vs riches of this condition, that we should be tied vnto them: but so he made vs stewards of them, least they should holde vs bound in their bandes. And it cannot be, that mindes free and at lybertie should dwel in heauen, excepte they account whatsoeuer is in the world to belonge to others. And hee maketh the spirituall riches, which belong to the lyfe to come to be ours: because the enioying of them is eternall. But now hee vseth an other similitude, it is not to be hoped that wee should vse our owne goodes well and moderately, if wee deale yll and vnfaithfully with other mens. For menne vse more carelesly to abuse theyr owne, and they graunt themselves more lybertie in loosing them; because they are not afrayde that any

any manne shoulde reprove them . But they are more warye and more fearefull of that, which is layde vppe with them, or committed to them or lent them, of which thinges there must an account be giuen againe.

Therefore we vnderstand the meaning of Christe , that they will be but euyl keepers of spirituall gyftes , whiche doe dispose the earthlye goodes euyl. After there is a sentence sette downe, that no manne can serue GOD and riches, which I haue expounded in the sixt Chapter of Matthe. And lette the readers see there what this word *Mammen* signifieth.

14. *All these things heard the Pharises.* They which thinke that the Pharises scorned Christ, because he taught in common and rude speech, and gloried not in swelling words, do not sufficiently consider Lukes words. I graunt that the doctrine of the Gospell seemeth very contemptible to proud and disdainful men. But Luke expressly declareth that Christ was therefore scorned of them, because they were couetous . For they being thoroughly perswaded and settled in this, that they were blessed, whiche were rich, and therefore that there was not a better thing , then to encrease their substance by any meanes, and couetously to hold those gotten goodes: whatsoeuer Christ shuld say to the contrary, they reiected as absurd paradoxes. And certely, whosoever speaketh of disposing riches or giuing to the poore, seemeth to the couetous to mean deceit. That saying of Horace is wel known, the people hisseth me, but I reioyce to my self. If that they which are condēd in the iudgmēt of al men, do yet please the selues, how much more shal they scorne as at a fable, this wisdō of Christ which is so far from the minde of the common sort? Yet I doubt not but that the Pharises pretended some other colour , that they might merilye iest at his doctrine against their sinne. Yet it is to be noted what moued them to it: for this disease reigned almost alwayes in the world, that the greater part of men apply themselves to scorne that which agreeth not to their manners. Hereof commeth it, that the word of God is in daunger of so many reproofes, taunts, and furious scornes: because euery man striueth for the defence of their own sinnes, and they thinke with their own iesting speeches, as with a cloud to couer & hide their own offence.

15. *See are they which iustifie your selues.* VVe see that Christe giueth no place to their pride , but constantly defendeth the authoritie of his doctrine against their scornes: which all ministers of the Gospell must also do, by setting the terrible iudgment of God against wicked contemners. And he affirmeth that the coloured deceite , wherewith they deceiue the eyes of men, shal not profit them any thing in the iudgment of God: they would not be thought in their scornings, that they defended their couetousnes; but Christ teacheth that this venom brake out of theyr hydden byle. As if any man should say to the horned Bysshoppes at this day, that they are not such enemies to the Gospell: because their odious dealings are too sharply pricked. And he saith, that they think it enough, if they appeare honest to men , and that they may set theselues out with a feigned holynes: but from God, who is the searcher of the hearts, they cannot hyde those sinnes , which they hyde from the world. VVhere is also to be noted the difference between the iudgments of God and of men: for where men are pleased with outward shews, nothing is approued at the iudgment seat of God, but a sincere heart.

There

There followeth anorable sentence, what soeuer is rightly esteemed amonge menne, is abhominatiō in the sight of God: not that God refuseth the vertues, whose praise he hath imprinted in the hearts of menne: but because God abhorreth whatsoeuer man extolleth of his own iudgment, whereby it appeareth how much all fained worshippings are to be accounted of, which the world hath framed of her owne deuce. For though they please the inuenters, Christe saith, they are not onely vaine, and not to bee accounted of beefore GOD, but also abhominable.

Matth.

Mark.

Luke. 16.

19. There was a certeine rich man, which was clothed in purple and fine linen, and fared wel and delicately euery day:

20. Also there was a certeine begger, named Lazarus, which was layde at his gate full of sores.

21. And desired to be refreshed with the crowmes that fell from the rich mans table: yea, and the dogs came and licked his sores.

22. And it was so, that the begger died, and was carried by the angels into Abrahams bosom. The rich man also dyed, and was buried:

23. And being in hell in torments, hee lyfte vp his eyes, and saw Abraham a far off, and Lazarus in his bosome.

24. Then hee cryed, and sayde, Father Abraham, haue mercy on me, and send Lazarus, that hee maye dippe the typpes of his finger in water, and coole my tongue: for I am tormented in this flame.

25. But Abraham sayde, Sonne, remember that thou in thy lyfe time receiuedst thy pleasures, and likewise Lazarus paines: now therefore is he comforted, and thou art tormented.

26. Besides al this, betweene you and vs there is a great gulf set, so that they which woulde goe from hence to you, cannot, neither can they come from thence to vs.

27. Then he sayd, I pray thee therefore father, that thou wouldest send him to my fathers house,

28. (For I haue fīue brethren) that hee may testify vnto them, least they also come vnto this place of torment.

29. Abraham said vnto him, they haue Moses and the Prophets: let them heare them.

30. And he said, nay, father Abraham: but if one come from the dead, they would amend their liues:

31. Then he said vnto him, if they heare not Moses and the Prophets, neither wil they be perswaded, though one should rise from the dead againe.

Though



Though Luke hath set downe some other thinges betweene, yet it is not to be doubted, but that he confirmeth the former sermon by this example. For he sheweth what portion remaineth for them, which hauing no regard of the poore, do wholly waste themselves in deintie delicates: which being giuen to surfettings and pleasures, do suffer their neighbors to be in miserable hunger: yea, they famish them cruelly, whom they hauing abilitie ought to helpe. And though it seemeth to some to be but a simple parable: yet, because the name of Lazarus is set downe, I rather thinke it to be the report of a matter done. But in that matter there is small importaunce, so that the readers doe holde the summe of the doctrine. First, the rich man is brought in, cladde with purple and fine linen, and filling himself with pleasure and deinties euery day. In which wordes is noted the delicate life, filled with pleasure and with pompes. Not that al finenes and gorgeousnes of apparel of it self displeaseth God, or that all delicacie of meates were damnable: but because it seldom falleth out, that temperaunce is kept in these thinges. For he which desireth gorgeousnes in new garments, shal as with prouocations encrease lust: and it can scarcely be otherwise, but that he should throw himself into intemperancy, which delighteth in deinties, and in tables delicately filled. Yet his crueltie is especially condemned, in that he suffered Lazarus poore, and full of sores to lye without at his gate. For Christe sette together these contraries amongst themselves: that the rich manne giuen to belly cheere and pompes, as a gulfie not to be filled, shoulde deuoure within great heapes: but he was not touched with the want and miseries of Lazarus, but wittingly and willingly suffered him to starue with hunger, coulde, and stinch of sores. And in this maner doth Ezech. 16. 49. accuse Sodom, that in fulnesse of bread and wine, she stretched not forth her hand to the poore. It is well knowne that the inhabitantes of the East were wont to vse a most fine linnen for gorgeousnes and pomp: which maner the sacrificing Papiſtes counterfeted in their garmentes, which they call surpluses.

21. *And the dogges came.* The hard and yron crueltie of the rich man was sufficiently condemned before, in that so miserable a spectacle could not moue him to compasion. For, if there had bene any droppe of humanitie in him, he should haue commaunded at the leaste, that some of the fragmentes of his kitchen should haue bene giuen to the man in that misery. But here was a heape of wicked and more then beastly crueltie, now not to learne mercy of the dogges. Neither is there any doubt, but that these dogges were directed by the secreete counsel of GOD, to condemne him by their example. And Christ here alleadgeth them as a testimony to reprove the cursed hardnes of the man. For, what is more woonderfull, then that dogges shoulde haue care of a man, which is neglected by his neighbour? nay, he would not giue the crummes of his bread to this hungry man, to whom the dogs lent their tongues to helpe to heale him. Therefore as oft as either straungers or brut beastes doe take our rournes, and doe that which we should rather haue done, let vs know that there are so many witnesses and iudges appoynted by GOD against vs, which shall the more discouer our faulte.

22. *And it was so, that the begger died.* Christ declareth here howe much the estate of them both was chaunged by death. Death was common to them

them both : but for the dead to be caryed by the Aungelles into Abrahams bosome, is a felicitie more to be desired then all kingdomes . And to be condemned to eternall torments, is a horrible thing, and to be redeemed with a hundred lynes, if it were possible . And in the person of Lazarus there is a notable instruction giuen vs, that we should not think them to be cursed before God, which do painfully lead a lyfe filled with troubles through continuall sorowes. For the grace of God was so hid in him, and oppressed with the deformity of the crosse, and reprobous, that the wilddome of the fleshe could apprehend nothing but the curse: but we see how pretious a soule lay hidde in a filthy and rotten bodye, which is caryed by the Aungelles into a blessed lyfe. VVherefore it hurt him nothing : as one forsaken and despyed to be without all helpe and comfort of man, vpon whom departing out of the prison of the flesh, the heauenly spirites vouchsafed to be ready present to helpe. Agayne, in the rich man is seene, as in a notable glasse, how that tēporal felicity, which endeth with eternall destruction is not to be desired. Yet it is to be noted that Christe maketh expresse mention of the buryall of the rich manne, what became of Lazarus he concealeth: not that his bodye laye in the open fieldes, as cast out to wilde beastes: but beecause it was without regarde and honour caste into a pitte (for this may easily be gathered by the reste, that they would bestow no more labour about him being dead, then they did cost of him being alyue) on the other part the rich manne was sumptuously buryed according to his riches, hee hath yet a remnaunt of his former pride. For in this behalfe we see prophane menne stryuing after a sorte against nature, in that in the glory of their buryall and funerall solemnities, they desire to haue shewes remayning of theyr estate: but how foolish & ridiculous this their ambition is, their foules in hell canne witnessse . That he saith Lazarus was caryed, it is a figuratiue speech: for beecause the soule is the better part of manne, it dooth well challenge to it selfe the name of the whole . And Christe assigneth this office to the Aungelles not in vaine, which we knowe are giuen as ministers to the faithfull, to employ theyr studies and labours for their saluation.

*Into Abrahams bosome.* To reporte how diuersly manye interpreters of the scripture haue defined of the bosome of Abraham, it is not needefull, nor in my iudgement profitable . It shall suffice to holde that whiche the readers well exercised in the scriptures doe acknowledge to bee the naturall meaning. For, as Abraham is therefore called the father of the faythfull : beecause the couenaunt of eternall lyfe was first layde vp with him, that being kept in faythfull custodie, hee should delyuer it first to his sonnes, then by hande to all the Gentyles, and whosoever are heires of the same promise, are called the sonnes of Abraham : so after death they are sayde to be gathered into his bosome : beecause they receyue the fruit of the same faith with him.

It is a Metaphor taken of a Father, into whose bosome, as it were, the chyldren doe come togeather, when they come home at the euening from theyr dayly labours . Therefore, sith the children of G O D doe trauaile as Pylgrimes scattered in this worlde, as in this present race they followe the fayth of Abraham theyr father, so departing they goe  
into

into that blessed reste, wherein he looketh for them. Neyther is it necessarye to imagine anye certeine place: but that gathering of the Saints together is onely noted, that the faythful might know indeede that they warre not in vaine vnder the conduct of the faith of Abraham: for they enjoy the same place in heauen.

If it be demaunded whether the godly at this day doe after death enjoy the same estate, or whether Christ by his resurrection should open his owne bosome, wherein aswell Abraham himselfe, as all the other godlye should rest: I aunswere briefly, as the grace of God shone more clearly vnto vs by the Gospell, and Christe the very Sonne of righteousness by his comming brought vs saluation, which was graunted to the fathers in tymes past, to beholde a farre off vnder darke shadowes: so it is not to be doubted, but that the dead came neerer to the full fruition of the heauenly life. Yet it is to be noted, that the glory of immortalitye is dyfferd vnto the last day of the resurrection. In respecte of the name, that quiet hauen, which receyueth the faythfull out of the nauigation of this present lyfe, may be called aswell the bosome of Abraham, as of Christ. But because we are growne hygher then the fathers vnder the law, this distinction is the aptlyer noted: if we the members of Christ should be sayd to be gathered to theyr head: and as the light of the sunne at his ryling darkeneth all the stars, so the metaphor of Abrahams bosome should then cease. Yet by this phras of speech, which Christ vseth, it may be gathered, that the fathers vnder the law embraced by faith (while they liued) the enheritance of the heauenly life wherinto they were receiued at their death.

23. *And being in hell in tormentes, he lyst up his eyes.* Although Christ telleth a hystorie, yet he describeth spirituall thinges by figures, whiche he knew to be fit for our capacitie. For soules neither haue fingers nor eies, neither are thirsty: neyther haue they mutuall speach amongst theselues, as is here described betweene Abraham and the glutton. But the Lorde here paynteth out a table, which representeth the estate of the life to come, according to the measure of our vnderstanding. But the summe is, that the soules of the faythfull, when they doe goe out of the body, doe lead a ioyful and a blessed life out of the world: and that there are horrible tormentes prepared for the reprobate, which can no more be concealed in our minds, then can the great glory of the heauens. For, as we only in very small measure, to wit, as we are lightened by the spirit of God, do taste by hope the glory promised to vs, which far exceedeth al our senses: so let it suffice that the incōprehensible vengeance of God, which remaineth for the wicked, be known darkly of vs; euen so as it is meet to strik a terrour into vs. So the words of Christ do giue a taste & a smal knowledge of these thinges, and yet such as may suffice to bridle curiositie: to wit, that the wicked are cruelly tormented with the feeling of their own misery, that they should desire some refreshing, yet al hope being taken away, they feelee double torment: yea, and they are the more tormented, while they are enforced to remember their own sinnes, and to compare the present blessednes of the faythful with their owne miserable & damnable estate.

This was the purpose and ende of the description of this talke, as if this should haue passed betweene the, which haue no felowship betweene them.

themselues. In that also that the rich man calleth Abraham father, there is expresse an other torment of his, that now too late he feeleth himself reiecte out of the number of the children of Abraham.

25. *Sonne, remember.* The name of sonne seemeth to be set downe in derision, that it might be a sharpe reproofe for to pinch the rich manne, who gloried fallily in his life, that he was one of the childre of Abrahā. For his mind is wounded as with the blow of a burning hot yron, while his hypocritie and deceitfull trust is objected to him, and set before his eyes. And that he is said to be tormented in hell, because he receiued his pleasure in this world, may not so be taken, as if eternall destruction remayned for al them, which liue wel and prosperously in the world: nay, as Augustine noted verie wisely, the poore Lazarus is therefore caryed into the bosome of rich Abraham, that we myght know that riches shut the gate of the kingdome of heauen against no manne: but that it is generally open to all, which doe eyther vse theyr riches soberly, or doe beare theyr wantes patiently. The onely meaning is, because hee beeing droonke with the enticementes of this lyfe, drowned himselfe in earthly delightes, and despised God and his kingdome, he now suffereth the punishmentes of his carelesse dealing. Therefore the pronounce *thy*, is verie forcible: as if Abraham should haue sayde, when thou wert created to immortall lyfe, and the law of God should haue lyfte thee vp to meditate the heauenly lyfe, thou being forgetfull of so excellent a lorte, hadst rather be lyke a swine or a dog: therefore thou receiuest iust reward for thy brutish pleasures. Againe, when it is sayd of Lazarus, that he receyued comfort, because he bore many miseries in the world, he shoulde do very fondly, that should draw this to all menne in misery, whiche haue receyued so litle profit by afflictions, that they shall rather ende in extreame punishment: but the bearing of the crosse is praysed in Lazarus, which alwayes commeth of faith, and of a sincere feare of God. For hee which obstinately resisteth euilles, and continueth as one vntamed in his wildnesse, deserueth not any prayse of patience, so that God shoulde recompence any comfort to him for his affliction. The summe therefore tendeth to this purpose, they which patientlye beare the burden of affliction layde vpon them, and doe not stubbornly striue against the yoke and scourges of God, but through continuall troubles shall aspyre to the hope of a better lyfe, for them there is a quiet ioy layd vp in heauen after the tyme of theyr warfare is expired: but on the other side, for prophane despisers of God, which gorge themselues in the pleasures of the flesh, & doe choake vppe all study of godlynesse with a certeine surfetinge of the minde, tormentes are prepared presentlye after death for them, whiche may shake away their vaine delights. Further, it is to be remembered, that this comfort, which the children of God enjoy, standeth in that, that beholding the crowne of glory prepared for them, they rest in a ioyful waiting for the same. As again the feeling of the iudgement to come, which they see ready for them, tormenteth the wicked.

26. *Besides all this.* In these wordes is noted a perpetuitie in the state of the lyfe to come: as if it should haue bene sayd, the bondes, which distinguish the reprobate from the elect, can neuer be broken. And so we are warned to returne speedily into the way, while it is time, least we runne headlong into that deepe gulse, whence we cannot ryse. But this



is spoken vnproperly, that the passage is shut, if any man would descend from heauen to hell: for it is certaine that such desire neuer commeth in any of the godly.

27. *I pray thee therefore father.* That he might the better apply the history to our vse, he proposeth the desire of the rich man, & Lazarus might go warne his brethren yet alyue. The Papiſts do reason here very fondly, while they would proue hence that the dead haue care of the liuing: then the which cauilt nothing is more absurd. For by the same colour I will gather that the soules of the saythfull not content with their estate, haue a desire to go to hell, if the great space hyndered them not. If no man receiue this madde fancy, there is no cause why the Papiſtes shuld please theſelues very much in that other deuise. Neither is it yet my purpose contentiously to dispute this matter eyther this way or that way: but I thought to note by the way with what vaine argumentes they are lead, to imagine the dead to be intercessors to God for vs. Now I returne to the simple and plaine meaning of this place: Christ vnder the persōs of the rich man and Abraham, admonisheth vs, that where there is a certaine rule deliuered vs to lyue by, not to waite and looke when the dead should aryse to teach and to warne vs. For Moses and the Prophetes, when they yet lyued, were so perfect teachers to the men of their age, that out of their writings, the same fruit may come to the posterities. VVhen it was Gods will to teach vs by this meanes to lyue well, there is no cause why the dead should be sent to be witnessēs of the rewardes or of the punishments of the lyfe to come. Neyther shall their negligence be excused, which flatter theſelues vnder this pretence: because they know not what is done out of this world. VVee know that this wicked speech, or rather hoggish grunting dooth passe amongst prophane men, that they are fooles, which vexe theſelues with a doubtfull care: because no messenger returned at any time from hell. Christe minding to take away such bewitchinges of Sathan, calleth vs backe to the lawe and the Prophetes: according to that testimonie of Moses, Deut. 30. 12. Thou shalt not say after this, who shall ascende into heauen? or who shall descend into the deepe? or, who shal passe ouer the sea? The word is neere vnto thee, in thy mouth, and in thine hearte. They therefore which doe deride as fables those things, which the scripture testifieth of the iudgement to come, shall in tyme to come feele how intollerable this wickednesse is, to discredite the holy Oracles of God. But Christe wakeneth his from this slouthful disease, least they beeing deceiued with hope to escape punishment, shoulde let escape the tyme of repentance. And to this tendeth Abrahams aunſwere: because God had sufficiently and throughly deliuered to his people the doctrine of saluation by Moses and the Prophetes, there wanteth not any thing else, but that al men should rest in the same. The wisdom of manne is altogether infected with the wicked disease of curiositie: so the greater part alwayes gapeth after reuelations. Now, because that nothing more displeaseth God, the that men should so desirously wander beyond their boundes to seeke the trueth of Magitians and Sothſayers, and to seeke after feigned Oracles after the manner of the Gentiles, which is forbydden, for the staying of which yching, hee also promyseth to giue vnto them Prophetes, of whom the people shoulde learne whatsoeuer shoulde be profitable for their

theyr saluation, Deut. 18. 10. 18. If that the Prophetes are sente to this ende, that God myght keepe the people vnder the brydle of the worde. He which is not satisfied with this reason of doctrine, hath no desire to learne, but is moued with a wicked wantonnesse: and therefore GOD complayneth that he is iniured, when he alone is not heard from the lying to the dead, Isa: 8. 19. This diuision, which Abraham maketh of the word into the law and the Prophetes, is referred to the tyme of the olde Testament. Now, when there is added a more full interpretation of the Gospell, if we be caried hither and thither with loathing of that doctrine, and briefly, if we suffer not our selues to be ruled by the word, our impietie is not to be borne with. Heereof it may be also gathered what assurance there is of Purgatory, and of such trifles of the Papistes, which hath no other ground but vpon dreames and visions.

30. *Nay, saith Abraham.* This is *Prosopopœia*, as we haue said, which is rather sette downe for the vnderstanding of them that liue, then for the care of the dead. For the doctrine of the lawe waxeth colde in the worlde, the propheties lye not regarded, and no man abydeeth to heare God speake after his owne order. Some desire that Aungelles shoulde descend from heauen, others that the dead shoulde come out of theyr graues: others would haue whatsoever they heare sanctified with newe myracles, others would haue voyces speake out of the ayre. But if God should yelde to all theyr preposterous desires, they would profite nothing thereby: for God setteth downe in his word whatsoever is profitable for vs to knowe, and the auctorithy of this worde is testified and confirmed vnto vs by lawful signes. Then sayth dependeth not vpon myracles, nor vpon all sortes of myracles: but it is the peculiar gift of the spirite, and is grounded of the worde of God. To conclude, it is the proper gift of God to draw vs vnto him, whose will it is to worke effectually by his word. VVherfore there is no hope that those meanes shuld profit vs, which do draw vs from the obedience of the word. I graunte that flesh is not apter nor readier to any thing, then to hearken to vaine revelations: and we see how they, which do loath the scripture, do earnestly throw themselues into the snares of Sathan. Heereof sprang Necromancy and such like deceites, which the worlde dooth not onely receyue with greedinesse: but also with a madde violence shee draweth the same vnto her. But Christ only declareth here, that they which are deafe and obstinate at the doctrine of the law, cannot be amended or brought to a better mind by the dead.

Match.

Mark.

Luke. 17.

7. Who is it also of you that hauing a seruante plowing or feeding cattell, would say vnto him by & by, when he were come from the field, Goe, and sitt a downe at table?

8. And would not rather say to him, dresse where with I may suppe, and girde thy selfe, and serue me, till I haue eaten and dronke, and afterward eat thou and drinke thou.

9. Deth

9. Doth he thanke that seruauit, because hee did that which was commaunded vnto him? I trow not.  
 10. So lykewise yee, when yee haue done all those things, which are commaunded you, say, we are vnprofitable seruantes; we haue done that, which was our duetie to do.

The ende of this parable is this, when as God chalengeeth all that we haue to himselfe, as his owne proper right, and holdeth vs in bondage & seruice, whatsoeuer labour we endeouour to employ in his seruice, yet he is not bound to vs by any desert: for sith we are his, he cannot owe vs any thing againe. Therefore hee proposeth the similitude of a seruante, who, after he hath passed ouer the whole daye in diligent and painefull labour, returning home in the euening, continueth his labours vntill hee hath done his duetie according to the pleasure of his master. But Christ doth not speake of hyred seruantes, which serue vs at this day, but of those olde bondmen, whose estate and condition of lyfe was suche, that they should get nothing for themselves: but should be giuen to their masters with all theyr labour, study, and endeouour euen vnto bloud. Christ teacheth that we are bound & tyed to God with no lesse bond of seruice: whereby he gathereth that hee is no way bound vnto vs. And the argument is from the lesse to the greater. For if that mortall man hath suche power graunted him ouer man, so that hee may driue them night and day to continuall obedience, and yet can craue no meanes of mutuall recompence, as if he should be his debter: how much more shall it be lawfull for God to require all the duties of our lyfe, so farre as our power can reach, so that yet he shall owe vs nothing at all? Therefore we see all them condemned of wicked arrogancy, which feigne themselves to deserue any thing at Gods handes, so that they should binde him to them: for there is no man, which would not willinglye call God to accounte. Whereof the imagination of merites preuailed almoste in all ages. But the saying of Christe is to be noted, that we yeelde nothing to GOD of free wyll: for we are subiect to his power of this condition, that whatsoeuer is in vs, should be due to him. And there are two things to be noted in this sentēce, that our lyfe, to the end of the race of the same, is wholly bound to God: so that if any man should employ a part of the same in the seruice of God, it is not lawfull for him to couenaunt to liue idellye the reste of his time: as many after the seruice of tenne yeares would gladly be sette free. Then followeth that other, which we touched euen nowe, that God is bound by no workes of ours to paye vs any rewarde. Therefore let euery man remember that he is therefore created that hee should labour, and shoulde exercise himselfe diligently in his office and calling: and that not for a certeine time, but to death it selfe; so that hee shoulde no lesse dye then lyue to God. But in respect of the merite, that knot, which stayeth and hindreth many must be loused. For the scripture oft promising rewarde for works, seemeth to attribute some merit to the. The answer is easie, the rewarde not due as a debt, is not otherwise promised the of the meere good wil of god. For they are far deceiued, which do cople a rewarde to desert in mutual relatiō together: for god is moued

giue them rewardes not by the dignitie of their workes, but of his free mercie. I graunt that in the couenaut of the law GOD is bound vnto menne, if they perfectly perfourmed all that is required of them: but because this band is voluntary, this remaineth sure, that man can demand nothing of God, as if he had deserued any thing. So therefore the arrogancy of the flesh falleth downe: for, if any man should fulfill the lawe, yet he can bestow nothing of God: because he only rendreth that which he was endebted. And in this sense he calleth vs vnprofitable seruants, because that God receyueth of vs nothing more then due: but onely gathereth the due and lawfull fruites of his soueraine lordship. Therefore these two things are to be noted, that God naturally oweth vs nothing, neither doe any of our workes deserue or merite the worth of a hayre: Then by the couenaut of the lawe, workes haue a rewarde promised not for the dignitie of the same, but that GOD might bee a free debtor. And this vnthankfulnes is not to be borne, if any man shal vnder this pretence proudly lyft vp himselfe. For the more lyberally that God doth deale with vs, so much the more he maketh vs bound vnto him: so that he is farre from giuing vs lybertie to lyfte vp our selues in a vaine confidence. As oft therefore as we see or remember this worde merit, let vs know that this is the abundance of the goodnes of God towards vs, that when he hath vs wholly in his debt, doth yet descend to make a couenaut with vs. VVherfore the deuice of the Sophisters is so much the more detestable, which dare be so bold as to frame a merit worthily deseruing. Now, the word merit is of it selfe prophane, and straung from the rule of pietie: but this is farre worse to make men dronke with a diuelish pride, as if they could deserue any thing of their worthines.

10. *Ve haue done that, which was our duty to doe.* That is, we haue brought nothing of our owne, but we haue onely doone the workes due to the law. Christ speaketh here of the perfect obseruation of the law, which is not found any where: for he which is the perfectest of all, is yet farre from the ryghteousnesse, which the law requireth. That question then is not entreated here, whether we be iustified by workes, but whether the obseruation of the law deserueth any reward with God. This latter is denied: because God hath vs bound to himselfe, so that whatsoever can proceede from vs, he accounteth as his owne by right. But though that were true, that the reward were due in respect of desert to the obseruation of the law: yet it shall not follow thereof, that any man shall be iustified by deserts of workes: for wee fall all, and our obedience is not onely maymed, but no part of it doth exactly aunswere to the iudgment of God.

Matth.

Mark.

Luke. 18.

1. And he spake also a parable vnto them, to this ende, that they ought alwayes to pray, and not to waxe faint.

2. Saying, There was a iudge in a certeine citie, which feared not God, neither reuerenced man.

3. And there was a widow in the citie, which came vnto him, saying, Doe me iustice agaynst myne aduersary.



4. And he would not for a time: but afterward he said with himselfe, though I feare not God, nor reuerence man:
5. Yet because this widow troubleth me, I will do her right, least at the last she make me weary.
6. And the Lord saide, heare what the vnrighteous iudge saith,
7. Now shal not God auenge his elect, which crye day and night vnto him, yea, though hee suffer longe for them?
8. I tell you hee will aduenge them quickly: but when the Sonne of man commeth, shal he find faith on the earth?

VVe know how rare and hard a vertue, diligence in prayer is: and in this our infidelity bewrayeth it selfe, that except he graunt our firste requestes, presently togeather with our exercise we caite away also our hope. But this is a notable tryall of our sayth, if any manne receiue not his desire, hee do not yet distrust, nor yet cast away hys hope. VVherfore Christ dooth not now without cause commend perseuerance in prayer to his disciples. Also, though he vseth a hard similitude in shew, yet most apt, whyle hee teacheth his disciples earnestly to attend vppon God the father, vntill they obtaine at length as it were by force, that which otherwise he seemeth not to giue wyllingly. Not that God being ouercome with our prayers, doth hardly yeelde to mercy: but because he dooth not presently testifie indeede that hee giueth eare to our prayers. And that Christ proposeth vnto vs a parable of a widow, which obtrayned that which she would of the vnrighteous and cruell Iudge, because she ceased not to sollicite the cause dayly: the summe is this, God dooth not helpe his presently, because he would be called vppon with praier. But though they, which pray vnto him are miserable and despised: yet if they faint not from the continuall course of praying, hee will at length looke vppon them, so that he will helpe theyr necessities. He compareth not equals togeather, for there is great difference betweene a wicked and a cruell manne, and God, who bendeth himselfe to mercye. But Christ would teach the faithful not to feare, least they shoulde not by daily prayer entreate the father of mercy, when as through theyr importunitie they compell men giuen to crueltie. The wicked and cruel Iudge could not beare the suites of the widow: therefore how should the pray-ers of the saythful be without fruit, so that they be continual. Therefore if we wax weary, if we stay when wee haue prayed a while, or that our zeale to prayer waxeth cold, because GOD seemeth to be deafe: yet let vs account that we shal certainly receiue profit by it, though it dooth not yet appeare. And with this perswasion let vs striue with our impatience, so that a longer delay may not hinder the course of praier.

7. Shall not God auenge his elect. That Iudge, which Christ describeth to vs to be altogether without mercy, as one which had not only hardened himselfe in the sight of God: but hauing caste of all shame, had no care of his fame, opened his eyes at length to the miseries of the widow: it is not to be doubted but that the saythfull shall feelee at the least the

same commodity, so that they cease not to be instant with God. But it is to be noted, while Christ applieth the similitude to his purpose, he maketh not GOD lyke to the wicked and vnkinde iudge, but he noteth a farre diuerse cause, why he differreth his faithfull ones, and delaieith them for a long season, and doth not indeede reach his hand presently vnto them: to witte, because he is long suffering. VVherfore if God wincketh at our iniuries longer then he would, let vs know that hee doth it of his fatherly wisdome, that he might exercise vs to patience: and a delaying of punishment for a time, is not a setting of sinnes free for euer. And that he promiseth that God will aduenge quicklye, ought to be referred to his prouidence: for, as we are too rash hastie, so he commeth not tyme enough to helpe, as our flesh imagineth. But if it were lawfull to enter into his counsell, wee should know that his helpe is ready and at hand as neede requireth, and that it slacketh not the space of a moment, but is ready at all seasons. Yet it is demaunded, how Christ should instruct his Disciples to pray for vengeance, who otherwhere teacheth his Disciples to blesse and to pray for their persecutours? I aunswere, Christe speaketh heere of vengeance, as hee derogateh nothing from his doctrine. God saith, that he will be the auenger of the faythfull, not that hee would giue the raynes at lybertie to the affections of the fleshe, but that he myght perswade them, that theyr saluation is deare and pretious vnto him: also by this meanes he byddeth them to trust in his defence. If without hatred, and free and cleare from wicked desire of reuenge, they with a right ordred motion of the spirit craue the helpe of GOD, their prayer shall be holy and lawfull, and shall be heard of God himselfe. But, because nothing is more hard then to caste off wicked affections, the Lord is to be required, that he would direct and gouerne our heartes by his spirit, that we may so conceaue pure and right praiers, so it shall come to passe, that we may rightly call vpon God the auenger, & he being praid vnto, wil aunswere vs.

8. *VVhen the soune of manne commeth.* Christe in this sentence declareth that it is no meruaile if menne doe consume away in theyr euylles: to witte, because they neglect the true remedie. But his will was to meete with an offence, which wee do dayly conceaue of the vyle confounding of all things. Vnfaythfulnesse, cruelty, deceites, fraudes, violence, no regarde of equitie, shamelesnesse doe abound euery where, the oppressed poore doe sigh, the innocentes are proudly and despitely vexed: yet God seemeth to sleepe in the mean season in heauen: hereof it commeth to passe, that flesh imagineth a blynd gouernment of fortune. But Christ here declareth that menne of iustice are leste destitute of the heauenly helpe, in confidence whereof they neyther know nor wyll repose themselves. For it is not meete they should bee holpe of God, which grudging inwardly, haue no regard of his prouidence. But Christe dooth expressly foretell, that there should be vnbeleeuers euery where from his ascension into heauen vnto hys returne agayne: by these wordes declaringe, that if the Redeemer shoulde not appeare so speedilye, menne shoulde feeble the wante: because no manne almoste woulde looke or haue regarde to him. And I would to GOD the effecte of this prophesie were not too euident: but experience teacheth, though the worlde should bee

ouerwhelmed and oppressed with a great heape of euyls : yet there can scarce be founde a litle sparke of faith in a fewe . Others doe take the worde sayth for integritie, but the former sense dooth better agree with the text.

Matth.

Mark.

Luke. 18.

9. Hee spake also this parable vnto certaine, which trusted in themselues, that they were iust and despised others.

10. Two menne wente vppe into the Temple to praye : the one a Pharisee, the other a Publican.

11. The Pharisee stood and prayed thus with himselfe, O God, I thanke thee that I am not as other men, extortioners, vnjust, adulterers, or euen as this Publican.

12. I fast twise a weeke: I giue tyeth of al that comuer I possesse.

13. But the Publican standing a farre off, would not lyst vp so much as his eyes to heauen, but smote his brest, saying, O God, be mercifull vnto mee a sinner.

14. I tell you, this man departed to his house iustificed, rather then the other: for euery manne that exalteth himselfe, shalbe brought low, and hee that humbleth himselfe, shalbe exalted.

Christ now giueth commaundement of an other vertue, which is necessary in true prayer : that the saythfull come not into the presence of God, except they doe humbly and simply submitt themselves. There is not a more deadly disease then arrogancy, which yet is so thoroughly fastened and setled in the bones and marow of vs all, that it can scarce be driuen away and rooted out by any remedies. And it is woonder that men are so deceiued, that they dare set vp themselves agaynst God, and boaste of theyr merites with him. For though ambition bewitcheth vs amongst men, yet when wee come before God, it becommeth vs to forget all our vaine confidence: but euery man thinketh that he hath humbled himselfe sufficiently, if onely in hypocrisie he hath prayd for forgiveness. Hereby we learne how necessary this admonition of the Lord is. Furthermore, Christ reprobeth two vices, which he purposed to condemne, wicked trust in our selues, and pride in condemning our brethren, which do spring one of an other: for whosoever deceiueth himself with vaine confidence, it cannot be but that he shuld lift vp himselfe above the brethren: neither is it any meruaile: for how should it be, that hee should not despise his equals, which in his pride listeth vp himselfe against God? And whosoever is puffed vp with a trust of himselfe, purposely maketh battell against God, who is reconciled to vs onely by denying our selues, while we being without al hope of our owne power, vertue and righteousness, do repose our selues in his onely mercy.

10. *Two men.* Christ compareth two men together, which do both pretend the exercise of religion in praying, yet they two seeme too much vnlike. For the pharisee hauing an outward holynes, comming to God, commendeth his lyfe, and commeth to offer the sacrifice of prayse, as it were in his owne right: But the Publican as a man reiected, because he knoweth himselfe vnworthy to come before God, doth insinuate himselfe fearefully, by confessing his owne vnworthynes in his prayer: and Christ reiecting the Pharisee, saith, that the prayers of the Publican were acceptable before God. Agayn, there are also noted two causes, why the Pharisee was reiected: to wit, because he trusting in his own righteousness, extold himselfe with condemning others. Yet he is not reprehended, because he lysted vp himselfe in the forces of free will: but because he trusted that he had reconciled God to him by the deserts of his works. For this giuing of thanks, which he vseth, testifieth that hee glorieth not in his owne strength, as if he should obtaine righteousness of himselfe, or should deserue any thing by his owne industrie: but he rather ascribeth it to the grace of God, that he is righteous. But though he giuing thanks to God, confesseth what good works soeuer he hath to be the meere benefit of God: yet because he putteth his trust in workes, and preferreth himselfe before others, he with his prayer is reiected: whereby wee gather, that menne are not rightly and perfectly humbled (though they account that they canne do nothing of themselves) except they also distrust the merites of theyr workes, doe learne to place theyr saluation in the free goodnes of GOD, so that theyr whole trust and confidence be grounded there. A notable place: for to some it seemeth sufficient, if they take from manne the glory of good workes, because they are the gyftes of the holy Ghost, and so they interpret it, that wee are iustified freely: because God found no righteousness in vs, but that which he brought. But Christ goeth further, not onely assigninge the power of well doing to the grace of the spirit: but he taketh from vs all truste in workes. For the Pharisee is not therefore reprobued, because he challengeth that to himselfe, which was proper to God: but because he trusteth in his owne merites, so that he would haue GOD mercifull vnto him, because he hadde so deserued it. Therefore let vs knowe, though any manne ascribe the prayse of good workes to GOD: yet if hee imagine the righteousness of them to be the cause of his saluation, or trusteth in the same, he is condemned of peruerse arrogancie. And note, here is not reprobued the vaine ambition, wherein men otherwise guiltie with themselves do glory amongst men, but the secrete hypocrisie: for it is not said that he was a setter forth of his owne prayses, but that he praide secretly with himselfe. But though hee sette not forth the fame of his owne righteousness with a lowd voice, yet the inward pride was abominable to God.

His glorying was in two thinges: for, first he freeth himselfe from the common guiltinesse of menne: then he setteth foorth his owne prayses. Hee sayeth that hee is not as one of the common sorte, because he is free from the sinnes, which reigne euery where in the worlde. And that hee boasteth that hee fasted twise euery weeke, and gaue tythes of all hys goodes, is as much, as if hee shoulde haue sayde, that hee perfourmed more then the lay required,



Euen as the Monkes in Poperie, doe preache the workes of supererogation: as though it were a smal thing for them to fulfil the law of God. But though euery man for the measure of the vertues which God hath bestowed vpon him, is the more bound to giue thanks to the authour, and this is a godly meditation to consider howe much euery manne hath receiued, least he ouerwhelme the blessings of God in vnthankfulnesse, yet two things are to be obserued, least we be lifted vp in any confidēce, as if we had satisfiſhed God: then, that we become not insolent with despising the brethren. The Pharisee sinneth in both: for he falsly challenging a righteouſnesse to himselfe, leaueth nothing to the mercy of God: then, he despiseth all others in respecte of himselfe. And Christ woulde not haue reprobued this thanks giuinge, if it had not bene polluted with these two sinnes: but because the proude hypocrite winking at his owne sinnes, opposeth the imagination of his sound and perfect righteouſnesse before the iudgement of God, it was necessary that hee shoulde fall with his wicked and sacrilegious boldnesse. For the only hope of the godly, so long as they labour vnder the infirmitie of the flesh, is, when they acknowledge the good things they haue, to flee to the only mercy of God, and to set their saluation in the obtaining of forgiuenesse. But it is demanded howe he shoulde haue so great holinesse, who was blinded with such wicked pride: for so great perfection cannot come any other way, but from the spirite of God, which we are assured doth not raigne in hypocrites. I answer, he trusted only in an outwarde shew, as if the secreat and inward vncleanes of the heart shuld not come to account. VVherfore, thogh he was full within of wicked concupiscences: yet he pretended an innocency, because he carelesly iudgeth only by the outwarde shew. The Lord reprobeth him not of vanitie, because he falsly challengeth that to himselfe which he had not: yet it is to be noted, that no man is free from rapine, vnrighteouſnesse, lust, & other vices, except he be gouerned by the spirite of God. He vseth this woorde Sabbath in this place, as ofte times otherwhere, for a weeke: But God doeth not commaunde any where in the lawe, that his seruants shuld fast euery weeke, wherefore this fasting and tenthes, were voluntary exercises without the prescript commaundement of the law.

13. *The Publicane standing a farre off.* Christ deliuereth not here a generall rule, as if it should be necessary to looke to the ground as oft as we pray: but he onely noteth the signes of humilitie, which he commendeth to his disciples: Further, humilitie is placed in this, if they spare not their owne sinnes, but by condemning themselues, they doe preuent the iudgements of God: and they doe simply confesse their owne guiltinesse, that they might be reconciled to God. And hether belongeth that shame, which is alwaies companion with repentance: for the Lorde certainly doeth especially stande vpon this, that the Publicane earnestly acknowledging his owne misery and wretched estate, onely fleeth to the mercy of God: for though he was a sinner, yet by obtaining free forgiuenesse, he hopeth that God wil become fauorable vnto him. In sum, that he might obtain fauor, he confesseth himselfe to be vnwoorthy of the same. And certainly, sith forgiuenesse of sinnes doeth onely reconcile vs to God, it is necessary that we shoulde beginne there, if we desire to haue our prayers acceptable to him. Furrher, he which before confessed himselfe guiltie and conuicted, yet desireth to be pardoned, banisheth himselfe from al confidence in works,

and that was the purpose of Christ, to shew that God would not be entreated of any, but of them which do fearfully flie to his onely mercy.

14. *This man departed to his house iustified.* This is an improper comparison: for they were not both iustified, Christ onely preferreth the Publicane in some degree, but he meaneth that he was acceptable to God, when as the Pharisee was altogether reiected. And this place doeth teach vs euidently what this worde to be iustified, doeth properly signifie: namely, to stand before God as if we were righteous. Neither was the Publicane therefore sayd to be iustified, because he had sodainly gotten a newe qualitie: but because his guiltines being pardoned, and his sinnes abolished, he obtained fauour, whereof it foloweth, that righteousnesse consisteth in forgiuenesse of sinnes. Therefore as wicked confidence defiled and polluted the vertues of the Pharisee, so that his life which was laudable before the world, was not accounted of with God: so the Publicane not holpe with any merites or deserts of workes, obtained righteousnesse onely by praying for forgiuenesse: because that he trusted not in any other thing, then the mercy of God. But it seemeth to be absurde, that all menne should be brought into order, sith there are Sainctes much holier then this Publican was. I answear, how much soeuer any man hath profited in the worship of God and true holinesse: yet, if he consider how much he yet wanteth of perfection, he can not otherwise pray rightly, except he begin at confessiō of his own guiltines. For thogh some are more, some les, yet all are generally faultie. VVherfore it is not to be doubted, but that Christ prescribeth here a law to al mē: as if he should haue said, then is God pleased with vs, when distrusting in our workes, we seeke to be reconciled frely by grace. And the Papiſts are enforced in part to graunt this: but presently they corrupt the doctrine with a wicked comment. They graunt that all haue neede of forgiuenesse, because no man is perfecte: but first they make miserable men drunken in a vaine hope of a partiall righteousnesse (as they call it) then they adde satisfactions, whereby they shuld wipe away their guiltinesse. But this ought to be the onely stay of our faith, that wee are accepted of God, not that we haue so deserued it, but because he impugeth not sinnes.

Mathewe.

Marke.

Luke 17.

11. And so it was, when he went to Ierusalem, that he passed through the mids of Samaria and Galile.
12. And as hee entred into a certaine towne, there met him 10. mē that were lepers, which stode a far off.
13. And they lift up their voyces, and sayde: Iesus, maister, haue mercy on vs.
14. And when he saw them, he sayd vnto them: Go shewe your selues vnto the priestes. And it came to passe, as they went, they were cleansed.
15. Then one of them, when he saw that he was healed, turned backe, & with a loude voice praised God.
16. And sel downe on his face at his feete, & gaue him thanks: and he was a Samaritane.
17. And Iesus answered, and said: are there not ten cleansed? but where are the nine?
18. There are none found that returned to giue God praise, saue this straunger.
19. And

19. And he sayde vnto him: Arise, goe thy way, thy faith hath made thee whole.

20. And when hee was demanded of the Pharisees, when the kingdom of God should come, he answered them, and sayde: the kingdom of God commeth not with observation.

21. Neither shall men say: Lo, here, or lo, there: for behold the kingdom of God is among you.

As Mathew before in the eight chapter, and the two other Euangelists declared that Christe healed one Leper, so Luke reporteth that the like miracle was shewed in healing of 10. Lepers. But there is another purpose in this history: for here is described the vile and incredible vnthankfulness of the Iewish nation, least it should seeme a wonder to any man, that so many benefites of Christ were suppressed, and so many miracles buried. The circumstance is also added, which infameth their offence the more: for when the Lorde had healed nine Iewes, not one of them gaue thanks, but that their disease might be forgotten, they escape away by stealth. One only Samaritan professeth what he oweth to Christ. Therefore of the one part here is shewed the diuine power of Christ: againe, the wickednesse of the Iewes is reprooued, whereby it came to passe, that almost no honour was giuen to so notable a miracle.

13. *Iesus, master.* It appeareth that they all had some faith, because they do not only craue the aid of Christ, but they giue him the title of master. Also, it may be gathered by their ready obedience, that they spake so from their heart, and not fainedly: for although they yet sawe the filthy scabbe vpon their flesh, yet asone as they are commanded to shew themselves to the priests, they obey without delay. Adde also, that they wold neuer haue gone to the priests, but by the perswasion of faith: for it should haue bene a scorne for them to offer themselves before the iudges of the Leprosie to witnesse their cleansing, if the promise of Christ had not bene more forcible to them, then the present beholding of their disease. They carry the visible leprosie in their flesh, yet trusting in the only worde of Christe, they doubt not to profess themselves cleane, therefore it cannot be denied but that there was some seede of faith planted in their hearts. And though it is certaine that they were not regenerate by the spirit of adoption, yet there is no absurditie in it, that they helde some beginnings of pietie. So much the more is it to be feared, least it befall vnto vs, that the sparkes of faith sluning in vs, be extinguished. for though the liuely faith neuer dieth, which hath his rotes fastned in the spirit of regeneratio: yet we see otherwhere, that many haue conceiued a faith for a time, which doth presently vanish away. And this disease is too common, that necessitie enforceth vs, & that thereby our minds are caried to seke God, yea, & the Lord himselfe by the secreete instincte of his spirite solliciteth vs thereto: but after we haue obtained our desires, howe doeth vnthankfull forgetfulness swallowe vp that sense, and feeling of pietie? So want and hunger engendereth faith, which fullnesse killeth.

14. *Go, shew your selues to the priests.* This answer is as much, as if he shuld haue said that they wer clenfed: for we know that the iudgemēt of the leprosie was in the law comāded to the priests, that they shuld discern the cleane from the vncleane: so Christ leaueth the their right without diminishing it, and

and he maketh them witnesses and allowers of his myracle. Therefore we sayd that these men esteemed holily and reuerently of Christe, which being yet diseased, of his onely word they presently should conceiue hope of health. But the Papiſts doe very fondly gather their auricular confession from hence. The Leprous menne are sent I graunt by Christe to the Priests, not to vomite their sinnes in their eares: but they are rather sent to offer the sacrifice according to the commaundement of the law. Neither, are they sent to purge themselves, as the Popish confession (by their saying) bringeth cleanness: but that they being nowe cleane before, shoulde shewe themselves to the priestes. But they are double fooles, not considering what a filthy blot of infamie, they cast vpon their confession. They haue behaued themselves well, if of al the multitude of them which haue gone to the Priests, the tenth part onely returneth to Christe, and all the rest are wickedly alienated away. For they cannot pretende this as a title of their confession, but that it shalbe lawfull to returne againe this fruite of the same vpon them, that none returned from the Priests to giue glory to God. But these trifles being let passe, we vnderstand to what end there was mention made of the Priests.

*It came to passe, as they went.* Heere appeared the diuine power of Christe and of his wordes, and heere also was an instruction giuen, howe much obedience of faith shoulde please God: for heereof came their sodaine health, that they beinge of good hope, doubted not to take their iourney at Christ his commaundement. If that that vanishing faith wanting a liuely roote, onely brought out the herbe, was yet adorned of God with a wonderfull effecte: howe much more excellent a reward remaineth for our faith, if it be settled sincerely and perfectly in God: For though the health of the body profited not the 9. Lepers to saluation, but for their fleeting and fraile faith they onely obtained a temporall giſte: yet vnder this figure it is shewed vs, how effectually a true faith shalbe.

15. *Then one of them.* It is vncertaine whether he returned in the midst of the iourney, and Lukes wordes seeme to signifie the same: yet it semeth more probable to me, that he came not to giue thanks vntill he had heard the iudgement of the Priests. For it behoued him to be restored by the Priests to the common societie, neither was it lawfull for neglectinge the commaundement of Christ, to defraude the temple of God of the sacrifice: except that other coniecture shall rather like you, as soone as he sawe himselfe cleansed, before he desired the testimonie of the Priests, beinge caried with a holy and godly zeale came to the authour, that hee might begin his sacrifice at thankesgiuing. But in Christes wordes there is an vbraiding of the whole nation: for he doeth odiously compare one stranger with many Iewes: because it was a common thing amongst them to deuoure the benefites of God without any sense of godlinesse. And hereof it commeth to passe, that by so many and so notable myracles, Christe had almost no name amongst them. Yet let vs know that we are generally condemned all by this complaint, except we become thankfull to God for his benefites.

19. *Thy faith hath saved thee.* Some interpreters do restraine this worde saying, to the cleansing of the flesh: but if it be so, sith Christ commendeth the liuely faith in this Samaritane, it may be demaunded howe the other nine were saued, for they had all generally like health. Thus therefore it



is to be noted, that Christe heere iudged otherwise of the gifte of God, then prophane men doe: namely, as a comfortable token and pledge of the loue of the father. The other nine Leapers, were healed: but because they do wickedly blotte out the grace of God, their vnthankfulnesse hindereth and polluteth the health it selfe, so that they take not that profite by the same which they ought. Therefore only faith sanctifieth the giftes of God, that they may be pure to vs, and being ioyned with a lawful vse, they may be to our saluation. To be short, Christ declareth by this worde how we should vse the benefites of God rightly. VVherby we gather that the eternall saluation of the soule is ioyned together with this temporall gift. The Samaritane is saued by his faith. How? Certainly not so that he was healed of his leprousie: (for this was common with the rest) but because he is accepted into the number of the children of G O D, in that he receiued a token of a fatherly loue at his hand.

20. And when he was demaunded of the Pharises. This question vndoubtedly was moued in scorne. For when as Christ had spoken daily of the being of the kingdome of God at hand, and that there was no chaunge of the outward state amongst the Iewes, the wicked and malicious menne thought this to be a plausible coulour to vex and trouble him by. Therefore as if he should speake in vain and trifle of the kingdome of God, they doe aske him iestingly, when at length that kingdome shall come. Yet if any shall thinke that they rather asked this question of grosse ignorace, then to scorne at, I doe not strue against it.

The kingdome of God commeth not. Christ in my iudgement neglecting those dogges, applieth his answeare to his disciples: as being after prouoked by the wicked, he tooke thereby occasion to teach them. And so their malice being laughed to scorne by the Lorde, while the truth is defended from their cauils, it sheweth it selfe the more. Christ here vseth this word obseruation for great glory: as if he shuld deny the kingdome of God to come loftily, as in a pomp. For he declareth that they are much deceiued which seeke the kingdome of God, whiche is not carnall or earthly, with fleshly eyes, when it is nothing else but an inwarde and spirituall renewing of the soule: for he teacheth them that they do peruersly against the nature of that kingdome, which looke about hither or other, that they might obserue some visible notes: as if he shoulde haue sayde, the restitution of the Church which God hath promised, must be sought inwardly: for he giuing to his electe a heavenly newnesse of life, setteth vp his kingdome in them. And so he doeth ouerthwartly reprooue the slouthfulnessse of the Pharises, because they aspire to nothing, but that whiche is earthly and transitorie. Yet it is to be noted that Christ only spake of the beginnings of the kingdome of God: because that we begin nowe to be reformed by the spirite according to the image of God, that then a perfecte renewing of vs and of the world, might follow in his time.

Mathewe 13.

Marke 6.

Luke.

33. And it came to passe, that when Iesus had ended these Parables, he departed thence.

34. And came into his owne country, and taught them in their

1. Afterwardes he departed thence, & came into his owne countrey, and his disciples followed him.

2. And when the Sabbath was come, he began to teach in the synagoge, & ma-

their Synagogue, so that they were astonished, and sayd: whence cometh this wisdom & great wises vnto this man?

55. Is not this the Carpenters sonne? Is not his mother called Marie, and his brethren James and Iosef, and Simon and Iudas?

56. And are not his sisters all with vs? VVhence then hath hee all these things?

57. And they were offended with him. Then Iesus sayde to them: A Prophet is not without honour, saue in his owne countrey, and in his owne house.

58. And he did not many great workes there, for their unbeliefs sake.

ny that heard him, were astonished, & said: from whence hath he these things? and what wisdom is this that is giuen vnto him, that euen such great workes are done by his handes.

3. Is not this the carpenter, Maries son, the brother of James and Iosef, and of Iuda and Simon? and are not his sisters beere with vs? And they were offended in him.

4. Then Iesus saide vnto them a prophet is not without honour, but in his owne countrey, and among his owne kindred, and in his owne house.

5. And he could there do no great workes saue that he laide his hands vpon a fewe sicke folke, and healed them.

6. And he meruailed at their unbeliefe, and went about by the Townes on euery side, teaching.

53. VVhen Iesus had ended. Mathew meaneth not that Christ came presently after the end of those sermons into his own country: for by Marke it appeareth that there was some distance of time. But the meaning is, when he had taught sometime in Iudea, he returned againe to the Galileans, of whome he was yet receiued, but with small kindnesse. Luke rehearseth almost the like hy storie in the 4. chap. yet not the same. Neither is it any wonder that his countrey men were now offended at the beginnings of Christ, accounting his base house, his obscure and meane maner of bringing vp, so that they murmured against his doctrine: and they persisted after in the same malice, so that they ceased not to slander him, as oft as he would execute the office of a Prophet amongst them. Therefore this second reiecting of Christ declareth that the citizens of Nazareth were not amended by this time that he was away, but the same contempt was alwaies a let vnto them from hearing Christ.

54. So that they were astonished. They are astonished, being moued at the newnesse of the matter, that Christe which had not bene brought vp in learning, but had bene occupied euen from his youth vnto his mans estate, in an handy craft, should be such a Doctor, and should utter diuine wisdom. VVhen they ought to haue beholden the hande of God in this miracle, their vnthankfulness made them, that they spread darknesse vpon themselves. They are enforced to wonder, will they, nill they: yet they despise him. VVhat is this else, then to cast away a Prophet taught of God, because he came not out of the schole of me? And they ouerthrow themselves in their owne confession, when as they giue so notable a testimonie to the doctrine of Christ, which findeth yet no place in them, because it hath not the viduall originall from the earth. VVhy doe they not rather lift vp their eyes into heauen, that they might learne, that that came from God, which excelleth mans reason? Furthermore the myracles ioyned to the doctrine, ought to touche them depelier, or at least to waken them from sleeping in too much securitie, that they might giue the glory to God: for certain-

certainly, while God dealeth by vnwonted meanes, he doeth so much the more evidently shew the power of his hande, yet this was the very cause why the Nazarites so maliciously drew a veile ouer their eyes. Therefore we see that simple ignorance did not hurt the menne; but they willingly tooke offences to themselues, least they should follow whether God calleth them. It behoueth vs rather to reason on the contrary part, where humane meanes doe want, the power of God doeth evidently shewe it selfe, that he might haue the whole praise to himselfe.

35. *Is not this the carpenters sonne?* VVe know that it was by the wōderful counsel of God, that Christ kept himself in a priuate life, vntill he was 30 yeres old. Hereof the Nazarites wickedly and vniustly tooke an offence, when they ought rather reuerently to embrace him, as one so daingly salne from heauen. They see God working in Christ: thereof of sette purpose they turne their eyes to Ioseph and Marie, and all his kinsfolkes, whose estate was meane and base, to be as a vaile drawne betweene them and the manifest light. VVe haue sayd other where before, that all kinsfolkes are called brethren after the maner of the Hebrewes. VVherefore Heluidius imagined too fondly, that Marie had moe sonnes, because there is mention made so oft of the brethren of Christ.

37. *A Prophet is not without honour.* I haue expounded this sentence more largely in the 4. chap. after Iohn. It may be this was a generall Prouerbe, that they which excel in excellent gifts, are no where lesse esteemed, then in their owne country: wherein the vnthankfulnesse of these men bewraileth it selfe, which the more familiarly God offreth himselfe, so much the more boldly they refuse him in the gifts of his spirite: yet I doe willingly subscribe to Chrysostome, who thinketh that the Iewes were specially reprehended by this saying. But that which was wont to be spoke against the whole nation, Christ doth properly apply to his country menne the Galileans: for he was neuer lesse esteemed in any place, then where he was borne. VVherefore he reprobeth them worthily, that when they ought to haue bene the first that should haue embraced the grace offered them, they reiecte it farre from them: for it is too absurde, that a Prophet of GOD should be despised in that place where he was borne, to whome others, as out of a straunge place, doe come with great desire.

38. *He did not many great workes there.* Mark speaketh more Emphatically, that he could not doe any great worke there. Yet in the substance of the matter they agree very well: the way was shutte vp against Christ by the wickednesse of his owne citizens, that he should not worke many myracles amongst them. He had giuē them some tast: they do willingly amasse themselues, least they should vnderstand any thing. Therefore Augustine doth aptly compare faith to the open mouth of a vessel: but he sayth that infidelitie is like to a couer, wherewith the vessel is couered, lest it shuld receiue the liquor powred in of God. And truly the matter is euen so: for when the Lorde seeth that we receiue not his power, at length he withdraweth the same: and yet in the meane while we complaine that wee want his helpe, which our incredulitie driueth and remoueth farre from vs. Marke, by sayinge that Christe coulde not, amplifieth the offence of them from whome his goodnesse was staied: for certainly, the vnbeleuers do as much as in them lieth, holde backe the hand of God by their obstinacie, not that God is ouercome as an inferiour, but because they permit him not to shewe his power.

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That yet is to be noted which Marke addeth, that notwithstanding there were some sicke folke healed. For hereby we gather that the goodnesse of Christ did striue with their malice, that it might goe beyond the hinderances. VVe doe finde the same in God daily: for though that necessarily and iustly he withholdeth his power, because the way for him to vs is not open: yet we see that he making himselfe a way through places impassable, ceaseth not to do vs good. A wonderfull contention, that when we doe by all meanes endeouour to ouerwhelme the grace of God, least it should come vnto vs, yet that, as conquerour, breaketh out, and as it were in despite of vs it becommeth effectuell.

## Math. 14.

1. At that time Herode the Tetrarche, hearde of the fame of Iesus:  
2. And sayd vnto his seruantes: This is Iohn Baptist: He is risen againe frō the dead. and therefore great works are wrought by him.

## Marke 6.

14. Then king Herode hearde of him, (for his name was spread abroad,) and sayde: Iohn Baptist is risen againe from the dead, and therefore great works are wrought by him.  
15. Other sayde, it is Elias: and some sayd, It is a Prophet, or as one of the Prophets.  
16. So when Herode hearde it, he sayd: It is Iohn whome I beheaded: he is risen from the dead.

## Luke 9.

7. Nowe Herode the Tetrarche heard of all that was done by him: & he doubted, because that it was sayde of some, that Iohn was risen againe from the dead:  
8. And of some, that Elias had appeared: and of some, that one of the old Prophets was risen againe.  
9. Then Herode sayd: Iohn haue I beheaded. VVho then is this, of whom I heare such things? and he desired to see him,

The Euangelists do therefore report this, that we might know that the name of Christ was much spoken of euery where, so that ignorāce might not excuse the Iewes. For otherwise this doubt might haue crept into the mindes of many men: how should it come to passe, that Christ liuing vpon the earth, shoulde rest quietly in Iudea, as if he were thrust vpe into a corner, and had reuealed his diuine power to none. Therefore the Euangelists doe nowe witnessse that the fame of him was spread euery where, so that it came euen into Herodes court.

2. He sayd vnto his seruantes. It is gathered by the woordes of Luke, that Herode had not this in minde of himselfe, but this suspicion was thrust into him by the common rumour of the people. Neither doe I doubt but that the hatred of the Tyrant, and the detestation of the cruell slaughter should giue occasion of speaches, as it commonly commeth to passe. This superstition did sticke in the mindes of men euery where, that the dead returned into life vnder an other person, as it is sayd other where. Nowe they take that which was next, that Herode by killinge cruelly that holy man, obtained not that which he hoped for, because that hee being raised from the dead by the wonderfull power of God, shoulde become a more sharpe enemy, and auenger of his sinnes. Yet Marke and Luke do declare that me speake diuersly: namely, that some thought him to be Elias, others, some one of the Prophets, or which was equall to the Prophets in excellencie of the spirite. VVhy they shoulde imagine it of Elias rather then of any other, we haue spoken other where. Because God had promised by Malachie 4.5. that Elias should come who should gather together the Church



Church dispersed, they fondly drew the Prophecie to the person of the man: when as the simple comparison should be in this meaning, least the coming of the Messiah should be obscure and hidde, and least the grace of redemption should be kept vnknowne from the people, a certaine Elias shall goe before him, such a one as he was in times past, which restored the ruinous estates and ouerthrowne worship of God. Therefore he shall goe before in singular power of the spirit, that he might make manifest that great day. The Iewes as they were grosse interpreters hadde drawn this to that Elias the Thesbite, as if that he should execute the office of a Prophet againe. Yet others doe imagine that either some one of the olde Prophets was risen, or that he should be some great man and excellent as they were. Also it is wonderfull, when they were of diuers opinions: yet the truthe came in none of their mindes: especially, when as the reckening of the time it selfe should directe them to Christe. God had promised them a redeemer, which should bring helpe to the miserable & the lost. The extreme necessity whereinto they were cast, did then especially require helpe of God. The Redemer is present, as is partly witnessed by the crying of Iohn, and partly he himselfe testifieth of his owne office. They are enforced to acknowledge some diuine power in him, yet falling to their owne deuises, they chaunge him into an other personne. So truly the world, through wicked vnthankfulnesse vseth to extinguish the graces of God offred to thē. In respect of Herode himselfe, as I touched a little before, he conceiued the opinion that Iohn was raised, not with any ioy: but as euill consciences doe quake fearefully, and doe bende at euery blast, so he easily conceiue that which he feared. And God often scourgeth the vngodly with these blind terrours: so though they hardē themselves of purpose, neither are vexed by any other, yet they obtaine no rest from that inwarde slaughterman, but that he sharply scourgeth them.

Therefore greate workes are wrought by him. It is woonder by what reason they were ledde to bring these things in. Iohn in all the course of his preaching, wrought no signe: therefore it seemeth to be without all colour, that they seeing a man notable through myracles, should imagine him to be Iohn: but they thinke that these myracles were nowe wrought at the first, by them to prooue his resurrection, and which should testifie that the holy Prophet of God was wickedly slaine by Herode: and nowe came forth as a manne halowed, not to be touched but with reuerence, least any durst be so bold as to violate him any more. Therefore to worke workes by him: that is, they thought them to be wrought that hee might gette the more authoritie thereby, and that it might be euident that the Lorde was with him.

Mathewe 14.

9. For Herode had taken Iohn, and bounde him, and put him in prison for Herodias sake, his brother Philips wife.

4. For Iohn sayde vnto him: It is not lawfull for thee to haue her.

5. And

Marke 6.

17. For Herode himselfe hadde sent forth, and had taken Iohn, and bounde him in prison for Herodias sake, which was his brother Philips wife, because he had married her.

18. For Iohn sayde vnto Herode: It is not lawfull for thee to haue thy brothers wife.

D d.

19. There-

Luke.

5. And when hee would haue putte him to death, he feared the multitude, because they counted him as a Prophet.

6. But when Herodes birth day was kept, the daughter of Herodias daunced before them, and pleased Herode.

7. Wherefore he promised with an othe, that he would giue her what soeuer shee would aske.

8. And shee being before instructed of her mother, sayde: Giue me heere Iohn Baptists head in a platter.

9. And the kinge was sorry: neuerthelesse, because of the othe, and them that sate with him at the table, he commaunded it to be giuen her.

10. And hee sent and beheaded Iohn in the prison.

11. And his head was brought in a platter and giuen to the maide, & she brought it vnto her mother.

12. And his disciples came, and tooke vpp his body & buried it, and went & tolde Iesv.

19. Therefore Herodias had a quarrell against him, and would haue killed him, but shee could not:

20. For Herode feared Iohn, knowing that hee was a iust man, and an holy, and reuerenced him, and when he had heard him, he did many things, & heard him gladly.

21. But the time being conuenient, when Herode on his birth day made a banquet to his princes and captaines, and chiefe estates of Galile,

22. And the daughter of the same Herodias came in and danced, and pleased Herode and them that sate at table together, the kinge saide vnto the maide: Aske of mee what thou wilt, and I will giue it thee.

23. And he sware vnto her: what soeuer thou shalt aske of me, I will giue it thee, euen vnto the halfe of my kingdō.

24. So shee went forth, and sayd to her mother: what shall I aske? And shee sayde, Iohn Baptists head.

25. Then she came in straight way with hast vnto the king, and asked: saying, I would that thou shouldest giue me euen now in a charger, the head of Iohn Bapt.

26. Then the king was very sorry: yet for his othes sake, and for their sakes which sate at table with him, he would not refuse her.

27. And immediatly the king sent the hangman, and gaue charge that his head shoulde be brought. So hee went and beheaded him in the prison.

28. And brought his head in a charger, and gaue it to the maide, and the maide gaue it to her mother.

29. And when his disciples hearde it, they came and tooke vpp his body, and put it in a tombe.

The rehearfall of this hystory is now omitted by Luke, because he had set down the same in an other place. I also wil be the shorter in this place least by wryting one thing twise, I should be troublesome to the readers. The Euangelists do say, that Iohn was taken, because he had condemned openly the stealing of Herodias, & the incestuous mariage with her. Iosephus assigneth an other cause: namely, that Herode fearing some newe stirres against him, suspected Iohn, which may be, that the tyrante vnder this pretence would haue excused his owne wickednesse, or els that rumour was spred, as yniust violence & cruelty is ful of many fals accusati-

ons. But the Euangelists doe declare the cause to be, that Herode was angry with the holy man, because he was reprooved by him. Also Iosephus is deceiued, who thinketh that Herodias was not taken away from his brother Philippe, but from his vncler Herode, the king of Chalcis. For at what time the Euangelistes wrytte, the memory of this offence was not onely fresh and newe, but was also apparant before the eyes of all men. And that Iosephus in another place sayth that Philip was of a milde disposition, I thinke it was as a spur to make Herode the bolder, for that he might the freelier be reprochefull and iniurious against a quiet and soft manne, not apt to make warre. There is also an other probable coniecture, that Herodias was rather giuen in mariage to her vncler Philippe, then to her great vncler her graundfathers brother beinge nowe a weake worne olde manne. But Herode Antipas, of whome mention is heere made, and Philippe were not brethren of one mother, but the firste was borne of Marthaca, the thirde wife of Herode the Greate, and the other was borne of Cleopatra. Nowe to retourne to the Euangelistes: they say that Iohn was cast into bandes, because he hadde more freely reprooved the wickednesse of Herode, then the cruelty of the Tyrant would beare. Nowe, the hainousnesse of the offence was odious and infamous enough of it selfe, that he did not onely fetch a mannes wife from her lawfull bedde, and kept her at his owne house: but that he did this iniury to his germane brother. VVhen Iohn had freely reprooved him, Herode feared not in vaine, least any sedition should be raised sodenly. Lust did not suffer him to amende his sinne: but he promisseth himselfe a safe and quiet liberty by casting the Prophet of God into bandes. The ignorance of the hystorie caused many to thrust in a vaine disputation, whether it were lawfull for me to take to wife, her which first was married to my brother. For though naturall shame abhorreth from suche a mariage, yet Iohn rather condemneth the taking of her away from her husband rather then the incest: because Herode by force or by deceite, hadde robbed his brother of his lawfull wife. And otherwise it was lesse lawfull for him to take his Neece, then the wife of his deade brother in her wydowhoode. And it is not to be doubted but that so hainous an offence was spoken against euery where: but others reproued Herode with their euill speeches in his absence: onely Iohn commeth into his presence, and reproueth him freely to his face, if it might be that he might by any meanes be brought to repentaunce. VVhereby we learne with what constant courage it behooueth the children of God to be furnished, which haue to doe with Princes. For hypocrisie and seruile flattery raigeth almoste in all Courtes, so the eares of Princes custumed to pleasant speeches, can abide no wordes, which shal more sharply reprove their sinnes. But because the sinne was so vile, the Prophet of God might not dissemble, Iohn cometh to him, though he should neither haue reward nor thanks, yet least he should neglect his duety, he doubteth not to incurre the displeasure of the Tyrant: especially, when he knewe that he being caught in the snares of a harlot, could scarce be remoued from his purpose.

5. VVhen he would haue put him to death. There semeth to be some difference in Mat. and Markes wordes, in that the first sayth that Herode was desirous of this cruel murder, but that he was staid for fear of the people: but the other chargeth only Herodias with this cruelty. But the answer is easy,

that Herode would not in the beginning haue slaine the holy man, except some greater perswasion had compelled him so to do: because he reuerenced him, and truly a reuerend feare staied him from raging so cruelly against the prophet of God: but Herodias by pricking him daily forward, caused him to shake off all feare of God fro him. But when he was caried forth in rage by that fury, that he desired that the holy man were dead, yet was he staied with a new let, because he feared the mouing of the people against him. And Markes wordes are here to be noted, Herodias (sayeth hee) laide waite for him: namely, because Herode was not so forward, or willing to the murder, she tried either to circumuent him by synister deuices, or to worke some secret destruction vpon that holy mā. The first opinion pleaseth me best, that she sought to entrap the minde of her husband by subtilties, but in vain, so long as Herodes conscience withstode it, shee could not destroy that holy man. Then followed an other feare, least any tumulte shoulde arise through the hainous crueltie of his death. But Marke toucheth only what staied Herode, from giuing present place to the harlots requests: for Herodias desired that Iohn had bene secretly put to death as soone as he was cast into prison. But Herode reuerenced the holy man, so that he would willingly haue obied his counsels. Also the feare here mentioned, was not a feare conceived of the estimation of an other, as we feare them which gette some authoritie and credite, though we wee esteeme them vnworthy the honour: but this feare was a willing reuerence, because Herode durst not despise him, whom he was perswaded to be a holy manne, and a faithfull minister of God. And this is worthy to be noted: for though Iohn hadde experience, that it was profitable for him many waies to be in some credite with the Tetrarche, yet he feared not to displease him, when he could not otherwise keepe his fauor, then by winking treacherously at his notorious & infamous wickednesse. He might haue said that he regarded not his own priuate commodities, neither had any other respect then of the common profite. For it is certaine that he sought nothing ambitiously, but Herode was obedient to him in holy counsels, whiche appertained to the lawfull administration of the kingdome. But because he sawe that this kinde of recompence was not lawfull, that he might by betraying the truthe, gette some shewes and likings, he chuseth of a frende, rather to make him his enemye, then by flattery or silence to nourishe the sinne which he is enforced seuerely to reprehend. Iohn therefore by his example, prescribeth a certaine rule to godly teachers, that they should not dissemble nor winke at vices of Princes, though they should of that price buy their fauour profitable for the common estate. But the spirit of God doeth shew vnto vs in Herode as in a glasse, that it befalleth oft times, that they which worship not god sincerely, are yet ready in some poynt to obey his comandemēts, so that they may haue some liberty graunted to them by release. But whē they are more straightly dealt with, they become not only obstinate, but by casting off the yoke, also mad. There is therefore no cause, why they should please themselves, which yelde obedience to many good counsels; vntill they haue learned to yeld & to submit themselves wholly to God.

6. *When Herodes birthe day was kepte.* The Euangelistes doe now begin to declare by what fraude Herodias brought the destruction of Iohn to passe at length, which she had long time practised, and occasion was  
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giuen her by a solemne feast kept when Herode celebrated his birth day. For it can scarcely be, but that those great bankets, should besides luxury, pride, vnbrideled mirth, and other wickednesse, also drawe many other mischiefes with it. Not that it is euil of it selfe to make a rich banket: but such is the readinesse of mannes witte to wantonnesse, that the raines being lette louse, they doe easily runne out of course. That ancient custome cannot be disallowed for solemnizing a birth day euery yere, for that day as oft as it commeth, admonisheth euery one of vs to giue thākes to God, by whom he was brought into this life, & hath now by his blessing passed ouer many yeares: then that he should remember how yll and vnprofitably he hath suffered the time to pearish, which was graunted of God: Lastly, that he shoulde commend himselfe the rest of his life to the protection of the same God. But there is nothing so pure, which the worlde will not corrupt with her sinnes: for the most part prophane with filthy corruptions the birthe day, which ought to be holy: and almoste no sumptuous banket is free from dissolute wantonnesse: first there is too much drunke: then is a doore opened to filthy and vnmodest speeches: lastly, no temperance is holden at all. This moued holy Iob (his sonnes banketting together by course) to offer sacrifice, because that he thought that men could neuer moderate themselues so wel, when companions do inuite eache other to be mery, but that offence should grow many wayes. So it came to passe that Herode meaning to entertaine his guests sumptuously, suffred his wifes daughter to dāce. Heereby it also appeareth what the discipline of that court was: for though many gaue themselues liberty then to dance, yet it was a vile note of whorish wantonnes for a damsel marriageable to dance. But filthy Herodias had so framed her daughter Salome after her own maners, lest she shuld shame her. And what folowed then? namely the vngodly slaughter of the godly Prophet: for the heat of wine in Herode so flamed, that he forgetting grauity & wisdom, promised that he would giue to a dauncing danissell euen to the one halfe of his kingdome. Truly a shamefull example, that a drunken king doeth not only abide to looke vpon with fauourable eyes so shameful a shew of his housholde, but also promiseth so great a reward. VVherfore let vs learne carefully to resist the deuil, least he entrap vs in such snares.

**M A R. 24.** *So she went forth, and sayd to her mother.* It is no maruaile that Herodias should make so great account of the death of Iohn. That many do coniecture that she was kindled with desire of reuēge, is voyd of reason: for the feare of diuorcement rather troubled and vexed her: as for the most parte, where whoremasters begin to loath, they are ashamed of their own lust. But she hoped by this offence to haue Herode the more bound vnto her; if the couenaunt of the adulterous bedde were confirmed and sealed by the bloud of the Prophet, as with a sacrifice. Therefore that she might rule hereafter without care, she would haue him put to death, whom she found to be her alone enemy. VVhereby we are also taught, what miserable grieve alwayes tormenteth an euill conscience. Iohn was kepte in bandes: the imperious and cruell womanne myght haue forbidden all people from speaking with him, and comminge to him, yet she resteth not, but is vexed with care and feare, vntyll the Prophet shuld be made away. This also much auaieth to the shewing forth

of the efficacie of the woorde of God, that the voyce of the holy manne, though shutte vppe in prison, doeth so vex the minde of the kings wife; as a most grieuous torment.

26. *The king was very sorie.* Religion was vanished out of his heart, as we sayd: but because he foreseeeth how odious the crime wold be, he feareth the infamie and also the danger: hereof it commeth to passe that he repe-teth him of his own lightnesse. Yet he dare not deny the dauncer, least he should be accounted inconstant, as though it were worse to retracte that which he rashly and fondly promised, then to be constant in a most detestable offence. But because he will not in respecte of the perfecte vanitie of kings, haue his woorde broken which he had giuen, he presently commaundeth that the Prophet should be slaine. And we gather that Herode sipped that night in Macherontis tower, wherein Iosephus sayeth that Iohn was imprisoned. And it is worth the labour to note, that the Euangelists doe say: for his othe and the guests that were present: whereof we gather, if he had sworne a hundred times, no man being present to witnesse it, yet he would not haue perfourmed his promise. Therefore religion of conscience bounde not Herode, but meere ambition caried him headlong: because he accounted it no honestie for him not to perfourme the faith which he had giuen. So it commeth to passe, that wicked men neglecte their duty, because they haue no respecte to God: but they are only bent to this, that they be not euill spoken of by men. Furthermore, if onely the religion of the othe had ben regarded of Herode, and not the shame of men, he yet sinned more grieuouly in performing that which he had foolishly promised, then if he had broken his othe. First, this was an vnadvised rashnesse in swearing, in that he confirmeth the promise of a doubtfull matter with an othe: then when it appeared that hee could not be sette free from the faith which he had giuen, but that hee shoulde plunge himselfe in a hainous offence, it was not lawfull for him to wrap vp the holy name in such an offence. For what is more against God, then that he should be the chiefe in so vngodly a murther. If the question be moued of his priuate losse and discredite, lette him which swoare rashly, beare the punishment of his foolishnesse. But this must be taken heede of, where any man hath taken the name of God in vaine, least by pretence of the same he be abused to the committing of some offence, & so should commit double sacriledge. Heereof it foloweth that Monkish vowes, to which, manifest wickednesse is adioyned, doe binde the conscience no more the magicall exorcismes: because God wil not haue his sacred name enforced to the confirmation of sinne. Yet this place doth teach vs to take heede that no man do vnadvisedly promise any thing: then that he ioyne not obstinacie to his lightnesse.

28. *And he gave it to the maide.* This also increaseth the crueltie of the offence, that the holy mans head was after his death brought forth to be scorned: but the Lord doth sometimes so submit his children to the pride of the wicked, vntil that he wil shew at length that the bloud of his children is pretious in his eyes. Herodias ioyeth that shee hath obtained her desire, & cruelly triumpheth ouer her reprobuer: but afterwards she being put from her richesse, and depriued not onely of the honour of the kingdom, but also of her natieue country, and of all helps, when she a pore woman painfully led a miserable life in banishment, sheeved a ioyful sight to  
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the Angels, and to all good men. That the guesſes are enforced to deſile their eyes with the beholdinge of that abhominable pompe, we doe heereby learne, that they which litte at princes tables, are oft entrapped in many ſinnes. For though no bloudy offence ſhould deſile the table, yet all things are ſo filled with all kinde of wickedneſſe, that who ſoever do come thither, it behoueth the at the leaſt to be giuen to pranks of baudry.

29. *His diſciples came,* This remained alſo to the cruelty of the woman, that the corpes of the holy man remained vnburied: for it is probable by this, that his diſciples performed this duty, that his body was thrown forth by the tyrants officers. And though the honour of buriall profiteth not the dead, yet the Lord would that this ceremonie ſhuld be reuerenced by vs, that it might be a witneſſe vnto vs of the laſt reſurreſtion. VVherefore this endeouour was acceptable to God, that Iohns diſciples ſhoulde come & bury their maiſters body. Further, this was a testimony of their piety: for by this meanes they professed that the doctrine of the deade man yet liued and flouriſhed in their hearts. I therefore this confeſſion was praiſe worthy, eſpecially when it was not without daunger: becauſe they could not honour this man ſlaine by the tormentor, but that they ſhould prouoke the rage of the tyrant againſt them.

Math. 14.

13. And when Ieſus heard it, hee departed thence by ſhippe into a deſarte place a parte.

And when the multitude had hard it, they folowed him a foote out of the cities.

14. And Ieſus went forth, and ſawe a great multitude, & was moued with compaſſion towards them, and hee healed their ſicke.

15. And when euen was come, his diſciples came to him, ſayinge: This is a deſart place, and the houre is already paſt: let the multitude depart, that they may go into the townes and buy them vitails.

16. But Ieſus ſayd to them: they haue no neede to goe away: giue yee to them to eate.

17. Then ſaid they vnto him, we haue heere  
but

Marke 6.

30. And the apoſtles gathered themſelves together to Ieſus, and tolde him all things, both what they had done, & what they had taught.

31. And he ſayd vnto them: Come ye a parte into the wilderneſſe, and reſt a while: for there were many comers & goers, that they had no leiſure to eat.

32. So they went by ſhippe out of the way, into a deſart place.

33. But the people ſawe them when they departed, and many knewe him, and ranne a foote thither out of all cities, and came thither before them, & aſſembled vnto him.

34. Then Ieſus went out, and ſawe a great multitude, and had compaſſion on them, becauſe they were like ſheepe which had no ſhephearde: and hee began to teach them many things.

35. And when the day was now farre ſpent, his diſciples came vnto him, ſaying: This is a deſart place, and now the day is farre paſſed.

36. Let them depart, that they may go into the villages and townes about, and buy them bread: for they haue nothing to eate.

37. But he answered and ſayde vnto them: Giue ye them to eat. And they  
ſayd

Luke 9.

10. And when the apoſtles returned, they tolde him what great things they had done. Then he tooke them, and went aſide into a ſolitarie place, neare to the citie called Bethſaida.

11. But when the people knew it, they folowed him: and hee received them, and ſpake vnto the of the kingdom of God, and healed them that had neede to be healed.

12. And when the day began to wear away, the 12. came, and ſayd vnto him: ſend the people away, that they may go into the townes & villages round about, & lodge and gette meat: for we are heere in a deſart place.

13. But he ſayd vnto them: giue yee them to eat. And they ſayde: we haue no moe but ſixe leaues and two fiſhes, except we ſhoulde goe buy meat for al this people.

14. For they were about ſixe thouſand men. Then he  
ſayd

but 5. loaves & 2. fishes.  
18. And he said, bring them hither to me.

19. And he commanded the multitude to sit down on the grasse, and tooke the 5. loaves and the 2. fishes, and looked up to heauen, & blessed, and brake, and gaue the loaves to his disciples, & the disciples to the multitude.

20. And they did all eat, & were sufficed, and they tooke vpp of the fragments that remained, 12. baskettes full.

21. And they whiche had eaten, were aboute five thousande menne, beside women and little children.

saide vnto him: Shall we goe and buy two hundred perry woorth of breade, and giue them to eate?

38. Then he sayd vnto them: Howe many loaves haue yee? goe and looke. And when they knewe it, they sayde: five, and two fishes.

39. So he commanded them, to make them all sit downe by companies vpon the greene grasse.

40. Then they sate downe by rowes, by hundredths, and by fifties.

41. And he tooke the five loaves and the two fishes, and looked vppe to heauen, and gaue thanks, and brake the loaves, and gaue them to his disciples to set before them, and the two fishes he deuided among them all.

42. So they did all eate and were satisfied.

43. And they toke up twelue baskettes full of the fragments, and of the fishes.

44. And they that had eatē, were about five thousand men.

saide to his disciples, cause them to sitte downe by fifties in a companie.

15. And they did so, and caused all to sitte downe.

16. Then he tooke the five loaves, and the two fishes, and looked vppe to heauen, and blessed them, & brake, and gaue to the disciples, to set before the people.

17. So they did all eate, and there was taken vppe of that remained to the, 12. baskettes full of broken meat.

23. VVhen Iesus heard it. Iohn reporting the same hystory, mentioneth not for what cause Iesus went ouer to the further shoar. Marke also and Luke doe somewhat differ from Mathew: for they teach that the cause of this iourney was, that he might giue some rest to his disciples, after they wer returned frō their ambassage. But there is no discord in that: because it may bee, that hee would haue his disciples aparte into a desert place, that there he might the better frame them to greater matters, and that at the same time a new occasion befell by the death of Iohn. For the death of Iohn might terrifie weake mindes, for that sorowfull euente of that great Prophet, did now giue warninge, what condition remayned for them all. Certainely, as it is declared before, Iohn being taken, Christe went out of Herodes iurisdiction, that he might turne away from the present fury: so it may be gathered, that Christe now withdrew his disciples being yet fearefull from the fire, and went into a deserte place. Also it is vncertaine howe much time the Apostles spent in their first ambassage: for the course of tymes was either neglected by the Euangelistes, or not strictly obserued (as we haue said elsewhere.) But it is rather probable to me, that they were not sent forth once onely to declare the message of the kingdome of Christe, but as occasion serued, they did either iterate the same in some places, or after some time they went forth into diuers places. Therefore I take that they were now gathered together, that heereafter they might be daily folowers of him: as if it had ben sayde, they did not so goe from their maister, as if euery one had a continuall ordinarie office of teaching, but to preach for a time; then, to returne to schoole againe, that they might profite better.



*The multitude followed him.* Though it was not vnknowne to Christe, (who knew all things before) what should come to passe, yet his will was as a man to provide for his disciples, that he might indeede declare, that he had a care of the. And by that great concourse it appeareth, how famous his name was euery where, that the fewes might be inexcusable, which through their owne slouthfulnes were deprived of the benefit of saluation offered the. And yet of this great multitude, which were enflamed with a sodaine heate to follow Christe, there was but a very small number, which gaue themselues to his doctrine truely and constantly, as it appeareth by Iohn.

14. *Hee was moued with compassion.* The other two doe expresse more plainly, and especally Marke, why Christe tooke this compassion: to witte, because he saw hungry soules caried by their hot and zealous desire from their owne dwelling places into the desert. And that wante of doctrine was a token of a miserable dissipation: therefore Marke saith, that Christ had compassion on them, because they were as sheepe wandering shepheards, not that he acknowledged them all for sheepe after the spirite of the Godhead, but as hee was man hee gaue iudgement of the present sight of them. For this was no smal token of piety, to leaue their owne houses, and to come in flockes to the Prophet of God, though hee of set purpose auoyded out of their sight. Then it is good to note, that Christ was mindefull of that person, which he sustayned: he had the office of a doctour layd vpon him: therefore he ought for a time to account all the fewes of the flocke and Church of God, vntill they should estraunge themselues. But this mercifull affectiō so preuayled in Christ, that being wearied with his disciples, and almoste ouerwhelmed with continuall trouble, would not yet spare himselfe. Hee had sought some time of refreshing, and that not so much for himselfe as for his disciples: yet, because the necessitie of his office called him to a new labour: he willingly leaueth that priuate respect, and employeth himselfe in teaching the multitudes. And though hee hath now put off all those affections, which doe fall into a mortall man, yet it is no doubt but that he looketh downe from heauen vpon those miserable sheepe, which wante a shepheard, so that they seeke remedy for their want. Marke saith that hee taught them many things: that is, that he preached long, that they might cary away some sound profit. Luke saith, that he spake of the kingdōe of God, which is the same in effect. Mathew maketh no mention but of the miracles: because that there was most weight in them to get Christ a name. But it is easily gathered, that he omitted not the doctrine, which was the chiefe.

15. *VVhen euen was come.* Now the disciples were frustrate of theyr hope, now they see Christ busied in teaching, also the people were so desirous to be taught, that they thought not of returning: therefore they admonish Christ, that in regard of their bodies he should send the away into the next townes. And he purposely had deferde the miracle, which he thought to worke vnto that time. First, that his disciples being stirred somewhat vp to the consideration of the same, might the better profite thereby: then, that the circumstance of the time it selfe shoulde teache, though he preuent not their necessities, neither helpeth them at the first, that he yet doth neuer cast away the care of them, but hath alwayes help

ready in his hand, which he will bestow in the very moment.

16. *Giue yee to them to eate.* Because this miracle is fullyer expounded in the first chapter of Iohn, least the repetition should be troublesome to the readers, I had rather it shuld be sought there: yet, least no. hing shuld be spoken here, I will briefly set downe the summe. Christ as yet hadde employed his labour to feed the soules, now he also extendeth his pastorly office euen to the care also of the bodyes. VVherein he also confirmeth that saying of his, that to them that seeke the kingdome of God and the righteousnes thereof, all other things shall then bee giuen, Math. 6. 33. It is not to be hoped, that Christ will alway in this manner giue fooode to them that want and be hungry: yet it is certeine that he will neuer suffer that his should want such thinges, as should maintaine life, but that hee would reach his hand from heauen, when hee shal so see it meete for the helpe of their necessities. But they, which desire that Christ should nourish them, must also learne not to desire exquisite deinties, but to be content with barly bread. That Christe commaundeth the people to sitte downe by companies, was first for this purpose, that they being so disposed into companies, the myracle myght be the more euident: Then that the men might be the easilier numbred, and when some should looke vpon others, they might themselues be witnesses of this heauenly grace: Thirdly, because he saw the disciples so carefull, hee would trye their obedience by commaunding them that, which seemed in shew to be as a iest. For it was wonder to what end Christe hauing no cates, woulde make a shew of a banquet. To the same purpose also belong those things which followe: the loaves were giuen to the disciples, so that the wonderfull plenty should grow betweene their handes, and so they shoulde be the ministers of the diuine power of Christ. For, as if it were a small matter for them to be eye witnesses, Christ would that they should feele and handle his power. Two hundreth peeces of money here spoken of by Budeus account, amounteth about the value of thirty foure Frenche poundes. So they esteeme a litle bread for euery man at a French souse. But when they had made account of so much bread, which should suffice to feede the people but meanely, their obedience deserueth no small praise, while they simply obeying the commaundement of Christe, doe commit the successe to his will and pleasure.

19. *He blessed.* Blessing is taken in this place, as it is oftymes otherwise, for giuing of thanks. But Christ teacheth vs by his example, that we cannot otherwise eate meates holyly and purely, except we do shewe our thankfulness to God, out of whole hand they come vnto vs. Therefore Paule saith, 1. Tim. 4. 5. VVhatsoever meates God dooth giue to vs, they are sanctified by the word of God and prayer. VVherein he declareth that those as beastly men (which neyther account of the blessing of GOD faythfully, nor doe praise the same in giuing of thanks) doe defile and pollute with the filthye pollutions of theyr owne infidelitye, whatsoever was by the owne nature pure: and againe, the meat which they doe deuoure, is polluted and defiled: Christ therefore prescrib'd to his a manner of eating, least they should with wicked sacriledge prophane themselues and the benefites of GOD. The lyfting vp of the eies into heauen, doe declare an earnest and a vehement affection of prayers. Not that this gesture should be alwayes necessary when we do pray: but  
because

because that the sonne of God would not neglect those ceremonies profitable for mans infirmity. Also the lifting vp of our eies is a fit spur to stirre vp our sluggishness, for that our mindes are too much bent downward to the earth.

20. They tooke vp of the fragments, that remained. VVhen as the fragments which were left, after that so great a number of men were filled, were twelue times more then was set downe at the first, this gaue no small lyght to the myracle. For all men vnderstoode thereby, that Christe by his power did not onelye create meates for them of nothing, whiche shuld suffice for the present vse, but if neede should be, he could also prouide for the necessitie to come. Lastlye, the myracle being wrought, Christ would that this should be gathered againe to bee a notable testimony of the same, that they which were filled with meate shoulde now at leasure behold the same. But though Christ doth not dayly multiplie loaves, neyther feedeth men without their handye labour, or tyllage of the fields, yet the fruit of this history extēdeth euen to vs. For our slothfulness and vnthankfulness is the onely hinderaunce why we doe not see the aboundaunce of corne, wherby we should liue, encreased by the blessing of God dayly vpon vs: Also, that besides the refreshing and nourishing of vs there also remayneth seede for the ground of one yeares encrease, euery one of vs should thinke with himself, that it is not without heavenly encrease, if that the same wickednes hindred not, whiche blyndeth aswell the eies of the minde, as of the fleshe, least they shoulde behold the manifest worke of God. Also Christe declareth, that as all things are giuen of the father to him & into his hand, so the meates with which we are fed doe flow and come to vs from his grace.

Math. 14.

Mark. 6.

Luke.

22. And straightway Iesus compelled his disciples to enter into a shippe, and to goe ouer before him, while he sent the multitude awaye.

23 And assoone as he had sent the multitude awaye, he went vp into a mountaine alone to pray: and when the euening was come, he was there alone.

24. And the ship was now in the mids of the sea, and was tossed with waues: for it was a contrary winde.

25. And in the fourth watche of the night, Iesus wente vnto them, walking on the sea.

26. And when his disciples sawe him walking on the sea, they were troubled, aying, it is a spirite, and cried out for feare.

27. But straightwaye Iesus spake vnto them, saying, be of good comfort, it is I: be not afraid.

28. Then

45. And straightway he caused his disciples to go into the ship: and to go before on the other side vnto Bethsaida, while he sent away the people.

46. Then assoone as he hadde sent them away, he departed into a mountaine to pray.

47. And when euen was come, the ship was in the mids of the sea, and he alone on the land.

48. And he saw them troubled in rowing (for the wind was contrary to them) and about the fourth watch of the night, hee came vpon them, walking vpon the sea, and would haue passed by them.

49. And when they saw him walking vpon the sea, they supposed it had bene a spirite, and cryed out.

50. For

28. Then Peter answered him, and said, Master, if it be thou bid me come vnto thee on the water.

29. And he saide come. And when Peter was come downe out of the ship, he walked on the water, to go to Iesus.

30. But when he saw a mighty wind, he was afraid: and as hee beganne to sinke, he cryed, saying, master, saue mee.

31. So immediately Iesus stretched forth his hand, and caught him, & sayd, to him, O thou of litle fayth, wherefore didst thou doubt?

32. And as soone as they were come into the ship, the wind ceased.

33. Then they that were in the ship came and worshipped him, saying, of a truth thou art the sonne of God.

30. For they all saw him, and were sore afraide: but anon he talked with them, and sayd vnto them, bee of good comfort: it is I, be not afraid,

31. Then he went vp vnto them into the shippe, and the wind ceased, and they were sore amazed in themselves beyond measure, and meruailed.

32. For they had not considered the matter of the loaves, because their heartes were hardened.

22. Iesus compeld his disciples. It behoued him to compell them, because to leaue him, they would not haue passed ouer to an other place, but against their willes. Also they doe herein declare howe much they obeye him, while against their owne minde, they giue place and obey his commaundement. And certainly in shew it seemed very absurd, that he would remaine alone in a desert place, when night approached. Therefore their aptnesse to be taught deserued so much the more prayse, for that the authoritie of the heauenlye maister was more regarded and esteemed by them, then that which might seeme probable on the contrary part. And we do not rightly and perfectly obey God, except we do simply follow whatsoeuer he commaundeth, how much soeuer our sense repugne against the same. Certainly God alwaies hath the best reason and ground of his counsel and commaundement, but he often hideth the same from vs, that we might learne not to be selfewise, but wholly to depend vpon his will. Thus Christ compeld his disciples to passe ouer, that hee might frame them to that rule of obedience, which I spake of. Neyther is there any doubt, but that he would make himselfe a way to the miracle which next followeth.

23. Hee went vp into a mountaine alone. It is likely that the sonne of God, from whom the tempest to come could not be hidde, did not neglect in his prayers the preferuation of his disciples: yet it is meruaile why he doth not rather preuent the perill, then apply himselfe to prayer. But that he might fulfill the partes of a mediatour, hee sheweth himselfe to be both God and man, and gaue testimonies of both natures, as farre as the matter required. VVhen he had all thinges at his owne will, he shewed himselfe to be a man by praying, neither did he that feignedly, but he shewed a sincere affection of humane loue towards vs. In this matter the diuine maiestie withdrew it selfe after a sort, which yet shewed it self at length in his order. But in going vp into the mountaine, hee sought oportunitie, that he might the freelyer pray farre from all noyse. VVe know how easily the ardent zeale in prayer, through the least disturban-



ces either falleth away, or else waxeth colde. And though Christ had not this imperfection, yet his will was to teache vs by his example, diligently to vse all helpes, which may deliuer our mindes from all the snares of the world, that we being free, may be wholly bent into heauen. And solitarie-nesse much auaileth in this, that they which prepare themselves to prayer, shoulde be the more diligent, hauing God alone for witnesse, powring out their heart into his bosome, they should the more diligently examine themselves: lastly, cōsidering with themselves that they haue to doe with God, let them lift vp themselves aboue themselves. Yet it is to be noted that he setteth not downe a lawe, as if it were not lawfull to pray any o-ther where but in secrete: for Paule also commaundeth vs to liste vp pure handes euery where, 1. Tim. 2. 8. And Christ himselfe sometime prayed before men: and he also taught his disciples, that they being gathered together, should conceiue praiers openly amōgst themselves. But that libertie of praying in all places hindereth not, but that they shoulde also vse priuate prayers in time conuenient.

24. *The shippe was nowe in the middes of the sea.* The readers shall finde this hystorie expounded by me vpon the sixt chapter of Iohn, and therefore I will be the shorter heere. Christe suffered his disciples to be tossed with a troublesome tempest, and with some daunger for a time, to that ende that they might with readier mindes receiue helpe when it should be brought them: for the contrary winde roase about midnight, or a little before. And the at the fourth watche Christ appeared, that is, three houres ful before day: so their faith was as hardly shakē with terrours, as their armes were toyled with rowing. But when necessitie it selfe most vrged them to desire their maisters presence, they were too grosse and blockish to be afraid at his sight, as if he hadde bene a spirite. For this cause Marke sayeth that their hearts were blinded, and vnderstoode not the matter of the loaves. For by that miracle they were sufficiently taught, that Christe wanted not diuine power to helpe his: and that hee doeth carefully prouide for them, when necessity so requireth. Therefore their sluggishnes nowe is worthily condemned: because they doe not presently call to minde that heauenly power, a notable token whereof being shewed but late, ought yet to be present before their eyes. But through the fault of their sluggishnes they were afraid, beecause they had not profited by the former miracles so rightly as became them: but their blindnes is especiallye reproued, because they had forgotten that, which they saw so late, or rather that they applyed not their mindes to consider the Godheade, whereof the multiplying of the loaves was testimony euident enough. Yet Mark setteth downe two things in his wordes, that they considered not thoroughly the glory of christ, which was shewed in multiplying the loaves: then he declareth the cause, for that their heartes were hardened. And that seemeth to be added not onely for the aggrauating of the greatnes of the fault: but also to admonish vs of the infirmity of our minde, that we should aske new eyes of the Lord. Certinly, it was, as I sayde euen now, too beastly ignoraunce not to vnderstande, as it were, the palpable power of God. Yet, because all mankind is sicke of the same disease, Mark doth of purpose make mention of the blindnes, that wee might knowe that it is no new matter, if men cannot see into the manifest workes of God, vntill they be lightened from aboue: as Moses also said, Deut. 29. 4.

Yet

Yet the Lord hath not giuen you an hearte to vnderstand. And though the word heart doth often signifie the wil or the seate of affections, yet here in this place, as also in the place of Moses, which I cited, it is take for the mind.

27. *Straightway Iesus spake vnto them.* Because Christ is not known to be the delyuerer, while he offreth himselfe in deede, hee calleth his disciples by his word to the knowlede of him. Also the comfort, which he exhorteth them vnto, is in his own presence: as if he should haue saide; After they vnderstand that he is present with them, they haue assured cause to be of good comfort. But because that feare had possessed their mindes, he reprobeth it, least it should hinder him, and delay theyr comforte. Not that they could be ioyfull and comforted without al feare: but because it was necessary that the feare, which had preuailed shoulde bee appeased, least it should ouerwhelme their comforte. And though the voyce of the Sonne of God is to the reprobate deadly, and his presence terrible, yet here is described to vs farre contrary effectes of the same to the faithfull: to witte, that inward peace, and comfortable boldnes, obtaineth the victory in our heartes, least we should giue place to fleshy feares. But then blinde and inconsiderate tumultes do trouble vs: because that wee being vnthankful and malicious, do not hold out the innumerable benefits of God, as bucklers, which being rightly considered, shuld be sufficient to stay vs vp. And though it was high time to haue helpe, when Christe appeared, yet the tempest doth not presently cease, vntill the disciples were better stirred vppe both to desire, and also to hope for his grace. And that is to bee noted, that he might knowe, that the Lorde dooth not without cause ofte tymes defer that delyueraunce, whiche hee hath in his hande.

28. *Then Peter answered him.* The exception which he maketh declareth that his fayth was not yet ripe. *If it be thou (saith hee) commaund mee to come.* But he had heard Christ speake: therefore why doth he doubtingly and vncertainly thus wauer yet in himselfe? but in that so small and weake fayth there breaketh out a heate of inconsiderat zeale: for he ought to haue mette himselfe by his owne measure, and rather to pray to Christ for encrease of fayth, that by the guiding and direction of the same, hee might at length passe ouer seas and mountaines: but hee nowe desireth rashly to flye without the winges of fayth: and whereas the worde of Christe was not firmly nor rightly settled in his hearte, he desireth that the waters should be firme vnder his feete. Yet it is not to be doubted, but that this affection sprang of a good beginning: but, because it degenerateth into a corrupt extremitie, it looseth the praise of goodnes. And of this it commeth to passe, that Peter presently tasteth the punishment of his rashnes. VVherefore let the faithfull bee taught by this example to take heede of rash hastines. VVhether soeuer the Lorde calleth wee must runne diligently, but he which passeth further shall feelee at length by his vnhappy successe, what it is to passe beyonde his owne boundes: Yet it may be demanded, why Christe should graunt Peters requeste: For he seemeth so to allow it. But the aunswere is ready, GOD for the most parte prouideth best for vs by denying those things, which we desire: and somtymes he graunteth our requestes, that hee may the better conuince vs by experience of our owne foolishnesse. So, when he dayly

graunt-

graunteth to his faythfull ones more then is meete, hee instructeth them in sobrietic, and modesty against the time to come. Furthermore, this was profitable for Peter and the rest, and is also profitable for vs at this day. The power of Christ shewed it selfe more euidently in the person of Peter, when he tooke him as a companion with him: then, if hee had walked alone vpon the waters. Yet Peter knoweth, and others doe plainly behold that he beganne to sinke, because he rested not in a perfect faith, nor reposed himselfe in the word of God by trusting the secret power of God, which did before make the waters strong: yet christ cleaeth louingly with him, because he suffered him not altogether to be swallowed vpe. Both these things befall to vs. For as Peter as soone as he was afraide, beganne to sinke, so the fraill and vaine cogitations of the flesh do so work in vs, that we sinke in the midst of the course of our as- sayres, yet the Lord pardoneth our infirmitie, and reacheth out his hand, least the waters should drowne vs altogether. It is also to be noted that Peter seeing that his rashnes had but euil and badde successe, committeth himself to the mercy of Christ. VVherefore though we be worthily punished, it behoueth vs yet to flye to him, that he hauing mercy vpon vs, may giue vs that helpe, whereof we are vnworthy.

31. *O thou of little faith.* Christ doth louingly preserue Peter, yet so that he doth not nourish nor flatter his fault. This is the end and purpose of this reproofe, wherein the weaknesse of his faith is condemned: yet it is demanded whether euery feare doth argue a want of fayth: for so the words of Christ do seeme to note, there ought to be no doubting where faith doth reigne. I aunswere, Christe dooth here reprove a doubtinge, which was directly contrary to faith. It may so be that a man may doubt without offence, as where the word of God hath not yet made vs certein and sure. But the estate of Peter was otherwise, who beeing instructed by the commaundement of Christ, and now hauing experience of his power, yet fell to a vaine and peruerse feare from that double stay and strength he had.

33. *They that were in the ship.* I iudge that this was not onely spoken of the disciples, but of the mariners and other passengers. They therefore which had not yet professed to account him as a master, do now sodeinlye confesse him to be the sonne of God, in which worde they giue him the honor of the Melsiah. For though that high mistery was not yet commonly knowne, how God should be manifested in flesh: yet, because they had learned out of the Prophets, that he which should be the redeemer, should be called the sonne of God, they which sette forth the glorye of Christ with this title, do declare that they belecue in that Christ.

Matth. 14.

34. And when they were come ouer, they came into the land of Genesaret.

35. And when he sawe of that place knew him, they sent out into all that countrey round aboute, and brought vnto him all that were sick.

36. And he sought him, that they might touch

Mark. 6.

33. And they came ouer, & went into the land of Genesaret, & arrived.

34. So when they were come out of the ship, straightway they knew him;

35. And ranne about through al that region round about, and began to carye hither and thither in beds al that were sick, where they heard that he was.

36. And

Luk.

touch the hemme of his garment  
onely: and as many as touched it,  
were made whole.

56. And whither soeuer hee entred  
into townes, or cities, or villages, they  
laid their sick in theyr stretes, & praid  
him that they might touch at least the  
edge of his garment. And as many as  
touched him were made whole.

34. They came into the land of Gennezareth. The Euangelists do meane that region, which was so called of the name of the lake: though it is vncertaine whether the lake was so called, after the name of the land: but in that there is no matter of waight. It behoueth vs especially to bende our eies thither, whither the Euangelistes do lead vs, that the glory of Christ was shewed not by one or two miracles, but that coast of Iudea was replenished with innumerable testimonies of him, the fame wherof might easily spread to Ierusalem and into other cities euery waye. VWhereby we gather how vile and wicked the vnthankfulnes of that nation was, which maliciously shut theyr eies at the present brightnes of the glory of God: nay, they endeououred as much as laye in them to extinguishe the fame. But now it is our duety in this so great a heap of myracles, to learn to know to what end Christ came: namely, that he might shew himselfe a Phisition in healyng all diseases. For it behooueth vs to cal to remembrance that, which Matthew alleaged before out of the Prophet Isaia, that he by healing the diseases of the body, figured, as in a shadow, some greater thing: to wit, that he should restore our soules to health, and that his peculyar office should be to take away spiritual diseases. And though at this day he is not conuersant vpon the earth, yet it is certaine that now in heauen he excelleth in exercising the same graces, whereof hee then gaue a visible testimony. And because wee all are diseased with all kinde of diseases vntill he heale: let euery one of vs not only offer himselfe vnto him, but let him also endeavour to bring others, which are in neede of the like remedy.

36. That they might touch the hemme. It is to be supposed that they were somewhat superstitious, when as they tied the grace of Christ to the touching of his garment: at least they defrauded him of part of his honour, when they hoped for no power by his simple word. But, least hee should quench the smoaking flaxe, he applyeth himselfe to theyr simplicities: yet here is no cause why they should flatter themselues, which seek the grace of God in wood, or nayles, or garments, when as the scripture saith expressly, that it is abhominable to conceaue any thing now of Christe, but according to the worthines of his spirituall and heauenly glory. Their infirmity was borne with for a tyme, which not knowing that Christe was God, desired to come neerer to him. Now, sith hee filleth heauen and earth with the fauour of his grace, it behooueth vs to apprehend by fayth the saluation, which he offreth vs from heauen, and not with hãds or eyes.

Matth. 15.

Mark. 7.

Luk.

1. Then came to Iesus the Scribes  
and Pharises, which were of Ie-  
rusalens

1. Then gathered unto him the Phari-  
ses, and cerseine of the Scribes, whiche  
came



Jerusalem, saying,

2. Why do thy disciples transgresse the tradition of the Elders? for they wash not their hands when they eat bread.

3. But he answered and saide unto them, why doe yee also transgresse the commandementes of God by your traditions?

4. For God hath commanded saying, Honour thy father and mother: and he that curseth father or mother, let him dye the death.

5. But yee saye, whoſoeuer ſhal ſaye to father or mother, by the giſte that is offered by me, thou maiſt haue profit:

6. Though he honour not his father, or his mother, ſhall be free. Thus haue yee made the commandement of God of no authoritie by your traditions.

7. O hypocrites, Eſaias promiſed wel of you, ſaying,

8. This people draweth neere unto me with their mouth, and honoureth me with their lips: but their hearte is farre from me.

9. But in vaine they worſhip me, teaching for doctrines the precepts of men.

came from Ierusalem.

2. And when they ſawe ſome of his diſci- ples ate meat with common handes (that is to ſay, unwashed) they complained.

3. (For the Pharisees and all the Iewes, except they wash their handes oft, eate not, holding the tradition of the Elders.)

4. And when they come from the market, except they wash, they eate not: and manye other thinges there be, which they haue taken upon them to obſerue, as the washing of cuppes and pots, and of braſen vellels, and of tables.)

5. Then asked him the Pharisees and Scribes, why walke not thy diſci- ples according to the tradition of the Elders, but eat meat with unwashed handes?

6. Then he answered and ſayd unto them, Surely I ſay hath prophesied well of you, hypocrites, as it is written, This people honour- eth me with their lippes, but their heart is farre away from me.

7. But they worſhip me in vaine, teaching for doctrines the precepts of men.

8. For yee lay the commandementes of God aparte, and obſerue the tradition of men, as the washing of pottes and cups, and many other ſuch like thinges: ye do.

9. And he ſaide unto them, well, yee reiect the commandement of God, that yee may obſerue your owne tradition.

10. For Moſes ſaide, Honour thy father and thy mother: and whoſoeuer ſhall curſe father or mother, let him dye the death.

11. But yee ſay, If a man ſay to father or mother, Corban, that is, by the giſte that is offered by me, thou maiſt haue profit, he ſhal be free.

12. So ye ſuffer him no more to doe anye thing for his father or his mother:

13. Making the word of God of no authoritie, by your tradition, which ye haue ordained; and ye do many ſuch like thinges.

2. Then came to Iesus. This is a place most worthy to be noted: because that here is reprobued an offence no lesse daungerous then common. VVe see what frowardnes there is in menne, both in the way and meanes of worshipping God, for they do dayly deuise new kindes of worshipping, and the wiser any man would seeme to be, the more he bendeth to shew

his witte that way. I speake not of straungers, but of them which are of the houshold of the church, whom God hath peculiarlye enriched with this honour, that they should holde that as the rule of pietie, which hee hath spoken with his own mouth. Gad hath prescribed in what maner we should worship him, and in his law he hath comprehended a perfect holynes. The most part as if it were a light and a vaine matter to obey God, and to obserue that which he hath commaunded, do of themselves gather out of sundry places many additions to the same. They which are in authoritie do wrest their owne deuises to this end, as if they had somewhat in their heades perfecter then the worde of God. Then crepe in tyranny: for when men once take to themselves that lyberty to commaund, they do seuerely exact the obseruation of their own lawes, & do not abide that the least tittle of the same should be omitted either in contempt, or els by negligence. Also though the world canot abide the lawfull gouernment, and is most rebellious in bearing the Lords yoake, yet it doth easily and willingly yeele to the snares of vaine traditions: yea, and many seeme to desire such a seruitude. But the worshipp of God is defiled, which ought chiefly and principally to be obeyd, and the authoritie of men is preferred before his imperial dignitie. And so the commo people is hardly and tyrannously enforced to apply their whole endeavour vpon trifles. But this place teacheth vs that al fained worshippings do displease God: because that he alone would be heard, that hee might order and frame vs to true pietie after his own pleasure: Then they lose their labour, which as people not satisfied with the only law of God, do weary themselves in obseruing the traditions of men. Thirdly, God is iniured when as the deuises of men are extold so hygh, that the maiestie of his law shuld fall away, or the reuerence of the same at least shuld waxe colde.

*The Scribes and Pharises, which were of Ierusalem.* It is not declared for what purpose these Scribes came to Iesus: yet, to me it seemeth probable, that they being moued with his fame, should come with a desire to learne, for as much as he seemed to be a fit master: though it may be that they were sent as spies. Howsoever the matter was, because they brought theyr owne selfe lyking with them, the leaste offence might easilye exasperate them to bite or gnaw at Christe. VVhereby we see how hard it is for them to be drawne to sound doctrine, which are possessed with ambition and desire of reigne: especially, they which are addicted to ceremonies which haue bene long accustomed, do admit no new thing, but do obstinately condemne whatsoever is not accustomed. To be short, there cannot be a people more lordly nor more froward then these men were. Both the Euangelistes doe make mention both of the Scribes and of the Pharises. Yet Matthew speaketh of them in the entraunce into the history, and Marke placeth them after. But the meaning is all one: for they meane, that of other sectes the Scribes came, but the Pharises were the chiefe, as they which then were most honoured, and the gouernemente then was in their handes. And it is no meruaile that they were soonest offended with the contempt of the lawes, which they themselves had made. For, as we said before, when as they boasted themselves to bee the interpreters of the lawe, and thereof had their name giuen them, they had corrupted the puritie of the word with their owne deuises: and so  
what

what traditions soeuer the Iewes then had, came out of their shoppes: wherefore they became the hotter, and shewed themselves the sharper defenders of them.

2. *VVhy doe thy disciples.* VVhen the controuersie is of mans traditions, this question is not of politike lawes, the vse & end whereof, doe tende to an other purpose, then to prescribe how God should be worshipped: but, because there is a diuersitie of mans traditions, there must bee some distinction vsed. For there are some, which are manifest wicked, because they doe institute wicked manner of worshippings, and such as are full contrary to the word of God. Others myxing the worship of God with prophane triles, doe defile the puritie of the same. Others, whiche haue some more colour, not being infected with any notable fault, are yet for this cause condemned: for that they are imagined to be necessary for the worship of God, and so God is not meereley obeyed, and the consciences are caught as in a snare. It is euident that the treatie heere is of this latter sort. For the washing of hands, which the Pharises vrged, coulde not of it self be condemned of wicked superstition: for els Christ would not haue suffred the water pottes to haue bene eplaced at the maryage, except the ceremonie had bene lawfull: but the faulte was in this, that they thought that GOD coulde not bee otherwise rightly worshipped. That ceremonie of washing was not brought in at the firste without some goodly pretence. We know how seuerely the law of God required outward cleanness, not that the Lord would haue his seruantes to bee stayde in the same, but that they should the more carefully take heede of all spirituall vncleannes. But the law helde a meane in these washings, and then came these Doctors vpon it, whiche thought not themselves wise enough, except they added somewhat to the worde of GOD: and hercof came those washings, whereof there is no mention in the lawe. The Lawgiuers themselves would not bragge that they had giuen any new law, but onely that they had added certeine cautions, which should be meanes and helpes for the obseruing of the lawe of God. And presently corruption followed, when as the ceremonies brought in by man beganne to be accounted as part of the worship of God: and also when there was a necessitie layd vpon free and voluntary actions. For, God (as it is said before) would alwayes be worshipped by the prescripte rule of his owne word: and therefore no addition to his lawe is tollerable. For as he permitte the faythful to haue certeine outward rites, wherein they myght exercise themselves to godlynesse: so hee suffered them not to bee mixed with his word, as if religion were in them. *They wash not their hands.* The cause of the offence is set forth more at large by Marke: but this is the summe, there were many customes amongste the Scribes, which they took vpon them to obserue of their own wil: those were secundary lawes inuented by curious heades, as if the only commandment of God were not sufficient. This pertained to cups, vessels, garments and other things pertaining to household, that they should not touch any vncleane or defiled thing. But to deuise new washings was a vaine and idle deuice. This was not without a colourable cloake, as Paule saith, Col. 2. 23. The inuentions of men haue a shew of wisdom: but if they hadde stayde themselves in the onely law of God, theyr modesty should haue bene more approued, then their scrupulous doubtfulness,

Their will was to prouide that no vncleane person shoulde rashlye and without consideration eate meat : but it was sufficient for the Lorde to purge the apparant spottes. Also these deuises had neither any ende nor measure: for they could scarce moue a finger, but some new blot would arise: but this corruption was much the worse, because it was caste as a religion vpon the consciences, that he should be guilty of vncleannesse : which did not ofte wash his body with water. It may be they wold haue borne with the contempt of this ceremonie in meane men : but, because they had conceiued a greater and more excellent estimation of Christe and his disciples, it seemeth to be an heinous offence, that the rites appointed by the Elders, which were religiously vsed by the Scribes, should not be obserued by the disciples of that master, who professed a better matter, then the present estate deliuered. Also they are much deceived, which do compare the sprinckling of their coniured water, which the Papistes call holy water, with the Iewish washings. For the Papistes do blot out as much as lyeth in them, that one Baptisme by the iteratinge of the same so oft. Then it is applyed to exorcismes, and that toyishe sprincklinge is supposed to be of force, to wash away sinnes. If that it were a thing lawfull of it selfe, and were free from such corruptions, yet that necessitye, which they vrge, is alwaies to be condemned.

3 *VVhy do yee also transgresse the commaundements of God?* Christ maketh here a double answer: the first is to the person (as they say) the other containeth the definition of the matter and cause. The order is otherwise sette downe in Mark, who first bringeth in that whiche Christe spake of the whole matter: then he addeth the reproofe, wherein he inueigheth against hypocrites: we will follow the course obserued by Matth. Againe, when as the Lord demaundeth of the Scribes, why they defile the law of God, through their own traditions, he doth not yet plainly deliuer his disciples from the fault objected against them: but hee onely sheweth them how wicked, preposterous and froward they were. They take it grievously that the preceptes of menne are not exactly obserued: how much more grievous a matter is it, that the law of God being neglected, they should imploy their whole endeour in the obseruing of these traditions? Therefore it appeareth that they were moued rather with ambition, then with a true and right zeale, while they so prefer men before God. Also it doth easily appeare by the text, in what sense he saith that the commaundements of God are transgressed. They did not openly, or professedly abolish the law of God, as to affirme that to be lawfull, which the law had forbidden: but they did indirectly transgresse the same, when as the exercises enioined by the Lorde were suffered by the carelessly to be omitted. The exaple which Christ bringeth is plaine & familiar, God hath commanded that children shuld honor their parents. Yet because the offerings made for the gaine of the priests, the gathering of them was so narrowly looked to, that they imagined that he sinned more grievously that offered nothing, then he that robd his parents of the honor due to the. Also that which according to the law of god was left as a thing voluntary was of more importance in the iudgment of the scribes, the one of the chief commaundements of god. Therefore as oft as we are so bent to kepe the laws of men, so þ we imploy lesse diligence & care, for the keeping of the law of god, we are accounted to transgresse the same. A litle after he saith that the commaundement of god is made of no authority, by þ traditiōs of mē: because



the Scribes do hold the people so bound to their deuises, that there could no time nor leasure be left to the word of god: also, because they thogh, that they had done their duety very well, that had waited of them at an ynh, and hereof arose a liberty to sin. For it is thought that the law of God may be freely broken, sith that holines is rather put in the obseruation of other things then of it. Now, let euery man consider with himself whether this fault aboudeth not more at this day amongst the Papiſts, the in times past amongst the Iewes. The Pope with the whol dunghil of his cleargy denieth not but that God ought to bee obeyed: but when they come to the purpose, where as they detest the tasting of a litle flesh, as a deadly sinne, and theft and whordome but as a veniall sinne, they overthrow the law of God for their own traditions: and it is no way to bee suffered, that the obseruation of mans deuises should diminish any of that obedience, which is due to God alone. Further, the honour which GOD commaundeth to yelde to the parents, is extended to all the dueties of godlines. The last clause that Christ addeth, that he is worthy of death, which curseth his father or his mother, tendeth to this, that wee shoulde know that the commaundement of honoring the parentes, is not small or of light importance, sith that the breach of the same is so sharply punished. And this doth not a litle amplifie the sinne of the Scribes, that so seuer a threatning terrifieth not them from lettinge the bridle loose to contemnners of parents.

5. *But ye say.* This sentence wanteth that, which is more fully sette downe in Mark, where it is added, *you suffer him no more to do any thing for his father and mother.* And the meaning is, that the Scribes do wickedly in absolving them, which withdraw themselves from dooing their dueties to their parents, so that they supply that want with a voluntarie sacrifice, which might haue bene omitted without any offence to God. Neyther may the words of Christ be so take, as if the Scribes should haue restrayned men from al right obedience: but they did so earnestly apply themselves to get their pray, that children in the meane space did not their duty to their parents.

7 *Isaias prophesied wel of you.* Now the Lord proceedeth further. For hee speaketh of the cause it selfe, which he deuident into two partes. The first is, that they being only bent to outward rites, esteemed nothing of true holines, which consisteth in the sincere integrity of the heart: the other, that they peruersly worshipped God, after their owne will. And thogh he seemeth to reprove the men, when he speaketh against counterfeit & feigned holines, yet he comprehendeth the sum of the doctrine, which is fully defined thus, The worship of God is spiritual, & consisteth not in sprinkling of water, or in any other ceremony. Also there is no other reasonable seruice of God, then that whiche is framed after hys word. And though Isaias prophesied not only of the time to come, but had respect to the me of his age, yet Christ saith that this prophesie belongeth to the Scribes & Pharises: because they were like to those old hypocrites, with who the prophet had to do. Christ rehearseth it not after the word that is there set down: yet the prophet doth expressly mentio these two faults, wherwith the Iewes had prouoked the vengeance of God against themselves: that they faigned a holines onely with the lypes and outward professio: further, that they declined to faigned worshippings.

First therfore it is wicked hypocrisie, when men do not honour God, but in outward shew: for it were not euil of it self to draw nere to god with the mouth and lips, so that the heart went before. This therefore is the summe, because the worship of GOD is spirituall, and nothing pleaseth him, except the inward sincerity of the heart be ioyned with it, they are hypocrites, which put holines in outward pompes.

9 They worship me in vaine. The Prophet speaketh word for word thus. Their feare was taught by the precept of men. But Christ doth faithfully and aptly yeelde the sense thus, God is worshipped in vaine, where the will of men is thrust in for doctrine. Also by these words al voluntary religiōs, as Paule calleth them, Col. 2. 23. are euidentlye condemned. For, as wee said, sith that God wilbe worshipped after his own wil, only he alloweth no new fashions of worshipping him to be imagined. Therfore whē as man beginneth to wāder out of the cōpasse of the word of god, the more earnestly & curiously he applyeth himself to worshippinge him, the greater iudgment he pulleth downe vpon himself: because religion is prophaned by such inuentions. The apposition consisteth in these words, *teaching doctrines the precepts of men*. For Christ affirmeth that they go astray, which in place of doctrine do thrust in the commaundementes of men: or which worship God after that rule. Therfore, sith obedience before God is better accepted then sacrifice, let this be holden as certeine, that all fained worshippinges are vain before him, yea, as the Prophet testifieth, they are accursed and detestable.

## Matth. 15

80 Then he called the multitude vnto him, and said to them, heare and vnderstand.

81 That which goeth into the mouth defileth not the man, but that which cometh out of the mouth defileth the man. 82 Then came his disciples, & said to him, perceiuest thou not that the Pharisees are offended in hearing this saying? 83. But he answered & said, euery plant which, mine heuēly father hath not planted, shall be rooted vp.

84. Let them alone: they be the blind leaders of the blind, & if the blynde lead the blind, both shal fall into the ditch. 85. Then answered Peter and said to him, declare to vs this parable.

86. Then said Iesus, are ye yet without vnderstanding?

87. Perceiue ye not yet, that whatsoeuer entreth into the mouth, goeth into the belly, & is cast into the draught 88. But those things which procede out of the mouth, come from the hart and they defile the man.

89. For out of the heart come euill thoughts, murders, adulteries, fornica-

tions,

## Mark. 7

14. Then he called the whol multitude vnto him, & said vnto them, hearkē ye al to me, and vnderstand.

15. There is nothing without a manne that can defile him, when it entreth into him, but the thinges whiche procede out of him, are they which defile & mā.

16. If any haue eares to heare, let him heare. 17. And when he came into an house away from the people, his disciples asked him concerning the parable.

18. And he said vnto them, what? are ye without vnderstanding also? Doe ye not knowe that whatsoeuer thinge from without entreth into a man, cannot defile him, 19. Because it entreth not into his heart, but into the belly, and goeth into the draught, which is the purging of al meates?

20. Then he said that which commeth out of man, that defileth man.

21. For from within, euen out of the hart of men procede euill thoughts, adulteries, fornications and murders.

22. Theftes, couetousnes, wickednes, deceit, vncleannes, a wicked eye, backbiting, pride, foolishnes.

23. All

## Luk. 6

39. And he spake a parable vnto them,

canne the blind lead the blind?

shall they not both fall into the ditch?

sions, thefts, false testimonies, slanders. 23. All these euill things come from  
20. These are the things, which defile the man: but to eate with vnwashed handes,  
defileth not the man. within, and defile a man.

20. He called the multitude vnto him. Here Christ turning himself to such  
as were willing to bee taught, doth more at large expound that whiche  
he had touched before, that the kingdom of God consisteth not in meate  
and drink, as Paul also teacheth. Ro. 14. 17. For, whē as outward things  
by nature are cleane, the vse of them is also free and cleane. Neither com-  
meth the vncleannes of the good creatures of God. Therefore this is a  
general iudgment, that vncleannes commeth not into man from with-  
out, but that the fountaine is hid in himself. But by *Synecdochen* hee saith,  
that out of the mouth of man commeth all those euils, which euery man  
bringeth forth of him. For hee alludeth to the present matter, as if he  
should haue said, we do not draw in at our mouth vncleannes together  
with meat and drinke: but al kind of filthines floweth out from vs.

22. Perceiuest thou not that the Pharisees. Because the Scribes were very froward  
and vnframeable, Christ bestowed not much labour in appealing them,  
but had enough to do to reprove their hipocrisie & pride. So the offence  
which they had first conceiued is doubled, where they see their washings  
not carelessly, but as it were professedly despised of Christ as trifles. Now,  
in that Christ doubted not to set their malitious and poysoned mindes  
more on fire by pricking the so sharply, let vs learne by his example not  
greatly to regard whether our doings and sayings please al men: yet the  
disciples (as it is the maner of rude and vnlearned men) do gather by the  
hard successe, that Christ answered dangerously and ill. For to this pur-  
pose tended their admonition, that Christ by correcting his ouersharpe  
speech, shuld endeour to pacifie their offended mindes. This is almoste a  
thing common to the weake, to iudge euil of that doctrin, which they see  
receiued with vnrighteous & enuious eares. And certainly it were to be  
wished that the same might quietly and without offence haue the allow-  
ance of al men: but sith Sathan blindeth many mens mindes, and enfla-  
meth their hearts euen with madnes, & holdeth many soules ouerwhel-  
med with a beastly blockishnes, it cannot be that the true doctrine of sal-  
uation should sauor with all men: but especiall ye it is no meruaile to see  
them exasperated, which nourish within them the poyson of malice and  
vnatwardnes. VVe must endeour our selues so far as lawfully we may,  
no offence may arise of our maner of teaching. But it were a poynt of ex-  
treame madnes for vs to moderate as it were with greater wisdom the  
doctrine which we are taught of the heauēly master. But we see how of  
his speech wicked & leaud men took occasiō of offence: yea, we see how  
shew of offence which was malitiously take, was handled on either side.

23. Euery plant. Because that the weake mindes were wounded with that  
the doctrine had no better successe, Christ would remedy that mischiefe.  
And he applieth this remedy, there is no cause why good menne shoulde  
be troubled, or shoulde the lesse honourably esteeme of the doctrine,  
though it light vpon many to their destruction. This place is ignorātly  
expounded of some, that all the inuentions of men, and what soeuer pro-  
cedeth not out of the mouth of God, must be rooted vpe and pearished:  
for CHRISTE hathe respecte rather vnto menne, and the meaning  
is, that it is no meruaile if the doctrine of saluation become deadlie to

the reprobate. For they are alwayes caried headlong to destructiō, that are appoynted to the same. Vnderstand therefore those that are planted with the hand of God, to be them, which by his free adoption are grafted into the tree of lyfe: as Iesaias also 60. 21. calleth the Church renewed by the grace of Christ, a graft planted by the Lorde. Further, for that saluation commeth only of Gods election, it is necessary that the reprobate do perish, by what meanes soeuer it be done: not that God will destroy the innocent, and them that are without fault, but because they of their owne malice do turne to their owne destruction whatsoeuer is offered them, though it be wholsom. So it commeth to passe, that the Gospell to them that willinglye perishe, is a sauour of death to death, as Paul witnesseth, 2. Cor. 2. 16. For though it be proposed vnto all men for saluation, yet it bringeth not forth this fruit but in the elect. Also it is the part of a faithfull and good teacher, so to temper whatsoeuer hee bringeth forth, that it may profit all men: but how ofte soeuer it falleth out otherwise, let vs comfort our selues with this aunswere of Christe. And the similitude doth notably expresse the cause of the destructiō not to be in the doctrine, but the reprobate, which haue no roote in God, hauing the doctrine set before them, doe vomitte out their hidden poyson, that they might bring with haste that death vpon themselues, to the which they were before appoynted. Note that Christ specially meaneth the hypocrits, which for a time seeme to be planted as the good trees: for the Epicures, which are notorious for their grosse and infamous contēpt of God, are not properly said to be like to trees: but they, in whom some vaine shew of godlines shineth. Such were the Scribes, which were also in the Church of God, no otherwise then the Ceders in Libanon: so that their falling away might seeme the more absurd. Further, where Christ might haue saide, that they doe worthily perish, which do vnworthily refuse their saluation, he goeth deeper, and denyeth that any man canne alwayes stand, excepte his saluation bee established in Gods election. In which words he plainly sheweth that the first beginning of our saluatiō commeth of that grace, wherein God chose vs vnto himself for his children before we were created.

24. *Let them alone.* He saith that they are vnworthy, that there should any account be had of them: therefore, that there is no cause why their offence should much moue vs. From hence was gathered that old distinctiō of auoyding offences, which must be regarded, least offence be giuen to the weak: but, if any stubborn or malicious wicked person should take offence, that is not to be regarded: for, if we would satisfie the frowardnes of al mē, it wer necessary that Christ, who is the rock of offence, should be buried. Therefore it is conuenient to know the difference betweene the weak, which being offended by ignorance, do presently apply theselues to be cured, & the proud and froward, which take offences, least the weak be troubled through our fault. But whereas the wicked wil frowardly be troubled, let vs without regard go through the midst of offences. For he that spareth not the weak brethren, treadeth them as it were vnder his feete, to whom we are cōmanded to reach our hand: but it were not cōuenient to regard others, into whose offences it is necessary to fall, if wee desire to hold a right course. Further, where vnder pretence of offence it commeth to passe to those menne to be alienated, and to fall away from Christ, they must be let alone, least they draw vs away with them.



*They are blinde leaders of the blinde.* Christ declareth that they shall miserably pearish, who soeuer wil bend themselues hither and thither after their pleasure: for when they will stumble in the plaine way, it doeth heereby appeare that they are willingly blinde. Nowe, to what purpose should any manne suffer himselfe to be gouerned by them, except that he would fall into the same pitte. And Christe, which sunne of righteousness shineth vs, by the light of the Gospell not onely sheweth vs the way, but wil haue the same preferred of vs, not without cause calleth his Disciples backe from that slouthfulnesse, least for the fauour of blind menne, they should wander as it were in darkenesse. Hereof we doe also gather that they all are inexcusable, which vnder pretence of simplicitie or modestie doe deliuer themselues to be deceiued and to be snared in errors. Luke in rehearsing this sentence, noteth no circumstance, but generally sayeth that Christ vsed this similitude, as he mentioning many sayings of Christ, sheweth not to what purpose they were spoken. And it might also haue bene, that Christe spake this same thing oftner: yet I thought good to set it down in this place, because that other wher there is not an apter place, and Luke declareth not the time when it was spoken.

18. *Peter answereth.* Because the disciples doe bewray ouermuch rudenesse, Christ doeth correcte and reprocue them, and worthily: for that they were as yet without vnderstandinge, yet hee ceaseth not to be their teacher. That which Mathew by name doeth attribute to Peter, Marke reporteth that it was in the same sence demanded of all of them, & that is euiden by the answer of Christ, where not only the ignorance of Peter, but of them all together is reprocued. And the summe of it is, that men are not defiled with meates, but they haue the filthinesse of sinnes shutte vpp within them, which doe openly breake forth into dedes & works. If any manne doe obiecte the intemperancie of feeding to be an vncleannesse, it is easily answered: for Christ speaketh not but of the natieue and lawfull vse of those things which God hath made subiect vnto vs. To eat and to drinke, is of it selfe a thing free and indifferent: if any corruption falleth out in the same, it springeth from man himselfe, and ought therefore to be accounted as an inward thing, and not an outward.

19. *For out of the heart come euil thoughtes.* Heereby we gather that which I gaue warning of before, that the woorde *mouth*, was first vsed heere of Christ, by reason of the circumstance of the present place, but nowe there is no mention of the mouth: but it is onely sayde, that from the heart of man proceedeth what soeuer is vncleane, and it doeth defile with the filthinesse of the same. Marke differeth in this from Mathewe, in that hee reckeneth vp many sinnes, as euill thoughtes, wicked desires, which some translate couetousnesse, I had rather take the same generally. In like manner deceit and intemperancie, and those which doe thereafter follow: but though the maner of speache is improper, it is sufficient to hold the meaning of Christ, that all vices doe proceede out of the euill and corrupt affections of the heart. It is vnproperly sayd, that the euill eye proceedeth of the heart, yet in the matter it selfe, there is nothing that is either absurd or doubtfull: for that the vncleane heart defileth the eyes, so as they become the seruants or instruments of euil lustes. Neither yet doth Christ restraine euery thing that is euill in man to manifest sinnes: but that he might more evidently shewe the heart of man to be the seat of all euilles,

he sayeth that the testimonies and fruites are apparant in the sinnes them selues. For the woorde *Defiling or making vncleane*, in Greeke is sayd to make *Common*: as a little before Marke sayd common hands, for vncleane. And it is an Hebrew phraze: for because the Lord had separated the Iewes on this condition, that they might be seuered from al the vncleannesse of the Gentiles, what soeuer differed from this holinesse, they called common or as prophane.

## Mathew 15.

21. And Iesus went thence, & departed into the coastes of Tyrus and Sidon.

22. And behold, a woman a Canaanite, came out of the same coastes, & cried, saying unto him: Haue mercy on me, O Lorde, the sonne of Dauid: my daughter is miserably vexed with a deuill.

23. But he answered her not a word. Then came to him his Disciples, and besought him, saying: send her away, for shee crieth after vs.

24. But he answered and sayd, I am not sent, but vnto the lost shepe of the house of Israel.

25. Yet shee came and worshipped him, saying: Lord helpe me.

26. And he answered and sayd: It is not good to take the childrens bread, and to cast it to whelpes.

27. But shee said: trueth Lord: yet in dede the whelpes eat of the crums, which fall from their masters table,

28. Then Iesus answered and sayd vnto her: O womā, great is thy faith: be it to thee, as thou desirest: and her daughter was made whole at that houre.

## Marke 7.

24. And from thence he arose, and went into the borders of Tyrus and Sidon, and entred into an house, and would that no man shoulde haue knowen, but he could not be hid.

25. For a certain womā, whose little daughter hadde an vncleane spirit, heard of him, & came and fell at his feete.

26. (And the woman was a Greeke, a Syrophenisian by nation) and shee besought him that he would cast out the deuill out of her daughter.

27. But Iesus said vnto her: let the children first be fed: for it is not good to take the childrens bred, & to cast it vnto whelpes.

28. Then she answered, & said vnto him: trueth Lorde: yet in dede the whelpes eat under the table, of the childrens crums.

29. Then he said vnto her: for this saying, go thy way: the deuill is gon out of thy daughter.

33. And when shee was come home to her house, shee founde the deuill departed, and her daughter lying on the bed.

## Luke.

In this myracle we are taught how the grace of Christ begā to spread amongst the Gentiles. For though the full time was not yet come, wherein Christ should make himselfe knowen to the whole worlde, yet it pleased him to giue some tastes of his commō mercy, which at length was bestowed generally both to the Iewes and Gentiles after his resurrection. Also in the woman of Canaan is described a notable image of faith, that by making comparision, we might knowe that the promised redemption was worthily taken from the Iewes, whose vngodlines was so blockish. The woman which Mathewe calleth a Canaanite, is of Marke sayde to haue bene a Grecian, and by nation a Syrophenisian, wherein there is no difference: for we knowe that it was the common maner of speache amongst the Iewes, to call all forraine nations Grecians: and therefore that

Anti-

Antithesis betwene the Grecians and the Iewes is often founde in Paule. Also, when shee was borne in the coastes of Tyre and Sidon, it is no meruaile that shee is called a Syrophenissean: when as the region hadde the name of Syria, and was a parte of Phœnicia, and the Iewes very odiously called all the inhabitants of that land Cananites. And it is to be supposed that the most part of them came of the people of Canaan, who being banished out of their country, toke the next place of refuge in their banishment. They doe both agree in this, that the woman came of a prophane nation, not brought vp in the doctrine of the lawe, that shee came of her owne accord to Christ in all humility to seeke aid of him. The circumstance is also to be noted, which is set downe by Marke, that Christ came not thither with banner displaid, but as a priuate man, that he might hide himself in that corner for a time. But Marke speaketh after the common sense of flesh: for though Christ foresaw by his diuine spirit what should come to passe, yet in as much as he was the seruant & ambassadour of the father, he kept himselfe after the maner of man within the bounds of the calling laid vpon him: therefore it is said that he could not do that, which as a man he would haue done. In the meane while this circumstance hath great waight for the condemnation of the Iewes, that whē Christ in opē place did set before them the promised redemption with a loud voice and myracles annexed to the same, they remained blinde and deafe, when yet they boasted themselves to be heires of the couenant of the Lord, his peculiar people, and a priestly kingdome: and this woman which had none of these priuiledges with the children of Abraham, vnto whome the couenant in shewe appertained not, not being called either with woorde or signe, commeth running of her owne free will.

22. *Haue mercy on me, O Lord.* Though this woman was a stranger from the Lordes flocke, yet she had gotten some tast of godlinesse: for without some knowledge of the promises, shee coulde not haue called Christ the sonne of Dauid. For although the Iewes were almost falne away frō the pure and sincere doctrine of the law, or at the least were turned far aside from the same, yet the renoumed fame of the promised redemption flourished. And whē as the restitution of the church rested vpon the kingdom of Dauid, whē as there was any speach of the Messias, the name of the son of Dauid was cōmon among them, & this confession was in the mouth of all men. But when as true faith was worne out amongst them by the wonderful & incredible goodnes of God it came to passe that the fauor of the promises came to the natiōs that dwelt by them. Therefore, though this womā had not ben familiarly taught by any master, neither yet had framed a faith in Christ vnadvisedly to her self, but she cōceiued it out of the law and the prophets. VVherfore that dog Seruetus no lesse solishtly thē wickedly abused this exāple, that he might strip faith bare & naked of the promises. After this sense, I deny not but that sometimes there may be a faith cōceiued, which alwaies hath not an expres & distinct knowledge of sound doctrine: so that we hold this, that faith doth alwaies spring out of the woorde of God, and hath his beginning of the true principles, so that it may alwayes be annexed to some light of true knowledge.

23. *But hee answered her not.* The Euangelistes doe diuers wayes commend the faith of this woman, as nowe of her inuincible constancie. For when the silence of Christe was a kinde of repulse, it is meruaile that shee was

was not ouerthrowne with this temptation: but her diligence in praying, was a witnesse of her perseverance. Yet this seemeth to be contrary to the nature of faith and inuocation, as Paule doth describe it to the Romanes, chap. 10. 14. namely, that no man can pray rightly, except he haue heard the woordes of God before. VVho therefore will say that this woman is endewed with faith, who when Christ held his peace of her own motion, breatheth forth her hope? But whē as Christ speaketh & holdeth his peace two wayes, it is to be noted though he then suppressed the woordes of his mouth, yet hee spake inwardly in the minde of the woman: and so this inward instinct was vnto her in stead of outward preaching. Note also, that whē her prayer arose of the hearing offaith, though Christ doeth not presently answer, yet the doctrine which she once learned, doeth alwaies resound in her, that Christ the Redemer should come. So the Lorde often speaketh to his faithfull ones, and withall holdeth his peace: for they trusting to the testimonies of the Scripture, where they heare him speaking, they doubt not but that hee will be mercifull vnto them: and yet he doeth not presently answer to their requests and petitions: but rather dissembleth his hearing of them. Therefore we see what the purpose of Christ was in holding his peace, not that he wold quench the faith of the woman, but rather that hee might sharpen her endeavour, and kindle her feruencie. If that so little seede of doctrine brought forth so great fruit in this woman of Canaan, nothing is more vnseemely, then that we shoulde fall away, if at any time he holde vs in suspence, & doeth not yelde vs presently a kinde answer.

*Sende her away.* The disciples do aske nothing in her fauour: but because her importunity is troublesome vnto them, they desire that shee may be sent away by any meanes. But it was a very childish deuce, that the Papists vnder this pretence endeouored to bring in the Saincts that are dead to be our patrons: for if we should graunt that this woman entreated the disciples either to speake for her, or to fauour her (whiche yet cannot be gathered of the text) yet there is an other reason or state of them that are dead, and of them that are aliue. Note further, that the disciples do heare her disdainfully: and if they had had the minde to helpe her with their patronage, yet they obtaine nothing.

24. *I am not sent.* He rendreth a reason vnto his Apostles, why he heareth not the Cananite, because he would employ himselfe wholly vpon the Iewes, to whome onely he was sent a minister of the grace of God. Therefore, of his calling and commaundement of the father, he argueth that no helpe is to be yelded vnto strangers, nor that the power of Christ should be alwaies enclosed in so narrow boundes, but because the circumstance of the time did so require, that he beginning at the Iewes, shoulde then especially apply himself to them. As it was sayd, Mat. 10. 5. And the partition wal was not broken down before the resurrection, that Christ might preach peace to the Gentiles, which were strangers frō the kingdō of God. Ephes. 2. 14. Therefore he then forbade the Apostles to goe any other where before they did sowe the first seede of the Gospell in Iudea. Therefore it is true that he sayth in this place, that he is not sent but to the Iewes only, vntill at length the Gentiles shoulde succede in their order. Further, he calleth not only the elect the sheepe of the house of Israel, but who soeuer came of the stocke of the holy fathers: because the Lord comprehended



prehended all in the couenant, and the redeemer was generally promised vnto all, as also without exception he reuealed and offered himselfe vnto all. This also is worthy to be noted, that he sayeth he was sent to the lost sheepe: As in an other place he sayeth, that he came to saue that which was lost, Math. 18. 11. and Luke 19. 10. Nowe sith at this day his grace is common to vs with the Iewes, we doe gather what our condition is, vntill he appeare vnto vs a sauiour.

25. *Shee came and worshipped him.* This woman seemeth to strue wyth a stout obstinacie, so as shee would wrest somewhat from him against hys will: but it is not to be doubted but that the faith which shee had conceiued of the goodnesse of the Messias so encouraged her. And that precise denial of Christ to be any part of his office, which repugnancie terrified not her, nor withdrewe her from her purpose, which came of this, that she being wholly settled in the former feeling of faith which I spake of, admitted nothing contrary to her hope. And this is a true triall of faith, when by no meanes we suffer the generall principle of our saluation, which is grounded vpon the worde of God, to be shaken in vs.

26. *It is not good to take the childrens bread.* Christ now with a sharper answer then the former, seemeth to take away all hope: for he doeth not onely teache, that what grace soeuer he receiued of the father, belongeth to the Iewes, and must be imploied vpon them, except they should be defrauded of their peculiar right: but very reprochefully he compareth the woman her selfe to a dog, signifying that shee was vnworthy to be made partaker of his grace. But that the meaning may be made plaine vnto vs, it must be knowne that he calleth not heere the childrens bread, all the gifts of God, but only those which peculiarly belonged to Abraham and to his posteritye. For, from the beginning of the world Gods goodnesse was so spred abroad in euery place, that it filled the heauen & the earth, so that all mortall men fealt him for their father: but because he vouchsafed to bestow greater honour vpon the children of Abraham, then vpon the rest of mankind, that is called the childrens breade, what soeuer properly pertaineth to that adoption, whereby the Iewes only were chosen to be the children. The Gentiles doe enioy in common the light of the Sunne, the breath of life, the nourishments of the earth, together with the Iewes: but the blessing which was hoped for in Christ, rested onely in the house of Abraham. Vherfore, to cast that soorth in comon without difference, which God with a singular priuiledge appoynted for one nation, was nothing else but an abolishing of the couenant of God. For by this meanes the Gentiles should be made equall with the Iewes, who should excell them as it was meete. Therefore Christ vseth the woorde *casting*, signifying that that is not well placed, whiche is taken from the Church of God, and made common for prophane men. But this ought to be restrained to that time, when God was only called vpon in Iudea. For since the Gentiles are taken into the felowship of the same saluation (which is done where Christ shineth euery where by the Gospel) that difference is taken away, so that they which were dogges before, are nowe accounted amongst the children. But here the pride of the flesh must of necessity be ouerthrowne, when we heare that from the beginning we are dogges. The excellencie of mannes nature was greater from the beginning, in the which the image of God did shine, then that so reprochful

a name shoulde light vpon all the Gentiles, yea euen vpon kings, whome God adorned with his owne title: but the linne and falling away of Adam brought it to passe, that the Lord shuld worthely cast into the donghill with dogges, them that are degenerated by the offence of the first father: Especially, where the comparifon is made betwene the Iewes which are exempted from the common sorte, and the Gentiles which are banished from the kingdom of God. The purpose of Christ is more evidently declared by Marke, where it is sayde: *Let the children first be fed.* For he admonisheth the Cananite that shee doeth preposterously: for that shee as it were flieth to the table at the middest of supper. But though he specially regarded the examining of the womans faith, yet he also teacheth howe horrible a vengeance remaineth for the Iewes, which refused so incomparable a good thing freely offered vnto them, which he denied to others earnestly and feruently desiring the same.

27. *Truth Lord.* The answer of the woman declareth that she was not caried with a blinde or blunt violence, so that shee would directly stüble at the saying of Christ. For whereas God preferreth the Iewes before others, she also leaueth that honour of adoption vnto them, and sayth that shee wil not hinder, but that Christe according to the order prescribed by God, should satisfie them: onely shee desireth that a few crummes, falling as it were vnawares, may come to the dogs. And certainly God did neuer so shut vppe his grace amongst the Iewes, but that he scattered a little taste at the least of the same amongst the Gentiles. Therefore nothinge could be more aptly or better spoken to expresse the grace of God, which then sprang amongst them.

28. *Great is thy faith.* First he praiseth the faith of the woman, then he sayeth, that he graunted her praiers for her faith sake. Further, the greatness of her faith especially shewed it self in that, that it being guided onely with a litle sparke of doctrine, shee not only knew the proper office of Christ, and attributed vnto him a celestially power, but constantly she went forward through hard lettes, suffered her selfe to be set at naught, so that shee might holde that which shee hoped for, that she should not be without the aide of Christ. To be short, shee so seasoned her confidence with humility, that shee woulde not arrogate any thing rashly vnto her selfe: neither yet with the feeling of her owne vnworthinesse would she shutte the fountaine of the grace of Christ out from her. But by the commendation of this prophane woman, is the vnthankfulnessse of this people condemned, who boasted that they were dedicated to God. But how this woman might be sayd to beleue rightly, who was not only destitute of the promise of Christ, but is beaten away with his worde cleane contrary, I haue shewed before. For though that sharply in shew he refuseth her prayers, yet being perswaded of the saluation promised of God throughe the Messias, shee ceaseth not to hope wel: and therefore shee thinketh that the gate is shutte against her, not that shee should altogither be driuen away, but that she should more earnestly endeour with her faith to pierce through the chinkes of the same. The last clause containeth profitable doctrine, that faith obtaineth any thing of the Lorde, because that hee so much esteemeth the same, that he is alwayes ready to graunt our requests so farre as it is expedient.

Mathew 13.

Marke 7.

Luke.

29. So Iesus went away fro thence, and came neare vnto the sea of Galile, and went up into a Mountaine, and sat downe there.

30. And great multitudes came vnto him, hauinge wyth them, balde, blinde, dumme, maimed, and many other, and cast them downe at Iesus feete, and he healed them.

31. In so much that the multitude wondered, to see the dumme speake, the maimed whole, the balde to gee, and the blind to see, and they glorified the God of Israel.

32. Then Iesus called his disciples vnto him, and sayde: I haue compassio on this multitude, because they haue continued with me already three dayes, and haue nothinge to eate, and I will not lette them depart fasting, least they faint in the way.

33. And his disciples sayde vnto him: VVhence should we gette so muche breade in the wilderness, as should suffice so great a multitude?

34. And Iesus sayde vnto them: How many loaves haue yee? And they sayd, seuen, and a fewe little fishes.

35. Then he commanded the multitude to sit downe on the ground. 36. And tooke the seuen loaves & the fishes, and gaue thanks, and brake them, and gaue to his disciples, and the disciples to the multitude.

37. And they did all eate, and were sufficed, and they tooke uppe of the fragmentes that remained, seuen baskets full.

12. And

31. And he departed againe from the coastes of Tyrus and Sidon, and came vnto the sea of Galile, through the mids of the coastes of Decapolis.

32. And they brought vnto him, one that was deafe, and stammered in his speache, and praied him to putte his hand vpon him.

33. Then he toke him a side from the multitude, and putte his fingers in his eares, and did spitte, and touched his tong. 34. And loking up to heauen, he sighed & said vnto him: Ephata, that is: Be opened.

35. And straight way his eares were opened, and the stringe of his tongue was loosed, and he spake plaine.

36. And he commanded them that they should tel no man: but how muche soeuer hee forbade them, the more a great deale they published it.

37. And were beyond measure astonished, saying: Hee hath done all thinges well: hee maketh bothe the deafe to heare, and the dumme to speake.

Marke 8.

1. In these daies, when there was a very great multitude, & had nothing to eat, Iesus called his disciples to him and said vnto them, 2. I haue compassio on the multitude, because they haue now continued with me 3. daies, and haue nothing to eat. 3. And if I send the away fasting to their owne houses, they would faint by the waye: for some of them came from farr.

4. The his disciples answered him, how can a man satisfie these with breade here in the wilderness. 5 And he asked them: howe many loaves haue yee? And they sayde, seuen:

6. Then he commanded the multitude to sit downe on the ground: and he toke the 7. loaves & gaue thanks, brake them, and gaue to his disciples to set before them, and they did sette them before the people.

7. They had also a fewe small fishes: & when he had giuen thanks, he commanded them also to be set before the.

38. And they that had eaten, were foure thousande men, beside women and little children.

39. Then Iesus sent away the multitude, and tooke shippe, and came into the partes of Magdala.

8. So they did eate and were sufficed, and they tooke up of the broken meate, that was left, seuen bakersfull.

9. (And they that had eaten, were about 4. thousand) so he sent them away.

10. And anon hee entred into a ship with his disciples, and came into the partes of Dalmanutha.

29. So Iesus departed away from thence. Though Mathewe and Marke doe without doubt speake of one and the same returne of Christe out of the partes of Sidon, yet in some things they doe much differ. This is a small matter that one of them sayeth, that he came into the partes of Magdala, and the other into the partes of Dalmanutha: for when as they were cities standing neare together, situated vpon the lake Genesareth towards mount Thabor, it is no maruaile that the countrey lying betwene them, be called by both their names. And Decapolis was so called of ten cities, and because it was the region lying betwene Phœnicie and the sea coaste of Galile, which way Christ was to passe when he returned from Phœnicia into Galile of Iuda. There seemeth to bee greater difference, in that Mathewe sayeth that he healed many diseased with diuers kindeas of sicknesse: and Marke maketh mention onely of one deafe manne. Yet this knot also is easily dissolued: for Marke chose that miracle to set downe which was done by the way, the same wherof being spread, moued the inhabitants of that country euery where, to bring forth moe vnto Christ to be healed. For we know that the Euangelistes doe not curiously set downe all things: but they are so spare in reporting of the miracles, that they touch only a few things for an example. Also it was sufficient for Marke to shew one example, wherein the power of Christ was manifested, euen as he doth in others such like, which follow a litle after.

M A R K. 32. They brought vnto him a deafe man. To what purpose they praised him to lay his hand on him, may be gathered by the former places: for the laying on of hands was a solemne signe of blessing, wherby the gifts of the holy ghost were also giuen. And without doubt Christe often vsed this rite, so that these men demanded nothing but that they knew he had vsed heretofore. But Christe vseth other signes: for he toucheth the tongue of the dumbe man with his spittle, and putteth his finger into his eares. The onely laying on of his hands, had bene effectual enough: yea, though he had not moued his finger, he could haue done this only with a becke: but it appeareth that hee vsed signes frankly, as was mooste for the profit of men: as now, putting spittle to his tounge, he would declare that the giste of speaking commeth from him alone: thrusting his finger into his eares, he taught that it was a gift proper to him, as it were to boare open the deafe eares, for it is needelesse to runne to allegories: and we see, they that haue most subtilly dalied in that course, are so farre from bringing forth any thing that is founde, that they rather make the scripture to become a jesting stocke. Therefore let this one thing satisfie discrete readers, that we obtaine of Christ both speach and hearing by prayer, in so muche as he infuseth his force to our tongues, and pearceth into our eares with his fingers.

That



That he remoueth the deafe man from the multitude, he doeth it partly of that purpose, that he would not shewe the glory of his Godhead to the rude, and such as were not as yet fitt wittneses, but that they should beholde the same a farre off: partly, that he might the more freely powre foorth his seruent prayer. For that he looked vp to heauen, and sighed, was a signe of a vehement affection: whereby is perceiued how great his loue was towards men, whose miseries he so bewailed. Neither is it to be doubted, but by the taking of spittle out of his owne mouth, to putte into his mouthe, and by putting his fingers, his will was to testifie and to shew the same kinde and louing affection. Yet he declareth that he hath great power in curing all diseases, and in giuing health, when as hee simply comaundeth the tongue and eares to be opened. Neither was it without consideration, that Marke setteth downe that Chalde woordes, but that it might testifie the diuine power of Christe. Amongst other trifles wherewith foolish men defiled baptism, heere they also had one Apish iesting toye. By the which example we are admonished, that there is no ende of licentiousnesse, when men begin to dally with the mysteries of God at their owne pleasure.

36. *He commaunded them, that they should tell no man.* Though there are many interpreters which wrest these commandements into an other sence, as if Christ had purposely prouoked them to spread the fame of the miracle: yet that seemeth to me to be the more simple meaning, which I alleaged other where, that his purpose onely was to deferre it to an other time more conuenient and fitt. VVherefore I thinke not otherwise, but that their zeale was vnaduised, while they being commaunded to holde their peace, doe haste to speake. Yet it is not to be wondered at, that men not accustomed to the doctrine of Christ, should be caried with so great a zeale, when it was not conuenient. Yet Christ turneth that to his owne glory, which was vnaduisedly attempted by them: because bothe the miracle was knowen, and that whole region despising the authour of heavenly gifts, was made inexcusable.

37. *He hath done all things well.* After that Mathewe had gathered many miracles together, he addeth at the length this clause, the multitude wondered and gaue the glory to the God of Israel: namely, because that God shewing his power by vnwonted meanes, renewed the remembrance of his couenaut. But in Markes woordes, the figure Antithesis may be vnderstoode: for whereas the rumour of Christ was very diuers, the multitude gaue testimonie that they were wicked and malicious people, who soeuer would speake euill of his deedes, when as al his workes rather deserued high praise, then so to be quarelled at. And we know that the sence of nature teacheth that nothing is more vnrighteous, then to draw good woorkes into blame and hatred.

MATH. 32. *I haue compassion on this multitude.* Heere is a miracle sette downe not vnlike the other, which wee expounded a little before: this is the only difference, that where before Christ fedde siue thousand men with siue loaues and two fishes: now foure thousand are fedde with seuen loaues and a few fishes. Also, when twelue baskets were filled with fragments then, nowe of greater abundance fewer broken meates remaine. Heereby we learne that the power of God is not tied to meanes or helpes, neither is it any matter before him, whether it be great or litle:

as Iouanathan sayd, speaking of his smal army, & of the huge multitude of his enemies, 1. Sa. 14. 6. And as the blessing of God satished as wel with one loafe, as with 20. is enoughe to feede a great multitude: so if that be wanting, a hundred loaues shall not suffice to feede ten men: for where the staffe of bread shalbe broken, though the meale be yelded by waight from the mil, and the bread from the ouen, yet shal it not auaille to stuffe the belly by deuouring it. The three daies fasting whereof Christ speaketh, must be vnderstood, not that they abide three daies without meat, but because there was no great prouision in those desert places, so that of necessity there wanted ordinarie foode. Also, that in those horre regions, there is lesse stomacke to eate, then vnder our grosse and colde aire, wherefore it is no maruell, if they abstained the longer from meat.

33. *Where should we gette so much bread in the wilderness.* The disciples doe bewray too beastly a blockishnesse, that then at the least they call not to minde, that which they had learned of the power and grace of Christe, which they might haue applied to this present vse: but as if they had neuer sene any such thing, they forget to seeke for remedy of him. And because the like sluggishnesse doeth daily creepe vpon vs, so much more heede must be taken, least at any time our mindes be withdrawen from considering the benefits of God: that the experience of the times past may teache vs hereafter, to hope for the same that God hath now once or oftner bestowed vpon vs.

## Mathewe 16.

1. Then came the Pharisees and Sadduces, and did tempt him, desiring him to shewe them a signe from heauen.

2. But he answered and sayde vnto them: when it is euening, yee say faire weather: for the skie is redde.

3. And in the morning yee say, To day shalbe a tempest: for the skie is redde and lowringe: O hypocrites: yee can discerne the face of the skie, and can yee not discerne the signes of the times.

4. The wicked generation and adoulturous seeketh a signe, and there shall no signe be giuen it: but the signe of the Prophet Ionas: so hee left them, and departed.

## Marke 8.

11. And the Pharisees came forth, and began to dispute with him, seeking of hym a signe from heauen, & tempting him.

12. Then he sighed depely in his spirite, and sayde: why doeth this generation seeke a signe? Verily I say vnto you, a signe shal not be giuen vnto this generation.

13. So hee left them, and went into the shippe againe, and departed to the other side.

## Luke 12.

54. Then sayde hee to the people, when yee see a cloude rise out of the West, straight way yee say a shewre commeth, and so it is.

55. And when yee see the South winde blowe, yee say that it will be hoate, and is commeth to passe.

56. Hypocrites, yee can discerne the face of the earth, and of the skie: but why discerne yee not this time?

57. Yea, and why iudge ye not of your selues what is right?

1. Then came the Pharisees. Marke sayeth that they began to dispute: whereof may be gathered, that when they were ouercome with reasons, this

this was their last refuge, as obstinate menne so oft as they are driuen to extremities, yet least they shoulde be enforced to subscribe to the truthe, they commonly vse to pretende somewhat besides the cause. And though the maner of their disputation is not expresse, yet it seemeth likely to mee that they brabled about the callinge of Christe, why he durst inno-uate any thing, why he lifted vpe and bare him selfe so high, as if that by his comming the kingdome of God shoulde bee restored to the estate of the same. VVhen there remained nothing that they might object against his doctrine, they desired to haue a signe giuen them from heauen. But it is certaine that they woulde not haue yeelded more to a hundred signes, then they did to the testimonies of the scripture. Note also that the power of Christ was manifested to their sight already by many myracles, and might as it were be hadled with their hands. They despise the signes whereby Christe reuealed himselfe familiarly vnto them, therefore howe muche lesse woulde they profite by an obscure signe fetched from farre. So the Papistes at this day, as if the doctrine of the Gospell hadde neuer bene established, doe desire to haue it confirmed vnto them by newe myracles. It is also to be noted that when the Pharises had great contention with the Sadduces, neither was it onely a bitter hatred, but there were daily hotte strifes betweene them: yet nowe they doe mutually ioyne together against Christ: so when the wicked are at debate, yet their deadly discordes hinder them not, but that they will conspire against God, and as it were by making leagues, they doe ioyne handes together to ouerthrowe the truthe. By the woorde *Tempting*, the Euangelists doe signifie that they came not with sincere mindes, nor with a desire to learne: but to take him by deceit, for that they thought should be denied them, or at the least that Christ coulde not doe it, as they imagined. For because they accounted no better of him but vilely and basely, they had no other purpose, then by shewing his base estate, to ouerthrow that estimation which he had heeretofore gotten amongst the people. So the vnbeleuers are said to tempt God, as oft as they not obtaining what soeuer their pleasure desireth, doe fall to murmuring, and doe charge God with want of power.

2. *VVhen it is euening.* In these woordes Christe declareth that his power is sufficiently declared, so that they might know the time of their visitation, if they did not flee the open light, by the shutting of their eyes of their owne accorde. And he vseth a notable similitude and very fitte for the purpose: though the course of the aire is changeable, so that now of a sodaine a tempest riseth, now vnlooked for it waxeth cleare: yet nature directing them, menne by signes doe prognosticate before, whether the day shall be faire or soule. Therefore Christ demaundeth why they do not know the kingdome of God, being reuealed by as euident signes as the other: for hereby it certainly appeared that they were too muche giuen to earthly and transitorie commodities, contemninge what soeuer pertained to the heauely and spirituall life: and they were not thus blind so much by ignorance, as of wilfull malice.

Therefore hee calleth them also hypocrites, because they fained to seeke that, which being shewed them, they woulde not see. Further, the same reproofe doeth almoste appertaine to the whole worlde: for because that menne doe bende their witte, and applie their senses

so the present vse, there is almost no manne who is not wise enoughe in this behalfe, or at the least hauing obtained some meane knowledg, followeth that which is expedient. Then whereof commeth it, that we vnderstande not those signes whereby God calleth vs vnto him, but because that euery manne giueth himselfe to a wilfull sluggishnesse? The callinge of Christe and the present offering of eternall saluation was manifested to the Scribes as wel by the law and the Prophets, as by his own doctrine which was confirmed by myracles. There are very many suche at this day, which do pretende that in doubtfull matters they haue iust cause to suspēd their iudgmēt, because þ a resolute determination must be waigh- ted for: Nay, they think this a point of great wisdom, of purpose to auoid all inquirie after the truthē. As thoughē it were not a poynte of greates slouthfulnessē to neglectē the eternall saluation of soules, when as they so diligently prouide for those things which are of the flesh and of the earth, and in the meane season to pretende vaine excuses of grosse and deepe ignoraunce. But certaine vnlearned menne doe gather too muchē absurdly out of this place, that it is not lawfull by looking into the skie to iudge either of temperature or of stormes: For Christe rather of the right course of nature argueth that they shoulde iustlye pearish for their vnthankfulnessē, which are so quicke wicked in things pertaining to this present life, and doe wittingly and willingly ouerwhelme the heavenly light with their owne blockishnesse.

Mark addeth, that Christe sighed in spirite, in which wordes he declarēth that he took it grievously & bitterly, when hee saw these vnthankfull menne so stubbornly to resiste against God. And certainly, it becommeth all them that are studious of the glory of God, and carefull of mannes saluation, that nothing wounde them deepe-lier with sorowe, then when they see the vnbeleeuers of sette purpose stoppe vppe from themselves the meanes whereby they shoulde beleue, and to apply al the witte they haue to that purpose, that they might darken the lighte of the woorde and woorkes of God with their mistes. I thinke that the worde Spirite is putte heere Emphatically, that we might knowe that this sighe came of the deepe affection of his heart, least any Sophister shoulde say that Christe made but an outwarde shewe of sorowe, which he fealt not inwardly. For it coulde not be otherwise but that holy soule which was gouerned by the spirite of zeale, shoulde be altogether grieved at suche vngodly frowardnesse.

37. *Why iudge you not of your selues,* Heere Christ openeth the fountaine from whence the mischiefē sprange, and toucheth the bile it selfe, as it were with a launce: namely, for that they descended not into their owne consciences, nor made there any searche with themselves before God what is right. For heereof commeth it, that the hypocrites are so proude in their quarelling, and that they cast foorth such arrogant speeches into the aire without regarde: they gather not their senses together, neither doe they sette themselves before the iudgement seate of GOD, that truthē being once knowen, mighte haue the victorie. Further, that which Luke sayeth was spoken to the multitude, differeth not from that whiche Mathewe and Marke reporte: because that it is probable that Christe did generally bende his speache agaynst the followers and disciples of the Scribes, and other suche like contemners of God, whome he  
saye



sawe to be too many: so that this complaint or rebuke lighted vppon the whole company of those lewde ones.

M A T H. 4. *The wicked generation.* This place was expounded in the 12. chapter. And the summe is, that the Iewes were satisfied with no signes, but that their wicked desire did still prouoke them to tempt God. Neither doth he simply cal them an adoulterous generation, because they desire any signe, which God sometime graunteth to his children: but because they of purpose prouoke God, therefore hee sayeth that he shall be restored to them again alieu, as Ionas was. So Mat. reporteth. Marke maketh no mention of Ionas, yet hath the same sence. For this neither could serue for a signe vnto them, that Christ being raised frō the dead, would send forth the sounding voyce of his gospel into all places.

Mathew 16.

5. And when his disciples were come to the other side, they hadde forgotten to take breade wyth them.

6. Then Iesus sayd vnto them: Take hede and beware of the leauen of the Pharisees and Sadducees.

7. And they thought in themselves, saying: It is because wee haue brought no bread.

8. But Iesus knowing it, sayd vnto them: O yee of little faith, why thinke yee thus in your selues, because yee haue brought no breade?

9. Do ye not yet perceiue, neither remember the fise leaues, when there were fise thousande menne, and howe many baskettes tooke yee vppe?

10. Neither the seuen leaues, when there were 4000. men, and howe many baskets tooke yee vp?

11. VVhy perceiue yee not, that I said not vnto you cōcerning bread, that ye shoulde beware of the leauen of the Pharisees and Sadducees?

12. Then understode they that he had not sayd that they shoulde beware of the leauen of breade, but of the doctrine of the Pharisees and Sadducees.

Marke 8.

14. And they hadde forgotten to take bread, neither hadde they in the shippe with them but one loafe.

15. And he charged them, saying: Take hede, and beware of the leauen of the Pharisees, and of the leauen of Herode.

16. And they thought amonge themselves, saying: It is because we haue no breade.

17. And when Iesus knewe it, he sayde vnto them: VVhy reason ye thus, because ye haue no bread? perceiue yee not yet, neither vnderstand? haue ye your hearts yet hardened?

18. Haue yee eyes and see not? and haue yee eares and heare not? and doe you not remember?

19. VVhen I brake the fise leaues among the fise thousand, how many baskettes full of broken meate tooke yee vppe? they sayde vnto him, twelue.

20. And when I brake seuen among foure thousand, howe many baskettes of the leauings tooke ye vp? and they sayd, seuen.

21. Then he sayd vnto them: how is it that yee vnderstand not?

Luke 12.

1. In the meane time, there gathered together an innumerable multitude of people, so that they strode one an other: and he beganne to say to his disciples: firste, take heede to your selues, of the leauen of the Pharisees, whiche is hy-pocrisis.

5. VVhen the disciples were come. Heere Christ of the former matter taketh occasion to exhort his disciples, to keepe themselves from all corruptions which might hinder sincere godlinesse. The Pharisees had bene there a litle before, who had giuen testimonie of a poysoned frowardnesse: The

Saduces had kept them companie: of the other side Herode a moste vile aduersary and corrupter of sound doctrine. The disciples being amongst these daungers, it was necessary that they shoulde be warned to looke to themselves: for when as the wisdom of man doeth incline of it selfe to vanitie and errours, when leude deuices, false doctrines and suche other mischiefs doe compass vs about, there is nothing more easie for vs then to fall away from the true and naturall puritie of the woord of God. If it come to passe that we be so ensnared, it can neuer be, that true Religion should haue full possession of vs. But that the matter may more euidently appeare, let vs consider Christes wordes.

6. *Take heede of the leauen of the Pharises.* Mat. i. o. yneth the Sadduces with the Pharises. Marke putteth Herode in thosecondes roume. Luke maketh mention only of the Pharises. Though it is vncertaine whether Luke rehearseth the same speach of Christ: and defineth the leauen to be hypocrisie, & also doth briefly set down this sentence, as if there were no doubtfullnesse in the wordes. And though the Metaphore of leauen, which is here applied to false doctrine, might other where be transferred to hypocrisie of life and behauiour, or else that the same was spoken twise: yet there is no absurdity if we say that those sayings, which the other two, according to the course of the hystorie, doe set forth more largely, by Luke are touched somewhat otherwise, as not in the same place, or order, so that yet there be no difference in the matter. If it be lawfull to follow this coniecture, hypocrisie shall signify somewhat else then a counterfeit and fained shew of wisdom, namely the fountaine it selfe and matter of vaine pompe, which boasting of some great thing before men, is of no estimation before God. For as the eyes of the Lorde, as Ieremie witnesseth 5. 3. behold the truth: so by his word he directeth the faithful in perfect holinesse, that with a perfecte and sincere heart they may cleaue vnto righteousness, according to that saying, Deut. 10. 12. And now O Israel, what doeth the Lorde require of thee, but that thou shouldest cleaue vnto him with all thy heart, and with all thy soule? But on the contrary side, the spirituall worship being neglected, they doe bring in the traditions of men, fading colours, as if God could be caught with such baites. For although the outward ceremonies serue to make a shew, yet before God they are but childish trifles, further then we be exercised by them in true holinesse. Nowe we vnderstande why Luke put hypocrisie in steade of fained doctrine, and vnder this name hee comprehendeth the leauens of menne, which doe onely puffed vpp with a vaine shewe, and before God haue no soundnesse in them: nay, they drawe the mindes of menne from the right studie of godlinesse to vaine rites not to be esteemed. But because that Mathew his exposition is plainer, it shall be best to rest vpon that. VVhen the Lorde had reprooued the Disciples, they at the length vnderstoode, that they were commaunded to take heede of the doctrine, it is certaine that this was the meaning of Christe, to arme them against the present corruptions, with the which they were compassed on euery side. And therefore he speaketh expressly of the Pharises and Sadduces, because those two sectes tyrannously raigned at that time in the Church, and with their corrupt doctrines they ouerwhelmed the doctrine of the Lawe and of the Prophets, so that there remained almost nothing sounde or perfect. Further, it is demanded wherfore Marke putteth Herode amongst the

the number of false teachers, who professed no such thing: I am sure when as he was halfe a Iewe degenerate and vnfaithfull, he endeouored by all the subtilties he coule to drawe the people after him. For this is the maner of all Apostates to adde some mixture, that a newe Religion may spring, which may abolish the former. Therefore, because that he endeouored craftily to ouerthrowe the principles of the true and auncient religion, that that religion might at the length flourish, which shoulde be most agreeable to his tyrannie: and because he endeouored to bringe in a newe kinde of Iudaisme, the Lord doeth not without cause commaunde also to beware of his leauen. For as the Scribes scattered their errors out of the temple of God: so Herodes court was an other shoppe of sathan, for the forginge of other errors. As we see the like in Poperie at this day, Antichrist doeth not vomite his subtilties only out of the Churches and dennes of Sophisters and Monkes: but he also proppeth vp his kingdom with the helpe of courtly diuinitie, so as he wil omitte no craft. And as Christe then mette with those present euilles, and gaue his warninge to beware of that which was most noysome: we being warned by this example, let vs learne wisely to weigh what corruptions may annoy vs. A man may sooner mixe fire and water together, then make the inuentions of the Pope to agree with the Gospel. Therefore who soeuer desireth with good faith to become Christes discipule, lette him studie to keepe his soule pure from those leauens. If he be nowe already infected with the same, lette him labour so muche the more in cleansing himselfe, vntill no more dregges nor filthinesse sticke in him. And now, because that on the other part troublesome men do attempt diuers wayes to corrupt sounde doctrine, the faithfull must watch diligently for the auoiding of suche subtilties, so as they may celebrate a continual Passeouer with the sweete bread of truth. And because that vile wickednesse, noysome leauen, and most deadly payson ouerwhelmeth nowe euery place, let men imploy all their senses to this warning most necessary of all.

2. *Why thinke you thus in your selues.* The disciples do againe declare how euil they haue profited both by their masters doctrine, & also by his wonderfull works. For that which he had said of taking hede of leauen, they so tooke as if Christ wold only draw them from the outward fellowship. For because that it was a custome receiued amongst the Iewes, that they should not eate meate together with prophane menne, the disciples thought that the Pharisees were of the same sort & number. And this ignorance was to be tolerated in some sorte: but because they forgate so late a benefite, they thinke not that the remedy is in Christes hande, that they should not be compelled to defile themselues with meate and drinke: he rebuketh them more sharply, as they were well woorthy, and certainly this vnthankfulness was too grosse, when as they hadde so lately seene bread created of nothing for the satisfying of many thousandes of menne, and that being twise done, nowe to take care for breade, as if the same power were not remaining in the master still. By the which wordes we doe gather that all they are condemned of infidelitie, whiche hauing once or twise tried the power of God, doe afterward distrust. For as faith nourisheh the remembrance of the gifts of God in our hearts, so except the same faith be ouerwhelmed they will neuer be forgotten.

12. They vnderstood that he had spoken of the doctrine. It is not hard to be vnderstood, but that Christ opposeth this word leauen against the simple and pure word of God. Christe taketh the same beefore in the good parte, when he saide that the Gospel was like to leauen: but the scripture for the most parte doth hereby signifie any thing that is added, whereby the naturall purity of any thing is hindered. But in this place these two contraries doe without doubt aunswere the one to the other, the simple trueth of God and the inuentions, which men deuise out of their owne brayne. Neyther is there any cause why any Sophyster shoulde seeke to slpye away, denying this to be vnderstoode of euery doctrine: because there can no other doctrine be found, which beareth the name of pure and sweete doctrine, then that which proceeded from God. VWhereof it followeth that what mixture soeuer commeth from any other, is called leauen. As Paul 2. Cor. 11. 3. also teacheth that the faith is corrupted as soone as we are drawne from the simplicitie that is in Christ. Nowe is it to be seene, whose doctrine the Lorde woulde haue them to beware of. Then certainly was the ordinarie power of the Church in the hands of the Scribes and Priests, amongst whom the Pharisees were chief. VWhen as Christe by name warneth his from their doctrine, it followeth that they all must be refused which mixe their own inuentions with the word of God, or which thrust in any straunge thinge, what degree of honour soeuer they are placed in, or what proude title soeuer they beare. VWherefore accursed and corrupt is their subiection which submit themselues to the traditions and lawes of the Pope.

Mathewe.

Marke. 8

Luke.

22. And he came to Bethsaida, and they brought a blinde man vnto him, and desired him to touch him.

23. Then he tooke the blinde by the hande, and ledde him out of the towne, and spit in his eyes, and putte his hands vpon him, and asked him if he saw ought.

24. And he looked vp, and sayde, I see men: for I see them walking like trees.

25. After that, he put his handes againe vpon his eyes, and made him looke againe. And he was restored to his sighte, and sawe euery manne as farre off, clearly.

26. And he sent him home to his house, saying: neither goe into the towne, nor tell it to anye in the towne.

This myracle, the declaration whereof is omitted by others, seemeth to be reported by Marke, especially for this circumstance, that Christ did not at once, as he was often wont to doe, but by little and little restore the blinde man his sight: the which it is likely that he did to this end, that he might in this man set an example of his free dispesation, that he is not bounde to any certaine rule, but that he may shewe his power either this way or that. Therefore he doth not open the eyes of the blinde so presently, that he may see clearly with them: but he instilleth a darke and a confuse sight into them: then by putting his hands vpon them againe, he giueth them a perfect sight: so the grace of Christ, which before was sodely powred vpon others, commeth as it were drop by drop into this man.



24. *I see men.* The blind man was asked this question for the disciples, that they might know that somewhat was now giuen him: but yet that there was but a litle beginning only, and not fully healed. Therefore he aunswereth that he seeth men, because hee seeth some walkinge, which are straight like vnto trees. By which wordes hee confesseth, that his sight is not so cleare, as to discerne men from trees: but yet that he canne see now a litle: because that by their motion he gesseth them to be men, whō he seeth to be of a straight stature: in which sence he also saith, that they are like vnto trees. VVherefore we see that onely by coniecture hee saith that he seeth men.

26. *He sent him home to his house.* That Christe suffered him not to returne to Bethsaida, where many might haue beene witnesses of the miracle, some thinke that it was done, because that Christe would punish the inhabitants of that place by depriving them of the vse of his fauour. VVhatsoever the cause was, it is certaine that he wrought not this miracle to that end that it should alwayes be buried, but he would haue this with many others kept secrete, vntill that the sinnes of the world being washed away by his death, he should ascend into the glory of the father.

Matth. 16.

Mark. 8.

Luke. 9.

23. Now, when Iesus came into the coaste of Caesarea Philippy, he asked his disciples, saying, whome doe men say that I the sonne of manne am?

24. And they said, some say, Iohn Baptist: and some Elias: and others Ieremias, or one of the Prophets.

25. He said vnto them, but whome say yee that I am?

26. Then Simon Peter answered, and saide, Thou art the Christ the sonne of the liuing God.

27. And Iesus answered, and saide to him, Blessed art thou Simon, the sonne of Ionas: for fleshe and bloud hath not revealed it vnto thee, but my father, which is in heauen.

28. And I say also vnto thee, that thou art Peter, and vpon this rocke I will buyld my Church: and the gates of hell shall not ouercome it.

29. And I will giue vnto thee the keyes of the kingdom of heauen, and whatsoeuer thou shalt binde vpon earth, shall be bounde in heauen: and whatsoeuer thou shalt loose on earth, shall be loosed in heauen.

27. And Iesus went out, and his disciples into the townes of Caesarea Philippi. And by the way he asked his disciples, saying vnto them, whom do men say that I am?

28. And they answered, some say, Iohn Baptist: and some, Elias, and some, one of the prophets.

29. And hee said vnto them, but whom saye yee that I am? Then Peter answered and said vnto him, thou art the Christ.

18. And it came to passe, as he was alone praying, his disciples were with him, & he asked them, saying, who say the people that I am?

19. They answered and sayd, Iohn Baptist: and others saye, Elias: and some say that one of the old prophets is risen againe.

20. And hee sayde vnto them, but whom saye ye that I am? Peter answered & said, the Christ of God.

23. *Into the coastes of Caſarea Philippi.* Mark ſaith that this communication was had by the way: and Luke; when hee had praid, and had none with him but his diſciples: Marth. doth not ſo exactly note the time: yet it is certaine that the three do report the ſame hystory: & it may be that Chriſt in that iourney, after he had made ſome ſtay and prayd, demaunded this of his diſciples. Alſo becauſe there were two Caſareaes: that was aunciente and more famous, whiche was firſte the tower of Stratton: and this is ſituated at the foote of Mount Libanus, not farre from Iordan, the epithite is added for difference ſake. For though ſome thinke that it was built in the ſame place, where the town Dan ſtoode in times paſt: yet, becauſe it was lately built by Phillip the Tetrach, it was called Philippy. *VVhom doe men ſay that I am?* This may ſeeme to bee the meaning, what ſhould be the common fame of the Redeemer, who was become the ſonne of man: Yet the queſtion is otherwiſe: namely, what opinion men had of Ieſus the ſonne of Mary: And after his maner he calleth himſelfe the ſonne of man, as if he ſhould haue ſaide, whileſt I am now cloathed with fleſh, & am conuerſant vpon the earth, as one of the ſonnes of men, what iudgment is there of me? But the purpoſe of Chriſt was throughly to ſtrengthen his diſciples in an aſſured faith, that amongſte ſundry opinions they ſhould not wauer, as we ſhall preſently ſee.

14 *Some ſay Iohn.* There is nothing ſpoken heere either of the profeſſed enemies of Chriſt, neither of the prophane contemners, but of the more ſound and ſincere part of the people, and as of the choſen flowre of the Church. For the Diſciples doe only make mention of them, which ſpake honorably of Chriſt: and yet when the truth was propoſed vnto the, no man tedd to that ſcope, but al mē vaniſhed away in their own delights. VVherby we perceiue how weake the wit of man is, which not onely conceiueth nothing of it ſelf, that is right & true, but euen gathereth errors of true principles.

Addethis alſo, that when Chriſte was the onely ſigne of concord and of peace, wherby God woulde gather the whole world vnto him, the greater parte doe heereby take the occaſion of more diſſention. And euen amongſt the Iewes, the vnitie of Faith was no other where ſetled then in Chriſte, and yet they whiche ſeemed before to haue ſome agreement amongſt themſelues, are now ſeuered into ſundry opinions. Alſo, we ſee howe one error engendereth an other: for becauſe this opinion was ſetled in the mindes of the common people, that the ſoules went into diuers bodies, heereof it came that they were the rather bent to this falſe imagination. But thoughe at the comming of Chriſte the Iewes were in this maner deuided, yet this varietie of opinions ſhoulde not haue hindered the godly, but that they ſhoulde haue deſired the right knowledge of him. For if any manne vnder that pretence geuinge himſelfe to ſluggiſhnes, hadde neglected to ſeek Chriſt, euen in our iudgement hee ſhoulde bee inexcusable. Muche leſſe then ſhall hee eſcape the iudgement of G O D, if any manne by reaſon of diuiſions ſhall abhorre Chriſte, or of the falſe opinions of menne ſhall take occaſion of loathing, ſo that hee wyll not vouchſafe to applye him ſelfe vnto Chriſt.

15. *But whome saye yee that I am?* Heere Christe seuereth his disciples from the reste of the people, whereby it might the better appeare to be an absurde thing for vs to be drawne from the vnitye of sayth, though others doe disagree. For whosoever doe simplye addist themselues to Christe, and doe not striue to adde anye thinge of their owne head to the Gospell, the true lyghte shall neuer fayle them. But heere is great diligence required, that whyle the whole worlde slydeth after theyr owne inuentions, they shoulde take faste and sure holde of Christe. Beecause that Sathan coulde not take awaye from the Iewes the perswasion they had out of the lawe and the Prophetes of Christe to come, hee diuersly transfiguring him, hee deuided him as it were into partes: then hee thruste amongst them many false Christes, that the true Redeemer should not bee esteemed. Hee leste not the same subtilties afterwarde, eyther to roote Christe vtterlye out, or to thruste an other person in his roume. VVherefore amongst the confused and contrary speeches of the worlde, let this voyce of Christe sound alwaies in our eares, whereby he separateth vs from wandring and vnconstant men, that we should not follow the multitude, neither that our faith should wauer amongst the contrary floudes of opinions.

16. *Thou arte Christe.* A short confession, but whiche containeth in it the whole summe of our saluation. For vnder the title of Christ is comprehended the eternall kingdome and priesthood, that he would reconcile God vnto vs, and that sinnes being washed away by his owne sacrifice, he would obtaine a perfect righteoufnesse. Then that he would preserve vs being receiued into his sayth and custodie, and would adorne and enrich vs with all kinde of blessings. Marke onely hath, *Thou art Christ*, and Luke hath, *the Christe of God*, but in the same sense: For in tymes paste they called the kings, which were annoynted of God, the Christes of God.

And Luke vsed this phrase before, where he sayde that Simeon had answered giuen him from heauen, that he should not dye before he shoulde see the Christ of the Lord. For surely it was a diuine redemption, which God gaue by the hand of his Sonne. Therefore it was necessary that he that should be the redeemer, shoulde come as a noted person from heauen with the annoyntment of God. Matthew expresth it more plainly, that he is the *Sonne of the liuing God*. For though it may bee that Peter did not as yet so expressly vnderstande howe Christe was beegotten of God: yet he beleued that hee was so excellent a person, that he had his beginning from God, not as other men, but that the liuely and true god-head dwelt in his flesh. VVhen the epithite *liuing* is giuen to God, it is a note to make a difference betweene him and dead idols, which are nothing.

17. *Blessed art thou Simon.* VVhen as this is life eternall, to know one God, and whom he sent Iesus Christ, it is not without cause that Christ pronounceth him blessed, whose confessed this from his heart. But he spake not this perticularlye to Peter alone, but his will was to shewe where the onely felicitie of the whole worlde is placed. And that all men may aspyre to the same with greater desire: first, it must be holden that all men are miserable & cursed by nature, vntil they find remedy by Christ. The must be added, *whosoever obtaineth christ, wyateth nothing at al of a perfect ble-*

blesſednes, ſeeing wee can deſire nothing that is better then the eternall glory of God into the poſſeſſion whereof Chriſt doth bring vs. *Fleſh and blood.* Vnder the perſon of this one man, Chriſt admoniſheth all menne that faith muſt be asked of his father, & that the praiſe of the ſame muſt be attributed to his grace: for the peculiyar lightening of God is here oppoſed to fleſh and blood. VVhereby we gather that mennes mindes are voyde of vnderſtanding to perceiue the miſteries of the heauenlye wiſdome hidden in Chriſte: nay, all humane ſenſes do in this behalfe fayle, vntill God open our eies to ſee his glory in Chriſt. Therefore let no man truſting in his owne witte, liſt vppe himſelfe in pride: but humbly let vs ſuffer our ſelues to be taught inwardlye of the father of lightes, that his onelye ſpirite may lighten our darkneſſe. And nowe they which are endewed with faith, acknowledging their own blindnes, let the learne to yeelde that to God, which to him is due.

18. *But I ſay vnto thee.* Chriſte by theſe wordes declareth how muche Peters confeſſion pleaſeth him, in that hee beſtoweth ſo great a rewarde vpon it. For though he had giuen to Simon his diſciple the name of Peter, & had freely appointed him to be his Apoſtle, yet theſe which were free giſtes, he aſcribeth as it were in ſteede of a reward to faith, which is a thing not ſtraunge in the ſcripture. Further, Peter is adorned with a double honour: for the firſt of them dooth belong to his owne priuate ſaluation, and the laſt to his Apoſtolie function. VVhen he ſaith, *Thou art Peter.* he confirmeth that he gaue not this name before to him in vain, becauſe he ſhould be ſtedfaſt, as a liuing ſtone in the Temple of God. Though this extendeth to all the faithfull, Ephel. 2. 21. Euerye one of whom are the Temples of God, and by faith beeing compact amongſt themſelues, do together make one temple: yet this excellencie of Peter is noted amongſt the reſt, euen as euery man receiueth more or leſſe in his order, according to the meaſure of the giſt of Chriſt. *Vpon this rock.* Hereby it appeareth how the name of Peter agreeth, as with the name of Simon, ſo alſo with the reſt of the faythfull: becauſe that they being grounded vpon the fayth of Chriſt, are with a holy conſent buylte vp together into a ſpirituall building, that GOD may dwell in the miſt of them. For Chriſt declared that this ſhould be the commo foundation of al his Church, he would gather vnto Peter what company of the faythful ſoeuer ſhould be in the world: as if he ſhuld haue ſaide, you are now a ſmal number of men, and therefore this your confeſſion is of ſmall eſtimation at this preſent: but the time ſhall ſhortlye come, when it ſhall ſhew it ſelfe magnifically, and ſhall ſpreade it ſelfe more at large. And this did not a litle preuaile for the encouraging of the diſciples to bee conſtant: for that though their faith was yet obſcure and baſe, yet they were choſe of the Lorde as the firſt fruites, that at the length of that contemptible beginning, a new Church ſhuld ariſe, which ſhould ſtand as a conqueror againſt al the aſſaults of the infernal powers. For though *þ* pronoune *it*, may be referred either to the faith, or to the Church, yet the latter ſenſe doth better agree, for that the ſtrength of the Church ſhall ſtand vnuaiquieſted againſt al the power of Sathan: namely, becauſe the truth of god ſhal alwaies continue vnſhaken, wherupon the faith of the ſame is ſtaid. And that ſaying of Io. 1. ep. 5. 4. answereth to this ſetence. This is *þ* victory, which ouercometh the world, eue your faith. A promiſe worthy to be noted, that



that whosoeuer are vnited in Christ,acknowledging Christ,and him to be a mediatur,shall continue to the end safe from all annoyaunce . For that which is spoken of the body of the Church appertaineth to the particular members of the same,so farre forth as they are one in Christ.Yet hereby we are admonished,that so long as the Church shall be a Pilgrim vpon earth,it shall not be quiet,but subiect to many troubles.For therefore is Sathan denied the superiority:because hee should dayly be against it. Therefore,that we may vse this saying of Christ, let vs without feare glory against Sathan, and by faith let vs triumph ouer all his bandes: so agayne let vs knowe, that we haue as it were an allarme sounded vnto vs , that we might be alwayes ready and prepared for the battayle . It is euident that by the name of gates is noted euery kind of power & strong holde.

19. *And to thee will I giue the keyes.* Christe nowe beginneth to speake here of the publike office:that is of the Apostleshippe, whose dignitie is adorned with a double title . For Christe saith,that the ministers of the Gospell are as porters of the kingdom of heauen, because they beare the keyes of the same:secondly he addeth that they haue power to bind and to lose,which is effectuell in the heauens.The similitude of keyes is aptly applyed to the office of teaching,as Christ saith in Luke, 11. 52. That the Scribes and the Pharises, because they were interpreters of the law, had likewise the key of the kingdome of heauen.For we know that the gate of lyfe is not otherwise opened vnto vs, then by the word of God. VVherof it followeth that it is deliuered vnto the ministers, as a key into their hand. They which think that keyes in the plural number is therefore sayd:because the Apostles had not onelye commaundement gyuen them to open , but also to shutte,doe not speake without some probable lykelyhoode:yet,if any man will take it otherwise, let him vse his owne sense.It is demaunded why the Lord should promise to giue that to Peter,which he seemed to haue giuen before by creating him an Apostle . But this question was answered in the tenth chapter, where I sayd that those twelue at the first were sent forth Preachers but for a time: so they returning to christ ended the course of that their calling.And after that Christ rose againe from the dead,then beganne they to bee appoynted ordinary teachers of the Church,this honour is giuen them in respect of the time to come.

*VVhatsoeuer thou shalt bind.* The second metaphor or similitude properly belongeth to note the forgiuenesse of sinnes. For Christe by his Gospell delyuering vs from the guiltines of eternal death,loseth the snares of the curse wherein we were holden bound. Therefore hee testifieth that the doctrine of the Gospell was ordained for the losing of our bandes, that we being losed by the voice and testimony of men here vpon earth,shuld also indeede be losed in heauen.But because that very many do not onely wickedly refuse the deliuerance offred, but also by their frowardnes doe procure a heauier iudgement for themselves: therefore the power, yea and commaundement to binde, is also giuen to the ministers of the Gospell. Yet this is to be noted,that this is accidentall to the Gospel, and as it were,against the nature of the same: As Paul, 2. Cor. 10. 6. teacheth, when he speaking of vengeance,which hee saith he hath ready against all vnbeleeuers and disobedient,presently after he addeth,when your obedience

bedience is fulfilled. For, if the reprobate did not through their owne faulte turne lyfe into death, the Gospell should be the power of God to saluation to all men. Yet, because that when the same is hearde, the vngodlynes of many openly breaking out, doth prouoke the wrath of god the more, to such it is necessary that the sauaour thereof should be deadly. This is the summe, that Christ would assure his of the saluation proffered vnto them in the Gospell, that they might as surely looke for the same, as if he himself should descend from heauen, as a witnesse of it: and againe to strike a feare into the contemners, least they should think that they might freely scorne at the ministers of the word, both which were very necessary. For, because that incomparable treasure of lyfe is proposed vnto vs in earthly vesselles, 2. Cor. 4. 7. If the aucthoritie of the outward doctrine were not thus sanctified vnto vs, the credite of the same would decay almoste euery moment. Againe, the vngodly do so boldly set against it, because they thinke they haue to doe with men. Therefore Christe declareth that by the preaching of the Gospell is reuealed vppō earth, what the iudgement of God shalbe in heauen, and the assurance of lyfe and death cannot be had from otherwhere. This is a great honour, that we are Gods interpreters to witnesse to the world his saluation. The great maiestie of the Gospell, which is called the ambassage of the mutuall reconciliation betwene God and men. To be shorte, it is a wonderfull comfort to godly mindes, when they knowe that the message of their saluation brought them by a man of no reputation & mortal, is ratified before God. In the meane season let the vngodlye raue as they please at the doctrine, which is preached by the commaundement of God: they shal sele at the length how truly & earnestly God hath threatened the by the mouth of men. Further, the godly teachers being furnished with this hope, maye without feare testifie vnto themselues and others the grace of God, which giueth life, and with no lesse courage may they thunder against the obstinate contemners of their doctrine. Thus farre haue I plainly expounded the natural sense of the words, so that nothing remaineth to be added, except the Romane Antichriste desiringe to colour his tyrannye, dare be so bolde as no lesse wickedly then vnfaithfully to peruert this whole place. And though the light of the true interpretation, which I haue shewed, seemeth to be sufficiēt to chase away his darkness: yet, least he shuld any thing hinder the godly readers, I wil brieflye answer his corrupt quarrels. First, hee imagineth Peter to be called the foundation of the Church. But who seeth not that he transferreth that to the person of the man, which was spoken of Peters faith? I graunt that Peter & a rock with the Grecians do signifie one thing, but that the first is spoken after the phrase of the Athenians, & the other of the common language: but this diuersity is not rashly set down by Math. but the gender is rather chāged of purpose, that he might expres some diuerse thing: and I doubt not but that Christ noted such a difference in his speache. Therefore Augustine doth wisely admonish, that it is not called a rock of Peter, but he is so called Peter of a rock, as we are al christians of Christ. Further, that I be not tedious, whē that saying of Paul, 1. Cor. 3. 11. must be holden amongst vs for certein and sure, that the Church can haue no other foundation then in Christ alone, the Pope cannot deuise an other foundation without sacrilegious blasphemy. And certainly how much

we ought to detest this tyranny of the Pope euen in this one thing, it cannot be sufficiently expressed in any words, that for his sake the foundation of the Church should be taken away, that the open gulfe of hell should swallow vp miserable soules. Adde further that this clause (as I touched before) doth not yet belong to the publike office of Peter, but onely amongst the holy stones of the temple, one place is giuen to him amongst the chiefe. The titles that follow do belong to the Apostolical function. VVherof it followeth that nothing is spoken to Peter, which dooth not belong also to the rest of his fellowes: for, if the dignity of the Apostleship is common amongst them, then whatsoever is annexed vnto the same, must also be common. But Christ speaketh vnto Peter only by name: for as one in the name of al had confessed Christ to be the soone of God, so again the speech is directed to one, which yet alike belōgeth to the other. Neither is that reason to be despised, which is alleaged by Cyprian & others, that Christe in the personne of one spake vnto all, that hee myght commend the vnitie of the Church. They except that hee to whom this was peculiarly giuen, is to be preferred aboue al the reste. And this is as much, as if they should contend to haue him to be an Apostle rather than his fellowes. For the power of binding and losing cannot be taken away from the office of teaching & the Apostleship, rather then heat or light from the sun. But if we yeeld that somewhat more was graunted vnto Peter then to the rest, that he should excel amongst the Apostles: yet the Papiſts do foolishly inferre, that a primacy was giuen him, that he should be the vniuersal head of al the Church. For there is both a difference betweene dignity & power, and also there is a difference of being in a higher degree of honour amongst a few, then to gather the whol world vnder his elbowes. And truly Christ laid not a greater burden vpon him then hee was able to beare. He is commanded to be a porter of the kingdome of heauen, he is cōmāded by binding and losing to dispence the grace of God, and to execute his iudgment vpon the earth: namely, so farre as the power of a mortal man doth reach. Therefore whatsoever is giuen him, must be restrained to the measure of grace, wherewith hee is indued for the edifying of the Church: So that huge empire, which the Papiſts arrogate vnto him, falleth downe. But if there were no controuersie nor strife but that Peter had it: yet this maketh nothing for the tyranny of the Pope. For the principle, which the Papiſts hold, no man in his right mind will graunt them, that here it was giuen to Peter, that he should passe it ouer as it were by right of inheritance to them that should come after him. VVherfore the Papiſts do make him liberal of an other mans. Further, if there should be a continual succession, yet the Pope getteth nothing thereby, vntill he be proued to be the lawful successor of Peter. And how proueth he this? Because Peter died at Rome. As though Rome by the horrible murder of the Apostle gat her self the supremacy. But they pretende that he was also Bishop there. How vaine that is I haue sufficiently shewed in my institution, from whence I had rather haue the whole tractation of this argument to be fetched, then here with the trouble and wearines of the readers to vnfold it again. Yet, let this short clause be added: Although the Bishop of Rome were by law the successor of Peter, yet when by his owne falshood he shall depriue himselfe of so great an honour, whatsoever Christ gaue to the successors of Peter, shall profit him nothing.

nothing. It is too well knowne that the Popes court is at Rome: but they can shew no mark of a Church there. And he as much abhorreth the office of a Pastor, as he couetously striueth for his autoritie. And it Christe omitted nothing for the extolling of Peters heyres, yet hee was not so prodigall, as to bestow that honour vpon Apostates.

Matth. 16

20. Then hee charged his disciples that they should tell no mā, that he was Iesus the christ.

21. From that time forth Iesus began to shew vnto his disciples, that he must go vnto Ierusalem, and suffer manye thinges of the Elders, and of the high Priestes, and of the Scribs, and be slaine, and rise againe the third day.

22. Then Peter tooke him aside, and began to rebuke him, saying, master, pise thy self: thou shalt not be vnto thee.

23. Then hee turned backe, and said vnto Peter, get thee behind me, Sathan: thou art an offence vnto me; because thou understandest not the thinges that are of God, but the thinges that are of men.

24. Iesus then said to his disciples, if any man wil follow me, let him forsake himself, and take vp his crosse, and follow me.

25. For whosoever will saue his life, shall lose it: and whosoever shall lose his life for my sake, shall finde it.

26. For what shal it profit a mā, though he should win the whole world, if he lose his own soule? or what shall a man giue for recompence of his soule?

27. For the sonne of man shall come in the glorye of his father with his Angels, and then shall he giue to every man according to his deedes.

28. Verily I saye vnto you, there be some of them that stand here, which shal not taste of death, til they haue seene the son of man come in his kingdome.

Mark. 8.

30. And sharply hee charged them, that concerning him they should tell no man.

31. Then he beganne to teache them, that the sonne of manne must suffer many thinges, and shoulde bee reprovod of the Elders, and of the high Priestis, and of the Scribes, and be slaine, and within three dayes rise againe.

32. And hee spake that thing plainly. Then Peter tooke him aside, and began to rebuke him.

33. Then he turned backe, & looked on his disciples, and rebuked Peter, saying, gette thee behinde me, Sathan: for thou understandest not the thinges that are of God, but the thinges that are of men.

34. And hee called the people vnto him with his disciples, and said vnto them, whosoever will follow me, let him forsake himselfe, and take vp his crosse, and follow me.

35. For whosoever wil saue his lyfe, shall lose it: but whosoever shall lose his life for my sake, and the Gospels, he shal saue it.

36. For what shal it profite a man, though he should winne the whole world, if he lose his soule?

37. Or what shall a man giue for recompence of his soule?

38. For whosoever shall be ashamed of me, & of my words among this adulterous & sinfull generation, of him shall the sonne of man be ashamed also, when hee commeth in the glory of his father with his holye Aungelles.

Luk. 9

21. And he warned & commanded them, that they should tel that to no man:

22. Saying, the sonne of man must suffer manye thinges, and be reprovod of the Elders, and of the high Priestis, & Scribs, and be slaine, and the third daye rise againe.

23. And he said to them al, if any man wil come after me, let him deny himself, & take vp his crosse daily, & follow me.

24. For whosoever will saue his life, shall lose it: and whosoever shall lose his life for my sake, the same shal saue it.

25. For what auantage it is a man, if he win the whole world, & destroye himselfe or lose himselfe.

26. For whosoever shal be ashamed of me, and of my wordes, of him shal the sonne of man bee ashamed, when hee shal come in his glory, and in the glory of the father, and of the holye Angels,

27. And I tell you of a surety, there be some standing here, which shal not taste of death, tyll they haue seene the kingdome of God.

Mark. 9.



## Marke. 9.

1. And he sayd vnto them, verily I say vnto you,  
that there be some of them that stand here, which  
shal not tast of death, till they haue seene the king-  
dome of God come with power.

Christ (after he had made a shewe of his glory to come) admonisheth his disciples what they should suffer, that they also might prepare themselves to beare the crosse: for the time of tryall was at hande: for the which he knew them farre vnmeet, except they should be furnished with a new force. But Christ bent himself chiefly to shew this, that his kyngdome should begin not with royal pompe, nor with great riches, nor with the pleasaunt allowaunce of the world, but with a reproachfull death. But there was nothing more difficult then to ouercome such an offence, especially if we consider how thoroughly they were now perswaded of their master: for they imagined that he should procure them an earthly felicity. Therefore they were caryed away with a vaine hope, earnestlye gaping for that time, when Christe should sodenly reueale the glorye of his kingdome. They had so litle mind of the ignominy of the crosse, so that they thought it not lykely that any thing should befall vnto him to the contrary. This circumstance also was very hard, that he shoulde be reiected of the Elders and the Scribes, who had the gouernmente of the Church in their hands. VWhereof it is easie to gather, how necessary this admonition was. But, because it could not be, but y the only mention of the crosse would grieuouly trouble their weak minds, presently he healeth the wound, and saith that the thyrd day hee shall ryle againe from death. And certainlye, when as in his crosse there onely appeared the infirmities of the fleshe, our sayth shal finde nothing, wherein it shall reste or comfort it selfe, vntil it shall come to the resurrection, wherein the power of the spirite shineth forth. Therefore this course muste bee wisely holden by the ministers of the word, which desire to teache with profit, that they alwaies ioyne the glory of the resurrection with the ignominy of death. But it is meruaile why Christ wold not haue his Apostles to testifie of him, to whom hee had appoynted that office beefore. For to what end were they sente, but that they should bee preachers of the redemption, which depended vpon the comming of Christe? The answer is easie, if we remeber those things, which I thet set down: nely, that they were not created doctours, to declare the certeine and full testimonie of Christ: but only that they might prepare schollers for a master: that is, to make them which were ouerwhelmed with drowsinesse, apt to be taught and attentiu. Further, that commaundement was to laste but for a time, and the preaching of Christ put an end to the same. Now, because the time of his death drewe neere, and they were not as yet ready to witnesse their faith: yea, their confession shoulde haue bin had in dirision for the weaknes of their faith: therefore the Lorde commaundeth them silence, vntyll that others know that he is the conqueror of death, and that he endue them with more constancy.

22. Peter beganne to rebuke him. It is a signe of immoderate heat, that Peter vseth his maister thus: yet hee seemeth to beare some reuerence

towards him, that he tooke him aside, and durst not reprove him before witnesses: yet his intemperancy is great, in that he warneth him, as if hee were not well in his wittes, that he should spare himselfe. But rash zeale driueth men, yea, and casteth them downe headlong so farre, that they doubt not to make God subiect to their pleasure. Peter iudgeth it to be an absurd thing, that the Elders should crucifie the sonne of GOD, who should be the redeemer of the people, and that he should be put to death, who was the author of lyfe. Therefore hee endeuoureth to drawe Christe backe, that hee should not delyuer himselfe ouer to death. It is a fayre colour, but it is necessarye that more credit bee giuen to the iudgement of Christe, then to Peters zeale, by what pretence soeuer it be excusable. And here we are taught what those intentes, whiche are supposed to be good, are auailable before God. Their is so great prid in men, that they thinke they haue iniury, and they complaine if that, whiche they thinke to be right, be not also accepted of God. So we see with what forwardnesse the Papistes doe maintaine their deuotions, but while they so boldly allow of themselues: God doth not onely reiect that which they thinke to be worthy of great prayse, but he also doth sharply condemne it of vngodly madnesse. If truly the sense and iudgment of man shuld preuaile, Peters intent was godly, or at the least allowable. But Christe could not more sharply nor more contumeliously reiecte him. VVhat meaneth, I beseech you, his so sharpe an aunswere? who euery where behaued himselfe so meekely, that hee would not breake the brused reede, *Es, 42. 3.* How thūdredth he now so vehemently against his chosen disciple: The reason is apparaunt, that in the person of one man he would restraine all men from flattering their owne affected zeale. For though it is harde to keepe vnder the pleasures of the fleshe, for that they are lyke to wyld beasts: yet there is no beast so furious, as the wisdom of the fleshe. Therefore Christe dooth so sharpely inueigh againste the same, and beateth it downe as it were with an yron mallet, that wee myghte onely learne to bee wyse out of the woordes of God.

23. *Get thee behinde me Satan.* Some do reason verie fondly of this word *behind*, as if Peter were commaunded to followe, and not to goe before. For Luke beefore in the fourth Chapter declareth that the deuill was repulsd from the Lorde with the same wordes. And the word *Hypage* signifieth to leaue off, from whence that latine word *Spagy*, i. *auoyde*, is deryued. Christe therefore reiecteth his disciple farre off, because that with his preposterous zeale hee playd Satans prances. Neither dooth hee simply call him aduersary, but hee calleth him deuill, in token of great detestation. The reason is to be noted, which is presently added, *Thou art an offence vnto me, because thou understandest the thinges that are of menne, and not the thinges that are of God.* Peter was an offence to Christe, while he opposed himself againste his calling. VVhereof it also appeareth how menne are madde in theyr peruerie zeale. For while Peter endeuoured to stoppe his maisters course, he was not aduised of himselfe, but that he would haue defrauded himselfe and all mankind of eternall saluation.

Therefore in one worde wee are taught, with what diligence that must be auoyded, whatsoeuer it be that draweth vs from the obedience

of God. And Christ openeth the fountaine of all this mischiefe, when he saith, that Peter sauoreth the things which are of menne. Therefore least the heauenly iudge cast off vs and our endeouours to the deuill, let vs learne not to be tied to our owne iudgement, but obediently to imbrace that which the Lord alloweth. Now let the Papistes goe, and extol their owne deuises vp to the sky: they shall feele at the length, when they shall come before the celestiall tribunall seate, what that boasting shall preuaile, which Christ pronounceth to be deuillish. And for vs, let vs not desire otherwise to be wise then from the mouth of G O D, except wee would willingly shur the way of saluation against our selues with deadly barres.

24. *Iesus then sayd to his disciples.* Because that Christe saw Peter abhorre the crosse, and knew that al others had the same affection, he doth generally entreate of bearing the crosse: neither teacheth he the twelue alone, but layeth the same lawe vpon all the godly. VVe had almost the lyke sentence in Math. 10. 28. But there the Apostles onely were admonished of the persecution, which remained for them as soone as they should beginne to discharge their function: but here he teacheth the common exercise of al younglings, and as it were entrech into the firste principles, all them that will profess the Gospell. And saith expresly, *If any man will followe mee*, that he might refell Peters ymagination. For hee proposing himselfe an example of denyall of himselfe and of patience to euery manne, hee declareth that hee must suffer, that which Peter thought vni-meete for his person. Furthermore, hee inuiteth all the members of his body to follow him. For so ought the wordes to be vnderstoode, *If any manne will be my disciple*, let him forsake himselfe, take vppe his crosse, and followe mee, or let him frame himselfe after my example. And the meaning is, that none can be accounted for Christes disciples, but they which are true followers of him, and are readye to runne in the same race.

Further, he prescribeth a short rule of imitation, that wee might know in what thing he especially requireth that we should be lyke to him: and that consisteth in two poyntes, in denyall of our selues, and in willinge bearing of the crosse. This denial reacheth farre: namely, that we denyng our owne wisdome, and forsaking al the affections of the flesh, might bee readye to bee brought to nothing, so that G O D might lyue and reigne in vs. VVe knowe howe naturallie menne are ouerwhelmed with a blinde loue of themselues, how much they are giue to themselues, and how much they account of themselues. But if we desire to enter into Christes schole, it behoueth to beginne at that foolishnes, whereunto Paule exhorteth vs. 1. Corinthyans 3. 18. Then to goe forward to tame and to bringe vnder all affections. Therefore he preacheth of taking vp of the crosse: for though generally the life of all men is subiect to common miseries: yet, because that God doth peculiarly exercise his seruants, that he might make them lyke vnto the image of his own sonne, it is no meruaile that this law is said to be giuen to them. Also though God loadeth with the crosse aswell the wicked as the good, yet none are saide to bear the crosse, but they which do willingly lay their shoulders vnder it: for thogh a scarce & yntamed horse beareth a rider, yet he taketh him not vp.

Therefore this is the patience of the faythfull, with a willing minde to beare the crosse. Luke addeth this word *dayly*, which hath great force in it: for Christ declareth that there is no ende of our warfare, vntyll wee shall departe out of this world. Therefore let this be the daily meditation of the godly, when as they haue born many troubles, to prepare themselves to beare new.

25 *For whosoener will saue his lyfe.* A most apt consolation, that they truly shall finde life, which doe willingly suffer death for Christ: for Mark doth expressly prescribe vnto the faythfull this cause of death: and therefore it is to bee vnderstoode in Matthew his wordes. For oft tymes it cometh to passe, that ambition or desperation driueth prophane men to contemne life, so that couragiously they hasten to death, but yet they profit not therby. Also the opposed threatning auaieth much to the shaking off of the drowlie sluggishnes of the flesh; when as he forewarneth them that are desirous of this present life, that they onely preuaile thus farre, that they shall lose the same. There is a contrarietie betweene this temporal life and the eternall, as we taught before vpon the tenth chapter, from whence the readers may seeke for the rest.

26 *For what shall it profit a man, &c? if hee lose his owne soule?* The word *soule* is heere taken properly: for Christe admonisheth that the soule of man is not therefore created to enioy the world onely for a fewe dayes: but that at length it may attaine to that immortality in heauen, as if he shuld haue said, how great is this sluggishnes, and how beastly blockishnes is it, that the world so holdeth men bound vnto it, and ouerwhelmeth the, that they consider not to what end they were born; and haue an immortal soule giuen vnto them, that the race of this earthly life being finished, they should liue for euer in heauen? And all men truly doe confesse that the soule is more worth then all the riches and pleasures of the worlde: but in the meane season the sense of the flesh doth so blinde them, that wittingly and willingly they cast their soules into destruction. Therefore, least the world should enchaunt vs with her baytes, let vs consider in our minde the excellency of our soule: which if it bee earnestly considered, dooth easily disperse the vaine imaginations of an earthly felicity.

27. *For the sonne of man shall come.* That the former doctrine may the better sinke into our minds, Christe setteth before their eyes the iudgement to come: for that this transitory lyfe may become vile vnto vs, it is necessary for vs to be touched with an earnest feeling of thee heavenly: The slownesse and sluggishnes of our minde hath need to bee holpe and stirred vp to looke vp into heauen. Therefore Christ citerh the faythfull to his trybunall, that they might continuallie thinke that they liue for no other cause, but to aspyre to that blessed lyfe, which shall bee reuealed at that day. And the warning tendeth to this purpose, that wee might know that they strue not in vain, to whom the confession of their faith is more deare and precious then their life: as if Christ should haue sayde, Cast your lyues into my hande and keeping without feare: for I wyll shewe my selfe at length the auenger, who will at length restore you agayne perfectlye, though you seemed for a tyme to perishe.

Hee mentioneth the glorye of the father and the Aungels, leaste his disciples shoulde iudge of his kingdome after the present face or shewe:  
for



for as yet hee was base and despised, beeing hidde vnder the habite and shape of a seruant. Therefore he promisseth to be farre otherwise when he shall come to be the iudge of the worlde. Further, those words which Marke and Luke haue more, the readers shall finde expounded in the tenth Chapter of Matthew: Also I haue spoken sufficiently otherwhere of the reward of workes. This is the summe of it: as ofte as there is a rewarde promised to good workes, it doth not oppose the merite of the against the free righteousnes of faith, neyther dooth it shewe the cause of saluation, but onely encourage the faithful to the study of welding, while they are certeine that they labour not in vaine. Wherefore these two do very wel agree, we are iustified freelye, because we are accepted of God besides our desert: and yet that he of his owne free will & pleasure bestoweth a reward not due vnto our workes.

28. Verely I say vnto you. Beecause the disciples might yet doubte amongst themselves, when that day should be, the Lorde styrreth them vp with a neerer hope: namely, that hee will shortly giue a shewe or token of his glory to come. VVe know how true the common prouerbe is, in that which is desired haste it selfe seemeth to make delay: but it is found most true, especiallye amongst vs, while our saluation is diffred to the comming of Christe. The Lorde therefore that hee might in the meane season refresh his disciples, hee proposeth vnto them for their confirmation a time in the meane season: as if hee shuld haue saide, If it seeme too long for you to waite for my comming, I wil sooner preuent the same: for before you shal dye, that kingdome of God shalbe euidente beefore your eyes, of the hope whereof I commaund you to depend. This is the naturall sense of the wordes. For that which some doe imagine of Iohn is but a fancy. By the comming of the kingdome of GOD is meant the manifestation of the heauenlye glorye, which Christe beganne at hys resurrection, and shewed it more fullye, by sendinge the holy Ghost, and by working merueilous workes: for in these beginninges hee gaue his Disciples a taste of the newnes of the heauenly lyfe, when by true & certeine tryalles they might knowe him, that he sat at the right hand of his father.

Matth. 17

Mark. 9

Luk. 9.

1. And after sixe dayes, Iesus took Peter, & Iames, and Iohn his brother, and brought the up into an high mountaine a parte,

2. And was transfigured before them: and his face did shine as the sunne, and his clothes were as white as the light.

3. And behold, there appeared vnto them Moses,

and Elias, talkinge with him.

4. Then

2. And sixe dayes after, Iesus took Peter & Iames, and Iohn, and brought them up into an high mountaine out of the waye alone, and he was transfigured before them.

3. And his rayments did shine, and was very white, as snow, so white as no fuller canne make vpon the earth.

4. And there appeared vnto them Elyas with Mo-

ses,

28. And it came to passe about an eight daies after those words, that he tooke Peter, and Iohn, and Iames, and wente up into a mountaine to pray.

29. And as he prayd, the fashion of his countenance was chaunged, and his garment was white, and glistered.

30. And beholde, two men talked with him, which were Moses and Elyas,

31. VVhiche appeared in glory, and told of his departing, which

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he

4. Then answered Peter, and said to Iesus, master it is good for vs to be here: if thou wilt let vs make here three tabernacles: one for thee, and one for Moses, and one for Elias.  
 5. While he yet spak, behold a bright cloud shadowed thē: and behold there came a voice out of the cloud, saying, This is my beloued sonne, in whom I am well pleased, heare him.  
 6. And when the disciples heard that, they fell on their faces, and were sore afraid.  
 7. Then Iesus came and touched them, and sayd, arise, and be not afraid.  
 8. And, when they lifed up their eyes, they saw no manne save Iesus onely.

ses, and they were talkinge with Iesus.

5. Then Peter answered and said to Iesus: master it is good for vs to be heere: let vs make also three tabernacles: one for thee: and one for Moses, and one for Elias.

6. Yet hee knew not what hee said: for they were afraid.

7. And there was a cloude that shadowed them, and a voice cā out of the cloud, sayinge, This is my beloued sonne, heare him.

8. And sodenly they looked round aboute, and sawe no more any man save Iesus onely with them.

he should accomplish at Hierusalem.

32. But Peter and they that were with him, were heuy with sleepe, and when they awoke they sawe his glorie and two men standing with him.

33. And it came to passe, as they departed from him, Peter said to Iesus, maiister, it is good for vs to be here: let vs therefore make three Tabernacles, one for thee, and one for Moses, and one for Elias, & wiste not what hee said.

34. While he thus spak, there came a cloud, and overshadowed them, and they feared whē they wer entring into the cloud.

35. And there came a voyce out of the cloud, saying, This is my beloued sonne, heare him.

36. And whē the voice was past, Iesus was found alone:

First, it is to be considered for what purpose Christ tooke vpon him the heavenly glory for so short a time, and had but onely three of his disciples as witnesses of this straunge sight. The opinion of some, that it was done to that end, that they might be strengthened against that temptation, which was now at hand, by reason of his death, is not probable to me. For why should hee haue depriued others of that remedy: naye, why doth he expressly forbid them, that they shuld not declare, what they had seene before his resurrectiō: but because the profit of the visiō shuld appeare after his death? Therefore I doubt not but that Christ would declare that he was not drawn to his death against his wil, but went willingly to the same, that hee might offer vp a sacrifice of obedience to his father. This knowledge came not into the disciples mindes, vntil Christ rose againe. Neither was it necessary for them at that time to conceale that diuine power of Christ, which they shuld know conquering vpon the crosse: but they are taught against another time aswel for their own sakes as for ours, least the infirmity of Christ should offend any man, as though it were by necessity or constraint, that he should suffer. For it is euident that it was as easie for Christ to exempt his body from death, as to adorne it with heavenly glory. Therefore we are taught that hee was subiect to death, because his wil was so: and that he was crucified, because he offred himself. For that same flesh, which being offred vpon the crosse lay in the graue, could haue bene free from death and the graue, whē as it had now before bene partaker of the celestiall glory. But we are also taught, that so long as Christ was conuersant in the world in the shape

of a seruauant, and that his maiesty was hid vnder the infirmity of flesh, nothing was withdrawn from him: because that he humbled himself of hys own freewil: but now the resurrectiō taketh away that vaile, wherewith his power was hidden for a time. Further, it was sufficient for the Lord to chuse three witneses: because that by the law that number was prescribed for proouing any matter, Deut. 17.6. The difference of the tyme ought not to offend vs. Math. and Mar. do number six whol daies which passed betweene: But Luke, saying that it was done almost eight daies after, comprehendeth aswel that day, wherin Christ spake that, as the day wherin he was transfigured. Therefore wee see that they do agree very wel in one sense vttered in diuerse words.

2. *And was transfigured before them.* Luke sayth that this came to passe, when hee praid: and by the circumstance of the place and the tyme it may be gathered that he praid for this that he obtayned, that a visible shewe or demonstratiō of his godhead might be reuealed in the brightness of a new shape: not that he had need to aske by prayer of any other, for that he had not, or that the wyl of the father was to be doubted of: but that in the whole course of his humilicie, if hee did any thing as God, he referred it to his father: and his purpose was to stirre vs vppe to prayers. But in this transfiguration the disciples did not see Christe altogether in that excellency, that he is in now in heauen, but he only gaue them such a taste of that great glory, as they were able to abyde. Then his face shone as the sunne: but now it farre exceedeth the brightness of the sunne: Then an vnwoonted brightness shone in his apparell, nowe without apparell the maiesty of his Godhead shyneth through out hys whole body. So GOD in times paste appeared vnto the fathers, not such as he was in himselfe, but as they were able to abyde the beames of hys great bryghtnesse: for Iohn saieth, 1. Io. 3. 2. that the saythfull shal not see him as hee is before that they be made lyke vnto him.

Nowe there is no cause for any manne to dispute subtilly of the whitenesse of his garmentes, or of the brightness of his face, when as this was not a full reuealing of his celestiaall glorye: but hee partelye gaue a taste in figures, of that whiche they were not yet able whollye to conceaue.

3. *Moses and Elyas appeared vnto them.* It is demaunded, whether Moses and Elias were verily present, or that the disciples sawe onely the lykenesse of them, as the prophetes did oftentimes see the visions of thinges absent. Though the matter be disputable on both sides (as menne say) yet it is more profitable in my iudgement, that they were brought indeede into that place. Neyther is there any absurditie in it, seeing that God hath both bodies and soules in his hande, at his pleasure to restore the dead to life for a time.

And Moses and Elyas rose not then for themselves: but that they might be present there with Christe. If any manne demaunde agayne, how the Apostles knew Moses and Elias, whom they had neuer seene: The answer is easie: for sith God brought them to appeare, he gaue the also signes and markes whereby they might bee knowne amongst them. And this was by an extraordinary manner of reuelation, that they certainly knew them to be Moses and Elyas,

But why these two appeared rather then any other of the compānye of the holy fathers, that reason ought to satisfie vs, that the lawe and the Prophets had no other purpose nor ende but Christ. For it made greatlye for our faith, that Christ came not without testimonye, but was beefore commended of God. Neyther doth that reason displease me, which was woont to be brought, that Elyas was especially taken, to represent al the Prophetes: for though hee leste nothing in writing, yet was hee the chiefe next vnto Moses: he restored the religion of God, which was corrupted: yea, he was without comparison an especiall auenger of the lawe and true holynesse, being nowe almoste extinguished. That they appeare with Christ, and talke togeather is a signe of consent. But what theyr talke was Luke onely reporteth: namely, that they talked of the manner of his departure, which remayned for him at Ierusalem. Further this must not be restrained to theyr priuate persons, but rather to that office, which was before enioyned them. For it was the wil of God, though they had bene now long dead, and had performed the course of theyr calling, that they shuld yet againe confirme with theyr voyce that which they had taught in theyr lyfe: that wee might know that the saluation promised to the holy fathers in the Sacrifice of Christe is common to vs. Nowe, when as the olde Prophets prophesied of the death of Christ; hee (whiche was the eternall wisdome of GOD) sate in the secrete throne of his glory. VWhereof it followeth that hee was not to be cloathed with flesh subiect vnto death, but that hee freely submittid himselfe thereunto.

4. *Maister is it good for vs to be here.* Luke reporteth that Peter sayd so when Moses and Elyas were gone: wherby we gather that he was afraid least that by their departure they shuld lose that sweet and blessed sight. And though it is no meruaile that Peter was so delighted with that pleasant sight, that all other thinges being despised, the onely enioying of that satisfied him, as it is sayd in the Pl. 16. 11. That the fulnesse of ioy is in the countenance of God: yet this was a preposterous desire of his: that he vnderstoode not the ende of the vision: then that hee foolishlye made the seruantes equall with the master: thirdly hee erred, when hee wold make transitory Tabernacles for menne to dwel in, which were already receaued into the celestiall and Angelycall glory. I say hee vnderstoode not the ende of the vision. For, when he heard Moses and Elias say that the time of the death of Christ, was at hand, as a man amazed at that sight, which was but momentary, hee dreamed the same to be eternall.

VWhat meaneth this, that the kingdome of Christ should bee by this meanes included in so narrow a rounth of twentie or thirty soote? where was the redemption of the whole Church? VWhere was the fellowship of eternall saluation? This also was a very peruerse iudgement, to imagine Elyas and Moses to be fellowes with the Sonne of GOD: as if it were not necessarye that all menne shoulde be brought vnder, that hee alone may be extolde. Now, if Peter is contente with his lotte, whye dooth hee thinke them to haue neede of earthlye supplies, at the sight of whome hee thinketh himselfe so happye? Therefore two of the Evangelistes doe verye well note that hee knewe not what hee sayde.



Marke addeth the cause for that they were afraid. Neither was it the wil of God, that the Apostles should at that time profit further, then to beholde the Godheade of his sonne for a moment, as it were in a liuely glasse. Afterwarde in successe of time he shewed them the frute of it, and corrected their want of iudgement. Therefore Marke declareth that Peter being astonished, spake as a man altogether amased.

5. *Beholde a bright cloude.* A cloude was put before their eyes, that they might knowe that they are not yet fitte to beholde the brightnesse of the heavenly glory: for when as the Lord gaue some tokens of his presence, he added withall some vailles, to suppress the boldnesse of mannes wisdom: so now that hee may instruct his disciples in humility, he withdraweth from their eyes the beholding of the celestiall glory. Also this admonition doeth appertaine to vs, that we shoulde not desire, to breake into those secretes, which passe our senses: but rather that euery manne doe soberly containe himselfe within the measure of his faith. Further, this cloud should be in stead of a bridle to vs, least that our curiositie become more wanton then is meete. The disciples also are admonished that they must retourne to their accustomed warfare, and that they must not promise themselues a triumph before the time.

*There came a voyce out of the cloude.* And this also is woorthy to be noted, that the voyce of God sounded out of the cloude, but there was neither body nor face seene. Therefore let vs remember that warning that Moses gaue, Deut. 4. 15. God appeared not in any visible shape, least that we being deceiued, should thinke him to be like vnto man. It is true that the holy fathers in times past saw sundry shapes, whereby they might know God: yet he alwaies abstained from such shewes as might yelde any occasion or prouocation to make idolles. And truly, sith the mindes of men are bent more then is meete they shoulde be, to grosse fantasies, it were hurtfull to put oyle to the lampe. This was a most notable manifestation of the glory: when as he calleth vs vnto him out of the cloud with his owne voyce, howe absurde is it for vs to goe about to make him to be present before our eyes in a stocke of woode or stone! Therefore lette vs learn by faith alone, & not with fleshly eyes to pierce to that light which we cannot come neare, wherein God doth dwell. But the voyce came out of the cloude, so as the disciples knowing that it came from God, might receiue the same with such reuerence as was meete.

*This is my sonne.* I do willingly subscribe to their iudgement, which thinke that heere is a secreat opposition betweene Moses, Elias and Christe, as if that Christ should commaund his disciples to be content with the onely sonne: for that name sonne is Emphaticall or very forcible, whereby hee is extolled aboue the seruants. Also Christ is here adorned with two titles no lesse honourable then profitable to our faith, namely, welbeloued Sonne, and also Maister. In that the father calleth him beloued, in whome he is well pleased, he declareth him to be the Mediator in whom he reconcileth the world to himselfe. VVhen he commaundeth to heare him, hee maketh him the chiefe and onely doctour of his Churche. For when as it was his purpose to note him from al others, as by these words we doe truly and properly gather, by nature he is his only Sonne, in like maner it is to be obserued, that he alone is beloued of the father, that hee is made the onely Doctour, that all authoritie might rest in his power.

If any man will except against this, asking whether God loueth aungelles, and men, or no: the aunswere is easily made, the fatherly loue of God which hee beareth to aungelles and to menne, commeth from that fountaine. Neither is the sonne therefore beloued of the father, that other creatures shoulde be hated: but that hee might impart with them, that which was proper to himselfe. Though the estate of vs and of the Aungelles is diuers. For these were neuer estraunged from G O D, that they should neede a reconciler: but we by sinne were ennemies, vntill Christe reconciled him vnto vs. Yet that is alwayes certaine that God is mercifull to bothe, so as he embraceth vs in Christe: for the very aungelles could not be ioyned to God without a head. Nowe, when as the father speaketh heere, and distinguisheth himselfe from the sonne, it followeth that they are distincte in personnes, though the essence and maiestie is one, and the same.

*Hear him.* I shewed before that the Church is called backe by this word to the onely doctoure Christ, that it might depend onely of his mouthe. For though Christe came to confirme the lawe and the prophets, yet he so holdeth the chiefe rounge, that by the brightnesse of his Gospell, hee swalloweth vpp those sparkes which shone in the olde Testament: for he is the sonne of righteousnesse, at whose comming it appeared to be full day. And this is the reason why the Apostle sayeth in the first chapter to the Hebrewes, God who at sundry times, and in diuers maners in olde time spake by the prophets, spake in these last daies by his beloued sonne. Furthermore at this day Christ is no lesse heard in the law and the prophets then in his Gospell, that the authoritie of a maister, might wholly rest vppon him, euen as he chalengeth the same to himselfe alone, Matthew 23. 8. And he keepeth not his prerogatiue safe, except that al mens tounge keepe silence. Vherfore it is necessary, that what soeuer menne haue deuised, shoulde be ouerthrowne and cast downe, that hee might keepe vs vnder his doctrine. And he doeth daily send forth Doctours, but suche as doe purely and faithfully deliuer that whiche they shoulde learne of him, and not suche as doe mixe the Gospell with theyr owne additions. In summe, no manne is a faithfull teacher of the Church, except that he be both Christes disciple, and also bring others to him to be taught.

6. *And when the disciples heard this.* It was Gods will to strike the disciples with this feare, that he might the better imprinte the remembraunce of the vision in their hearts. In the meane season we see howe great the infirmitie of our flesh is, whiche is so afraide at the hearing of the voyce of God. The cause why the wicked doe either scorne at it, or contemptuously despise it, is, because God doeth not effectually touche them. But it is necessary that the Maiestie of God shoulde cast vs downe asloone as we feele him. But Christe afterwarde doeth his office, raising vppe them that are throwne downe: for therefore came he downe to vs, that by his direction the faithfull might without feare appeare in the presence of God: and his maiestie which otherwise consumeth all flesh, shall be no more terrible vnto them.

Furthermore, hee doeth not onely comfort them in woorde, but also confirmeth them by touching. That afterwarde it is sayde, that they saw onely Christe, tendeth to shewe that the glory was tied to the lawe and the

the Prophets but for a time, that onely Christe might continue glorious. For if we will vse the helpe of Moses rightly, hee must not be rested vpon, but we must applie our diligence, that by him we may be ledde as it were by the hande vnto Christe, whose minister hee is together with all the rest. This place also may bee applied to the ouerthrowinge of their superstitions, which doe not onely sette Christ equall with the Prophets and Apostles, but doe so ioyne him with their common halfe Sainctes, as if that he were as any one of their number. But the graces of God doe shine in his Sainctes to a farre other ende, then that they shoulde forceably take vnto themselues parte of the honour due vnto Christe. And the fountaine of this errour might haue benne noted in the Disciples themselves: for as long as they were feared with the maiestie of GOD, their mindes wandered in seeking after menne: but when Christ hadde comfortably raised them vppe, he onely was seene of them. For if wee haue that comfort in vs, wherewith Christe taketh away our feares, all those foolish affections which doe drawe vs hether and thether, shall vanishe away.

Mathew 17.

Marke 9.

Luke 9.

9. And as they came down from the Mountaine, Iesus charged them, saying: Shewe the vision to no manne, untill the Sonne of manne rise againe from the dead.

10. And his Disciples asked him, saying: VVhy then saye the Scribes, that Elias must first come?

11. And Iesus answered, and said vnto them: Certainly Elias must first come, and restore all things.

12. But I say vnto you that Elias is come already, & they knewe him not: but haue done vnto him what soeuer they would: likewise shall also the Sonne of manne suffer of them.

13. Then the disciples perceived that hee spake vnto them of Iohn Baptist.

9. And as they came downe from the mountaine, he charged them, that they should tell no man what they hadde seene, saue when the Sonne of manne were risen from the dead againe.

10. So they kept that matter to themselves, and demanded one of an other, what the risinge againe from the dead should meane?

11. Also they asked hym, saying: VVhy say the Scribes, that Elias must first come?

12. And hee answered, and sayde vnto them: Elias verily shall come firste, and restore all things: and as it is wrytten of the Sonne of man, he must suffer many thinges, and be set at nought.

13. But I say vnto you, that Elias is come (and they haue done vnto him, what soeuer they would) as it is wrytten of him.

36. And they kept it close, and tolde no manne in these dayes any of those thinges which they hadde seene.

9. *And as they came downe from the Mountaine.* VVe haue shewed before why the time was not as then fully come for the publishing of that vision. And truly, there shoulde haue bene no credite giuen to the disciples, except that Christ had giuen at his resurrection a more euident token of his glory. But after that the diuine power shewed it self openly, that momentanie beholding of his glory began to haue place, that it might euidently appeare euen when he was most abased, that yet his Godhead remained sounde with him, though it was couered vnder the vaile of the flesh. Therefore he doeth not without cause commaunde his disciples to holde their peace, vntill he should arise from death.

10. *And his disciples asked him, saying.* A ssoone as there was mention made of the resurrection: the disciples do thinke that the kingdome of Christe should begin: for so doe they expound this saying, that the world should knowe him to be the Messias. For they imagined another matter of the resurrection then Christe meant, as appeareth by Marke: *They disputed amongst themselves, what the rising againe from the dead should meane.* It may be that that fable began then to spring, which is holden at this day for a certain Oracle amongst the Rabbines, that the comming of the Messias shoulde not be after one maner, for first, it should be meane and base: but shortly after his royall and kingly dignitie should followe. And this error hath some colour of likelihoode in it, for it sprange of a true principle. The Scripture declareth that the Messias shoulde come twise: for it promiseth that he should be a redeemer, that should with the sacrifice of hymselfe wash away the sinnes of the world.

And to this purpose doe belong those prophesies of Zach. 9. 9. Reioyce O Sion: Beholde thy king commeth, poore, sitting vpon an Ass, &c. and of Isai 53. 2. He hath neither fourme nor beaury, when we see him: hee was without fourme and like to a Leper, that we shoulde not desire him. Then he proposeth him as a conquerour of death, who shoulde make all things subiecte vnto him. But we see howe the Rabbines doe depraue the sincere doctrine of the scripture with their inuentions. And as all things were very much corrupted at the comming of Christ, so it is to be supposed that the people had this fanisie also amongst them. It hath bene shewed twise or thrise howe grossely they erred, about the person of Elias. It may be that they also meant maliciously and subtilly, vnder pretence of Elias to derogate from Christe. For when as Elias was promised as a forerunner to the Messias, who shoulde prepare the way before him: it was easie for them to lay this prejudice vpon Christ, that he came without Elias: euen as the deuill at this day enchaunteth the Papistes almoste with the same subtiltie, that they should not looke for the day of iudgement, vntill that Elias and Enoch should appeare. It may verily be supposed, that the Scribes hadde deuised this snare of purpose, that they might discredit Christe, as if he wanted the chiefe signe and note of the Messias.

11. *Certainly Elias must come.* VVe haue shewed other where, whereof this error sprang among the Iewes. For in restoring the decayed estate of the Church, Iohn Baptist should be like to Elias, and Malachi gaue that name also vnto him: that was rashly taken of the Scribes, as if that the same Elias the Thesbite should returne againe into the world. Nowe Christe declareth that Malachie prophesied nothing in vaine, but  
that



that his prophesie was naughtily wrested to an other purpose, as if hee should haue sayde: the promise of the comming of Elias was true, and it was also fulfilled: but now haue the Scribes refused Elias, whose name only they doe obiecte falsely against me. And the reformation is attributed to the Baptist, not that he perfourmed the same, but because that in a continuall course he deliuered that to Christ, as from hand to hand to be perfourmed which he had begn. And because the Scribes had reiected Iohn without a cause, christ admonisheth his disciples that ther is no cause why they shoulde be hindered with their craftie deceits: further, it must seeme no strange thing vnto them, if they take the same liberty to reiect the maister, that they did before to reiect the seruant. And least any man should be troubled with the straungenesse of the matter, the Lord declareth that they were both foretolde in the scriptures: namely that the redeemer of the world should be reiected of the false and vngodly teachers, aswell as Elias his forerunner was.

Math. 17.

14. And when they were come to the multitude, there came to him a certaine manne, and kneeled downe to him.

15. And sayd: maister, haue pitty on my sonne, for hee is lunatique, & is sore vexed: for oftentimes he falleth into the fire, and oftentimes into the water.

16. And I brought him to thy disciples, and they could not heale him.

17. Then Iesus answered, and sayde: O generation faithlesse and croked, how long nowe shall I be with you? how long now shall I suffer you? bringe him hither to mee.

18. And Iesus rebuked the deuill, & he wēt out of him: and the childe was hea-

Marke 9.

14. And when hee came to his disciples, he sawe a great multitude about them, and the Scribes disputing with them.

15. And straight way all the people, when they beheld him, were amased, and ranne to him, and salused him.

16. Then hee asked the Scribes, what dispute you among your selues?

17. And one of the companie answered and sayde: maister, I haue brought my sonne vnto thee, which hath a dumme spirite:

18. And where soeuer hee taketh him, hee teareth him, and hee someth, and gnasheth his teethe, and pineth away, and I spake to thy disciples, that they should cast him out, and they could not.

19. Then he answered him, and sayde. O faithlesse generation, how long nowe shall I suffer you? Bringe him vnto me.

20. So they brought him vnto him: and as soone as the spirite sawe him, hee tare him, and hee fell downe on the ground, walowing and fominge.

21. Then he asked his father: Howe longe time is it since he hath bene thus? And he sayde: of a childe.

22. And oft times hee casteth him into the fire, and into the water, to destroy him: but if thou canst do any thing, helpe vs, and haue compassion vppon vs.

23. And Iesus sayd vnto him: If thou canst beleue it, all things are possible to hym that

Luke 9.

37. And it came to passe on the next day, as they came downe from the Mountaine, muche people mette him.

38. And behold, a man of the companie cried out, saying: maister, I beseeche thee behold my son: for he is all I haue.

39. And loe, a spirite taketh him, and sodainly he crieth, and he teareth him that he someth and with muche payne departeth from him, when hee hath bruised him.

40. Nowe I haue besought thy disciples to caste him out, but they could not.

41. Then Iesus answered, and sayd: O generation faithles, & croked, how long nowe shall I be with you, and suffer you? bring thy sonne hither.

42. And whiles he was yet comming, the deuill rent him, and tare him: and Iesus rebuked the

healed at the  
house.

beleeueth.

24. And straightway the father of the childe crying with teares, sayde: Lords I beleeue, helpe my vnbeliefe.

25. When Iesus sawe that the people came running together, he rebuked the vncleane spirite, saying vnto him: Thou dumme and deafe spirite, I charge thee come out of him, and enter no more into him.

26. Then the spirit cried, and rent him sore, and came out, and hee was as one dead, in so much as many said, he is dead.

27. But Iesus tooke his hands and lift him uppe, and he arose.

vncleane spirite, and healed the childe, and deliuered him to his father.

43. And they were amazed at the mighty power of God,

Because that Marke is fuller, and setteth downe the seuerall poyntes plainly, we will folowe the course of woordes sette downe by him. And first he doeth euidently declare wherefore Christe became nowe sharper then he was wont to be, whereas he exclaimeth against the Iewes, as people vnworthy to be any longer borne withall for their frowarde malice. VVe know how gently he was wont to vse them, yea though they dealt importunately with him. The father heere sueth for his only sonne: very great necessity vrgeth him, modestly and humbly he sueth to Christe for his mercy. VVhy then is he of a sodaine more earnest against them, then he was accustomed, and sayeth that they are not to be borne? Because the reason of so greate seueritie is not sette downe by Mathewe and Luke, some interpreters were deceiued, whiche thought that Christe rebuked heere either his disciples, or the childes father. But if we do well consider the whole course of the hystorie, as it is sette downe by Marke, it shall be easie to iudge that Christe was rather offended at the malice of the Scribes, then so roughly to reprove the ignorant and the weak. VVhen as in the absence of Christ the lunatike childe had bene brought forth in the midst amongst them, it seemed to be a very plausible occasion for the Scribes to quarrell, and they willingly tooke it. They are therefore earnest with the disciples, that if they haue any power, they shoulde shewe it in healing the childe. It is likely that the disciples tried, and could not bring their purposes to passe: so the Scribes boast as conquerours, & they doe not onely scorne at the disciples, but they quarrell against Christe, as if that his power were decayed in their person. But this was a most abominable vngodlines, ioyned with like ingratitude, maliciously to suppress so many miracles, whereby they had learned howe greate power Christe hadde: for of sette purpose they endeououred to quench the light sette before their eyes. VVherefore Christe exclaimeth against them not without cause, that hee can beare no longer with them, and calleth them a faithlesse and croked nation: for they shoulde by so many former instructions haue at least profited thus farre, not to seeke occasion of quarrelling.

M A R. 14. *Hee sawe a great multitude.* No doubt but the disciples were accounted as iesting stockes, as the ennemies to the truth are wont with their bragges to make much, euen of nothing. The Scribes therefore by  
their

their troublesome dealing, laide the disciples open to be scorned of many. And yet it seemeth that some were not euill affected: for as soone as they see Iesus, they salute him: yea, his presence pulleth downe the insolencie of the Scribes, in so much that being demaunded whereof they disputed, they helde their peace.

17. *Maister, I haue brought my sonne.* Mathew noteth another kinde of disease then Marke doeth: for he sayeth that the man was lunatique. Yet they doe both agree in these two poynts, that he was dumme, and at certaine times was driuen into rages. But they are called lunatique, whiche eyther at the wane of the Moone haue the falling sicknes, or are troubled with a giddinesse. Neither do I hold that which Chrysostome imagineth, that this name was inuented by the subtilie of Sathan, that hee might blotte with infamie the good creatures of God: for certain experience teacheth that these diseases doe encrease and decrease according to the course of the Moone: yet this letteth not, but that sathan may adde his forces to such naturall meanes. Therefore I thinke that this man was not deafe and dumme by nature, but that his tounge and eares were possessed by Sathan. Furthermore, when as the weakenesse of the braine & synewes made him subiecte to the falling sicknesse, there was a greater mischiefe added by Sathan himselfe. Heereof it came to passe, that he euery where sought his owne destruction, then, that he lay all to torne, that he falleth downe as one without life, and like vnto a deade man. And heereby we learne, how many meanes Sathan hath to hurt vs, except he be driuen away by the hand of God. As many infirmities as there are of the flesh & of the soule, which we thinke to be innumerable, so many dartes do they yeele to Sathan to annoy vs. Therefore we are more then blockishe, if so miserable a condition of ours, doe not prouoke vs to prayers. And heerein doeth the incomparable goodnesse of God shewe it selfe, that when we are besette with so diuers daungers, yet hee preserueth vs vnder his defence: especially if we consider with howe great a desire oure ennemie is enflamed to destroy vs. But this comfort shoulde also come into our minde, that Christe came to bridle his madnesse, and that wee doe therefore remaine safe amongst so many daungers, because oure heauenly medicine is of more force then all our daungers. The circumstance of the time maketh also to this purpose: the father aunswearth that his sonne hath bene thus miserably tormented euen from his youth. If Sathan haue so great libertie giuen him vpon that tender age, what shoulde not we feare, whiche by our owne finnes doe make oure selues meete for suche deadly blowes, and which doe minister weapons to our ennemie, and vpon whom he coulde enter as into his owne right, if his desire were not restrained and ouerthrowne by his wonderfull power.

M A T. 17. *O generation faithlesse.* Though Christ seemeth to directe his speech to the father of the lunatique, yet it is not to be doubted, but that he hath respect to the Scribes, as I taught a little before. For it is certaine that the simple & weake were not rebuked, but they which being enclosed in their owne malice, doe stubbornly resist God. Therefore Christ denieth them as woorthy to be borne withall any more by him, and threatneth that he will shortly diuorce himselfe from them. But nothing yoorse can fall out, then that he should forsake vs.

And

And this is no small reproofe, that they should so proudly refuse the grace of his visitation, where is also to be noted that men are to be handled diuersly, euery man according to his inclination: for whē as he allureth them that are apt to be taught with all gentlenesse, he beareth wyth the weake, and doeth also moderately stirre vpp the slowe, hee spareth not these croked serpents, whome he seeth not to be cured with any remedies.

**M A R. 20.** *Assoone as the spirite sawe him.* That the deuill rageth more vehemently vpon the man then he was wont, it is no maruell: for the nearer the grace of Christe sheweth it selfe, and the more effectually it worketh, the more outrageously sathan fareth: for he is stirred vppe with the presence of Christ, as with the sounde of a trumpet, and he moueth what tumults he can, and stirreth as much as he is able. It behooueth vs to meditate this before the time, least that our faith be troubled, as oft as at the appearance of the grace of Christe, this our enemy ariseth against vs with more violence then he was wont. Yea, an other thing moreouer is here to be noted, the true beginning of our healing is to be so thoroughly afflicted, that we shalbe but little from death. And also, that the Lord kindleth a torche or light at the furious rage of sathan, to shewe forth his grace: for when as men were astonished at that horrible sight, thereby the power of Christ which presently folowed, might be the better discerned of them.

**21.** *Of a childe.* Heereby we gather that this was not inflicted as a punishment for the sinnes of the manne: but was the secrete iudgement of God. It is certaine that the infantes when they come firste oute of the wombe of their mother, are not innocent before God and guiltlesse, but Gods scourges haue sometime secrete causes, and that for the triall of our obedience. Neither doe we otherwise yeelde that honour that is due to God, then if we do reuerently and modestly adore his iustice, euen when it is hidden from vs. If any man desire to knowe more of this matter, he may search in that place of the ninthe chapter of Iohn: neither this manne hath sinned, nor his parents.

**22.** *And if thou canst doe any thing, helpe vs.* VVe see howe little honour he yeeldeth vnto Christ: for he thinking him to be some Prophet, whose power is finite within measure, he commeth vnto him doubting. But the first foundation of faith is to embrace the immeasurable power of God. Also it is the first entrance to prayers, to extoll the same aboue all lettes, so that we may be certainly perswaded that we pray not in vaine. And because that this man thought of Christe no otherwise then as of a man, his false opinion is corrected: for it behoueth that he shoulde beleue, that he might be capable and fit to receiue the grace desired. Christ doth not plainly reprove the man in his answer: but turning back again vpon him an other way that which he had spoken euill, he sheweth him his faulte, and teacheth him to seeke a remedy. For this exception: *If thou canst beleue,* is as much as if he should haue sayde: Thou desirest me to helpe thee if I can doe any thing: But thou shalt finde in me a fountaine of power, that cannot be drawne drie, if that thou bringest a measure of faith large enough. Heereof may be gathered a profitable doctrine whiche generally belongeth vnto vs all. The Lorde is not the lette, that the great bountifullnesse of his goodnesse sheweth not from him vnto vs: but it must be impu-



imputed to the narrow straites of our faith, that it stilleth downe to vs as it were drop after drop: nay, oftentimes we cannot feele a drop, because that our vnbeliefe stopperth vp our heart. But in vaine would some subtel men shew themselves heere, as if Christ would teach, that manne could beleeue of himself, when as he had no other purpose, then to cast vpon men the fault of their owne weakenesse: so oft as they doe weaken the power of God by their owne vnbeliefe.

23. *All things are possible to him that beleeueth.* It is not to be doubted but that Christ taught that the fulnesse of al good things was giuen vnto him of his father: and that any kinde of helpe cannot be hoped for from him alone otherwise, then as from the very hand of God, as if he should haue sayd: onely beleeue, and thou shalt obtaine. But howe faith shall obtaine any thing, we shall see a little after.

24. *I beleeue Lord.* He sayeth that he beleeueth, and yet confesseth himselfe to be an vnbeleuer, though these two seeme to be contrary, yet there is no man which hath not the triall of it in himselfe: for where as there is not a perfect faith any where, it followeth that they are in part vnbelieuers: yet so God of his mercy pardoneth vs, and accounteth vs faithful for that little portiõ of faith. Yet it behoueth vs, diligently to shake of the dregs of infidelitie which doe sticke in vs, and to striue with them, and to craue of the Lorde that he woulde correcte them: and as oft as we are in this conflicte to flie to him to helpe vs. If we well consider what is giuen to euery man, it shall easily appeare that there are very fewe that haue an excellent faith, fewe that haue a meane faith, and that the most haue but a small measure.

Mathewe 17.

Mar. 9.

Luke 17.

29. Then came the disciples to Iesus apart, and sayde: VVhy could not we cast him out?

20. And Iesus sayd vnto them: Because of your vnbeliefe: for verily I say vnto you, if yee haue faith as much as is a graine of mustard seede, yee shall say vnto this mountaine, remooue hence to yonder place, and it shall remooue: and nothing shall be impossible vnto you.

21. Howe best this kinde goeth not out, but by praier and fasting.

28. And when he was come in to the house, his disciples asked him secretly, why could not we cast him out?

29. And he sayd vnto them, This kinde can by no other meanes come forth, but by prayer and fasting.

5. And the disciples sayde vnto the Lorde: increase our faith,

6. And the Lord sayde: if ye had faith as much as a graine of mustard seede, and should say vnto this Mulberse tree, plucke thy selfe uppe by the rootes, and plant thy selfe in the sea, and it should euen obey you.

29. Then came the Disciples. The Disciples do maruell that the power which once they hadde is taken from them, when as they depriued themselves thereof through their owne fault. Therefore Christ assigneth this want to their vnbeliefe, and that sentence which he touched before, he rehearseth againe, and prosecuteth more at large that nothing is impossible to faith. It is certaine that it is an hyperbolicall kinde of speache when as

he sayth, that by faith trees & mountains shuld be removed. Yet the sum tendeth to this purpose, that God will neuer leaue vs, so that we would open the doore to his grace. Neither is his meaning, that God will giue what soeuer commeth rashly in our minde or thought: nay, when as nothing is more contrary to faith, then the rash & vnaduised vowes of our flesh, it followeth that where faith raigneth, euery thing is not confusedly desired, but that which the Lorde alloweth. Therefore this sobriety must be holden, that we desire not more then that which he hath promised vs, and that our prayers be restrained to that rule he set downe. If any man obiecte that the disciples knew not whether it pleased the Lord that the Lunatike should be healed, the answer is ready, that these things befell through their owne fault. For Christ now speaketh of a speciall faith, which had his secret forces as the presēt matter required. And this is that faith whereof Paule maketh mention in the 1. Cor. 12. 9. Then how came it to passe that the disciples were spoiled of that power of the spirite, which they had before for the working of myracles, but that they had choaked it with their owne slouthfulnesse? But that which Christe spake of a particular faith according to the circumstance of the place, appertaineth to the common faith of the whole Church.

21. *This kinde goeth not out.* In this saying Christ doth not reprove their sluggishnesse, that they might know that they had neede of no common faith: for otherwise they might haue excepted, that they were not altogether without faith. Therefore the meaning is that euery faith sufficeth not, when the battell is to be fought hotly with Sathan, but it requireth strong forces. And he prescribeth prayer as a remedy to the weakenesse of faith, whereunto he adioyneth fasting as a helpe. You, sayeth he, tender exorcistes come forth as it were to fight with a shadow, or to a battell in sport: but you haue to deale with a stout champion, who will not be overcome but with a great and sharpe fight. Therefore faith must be stirred vp with prayer: and because you are slow and colde to prayer, the helpe of fasting must be also added. Hereby it doeth evidently appeare howe ridicoulously the Papists doe of fasting make a medicine to driue away deuils, when as the Lorde applieth it to no other purpose, then to stirre vpe a desire to prayer. VVhen as he sayeth that kinde of deuill can not be cast forth by any other meanes then by praier and fasting, the meaning is, where as Sathan hath taken deepe rootes, and hath hadde a long possession, or where he walketh with an vnbrideled libertie, it will be harde and muche a doe to gette the victorie, and therefore wee must strue with all our forces.

## Math. 17.

## Marke 9.

## Luke 9.

22. And as they abode in Galile, Iesus said vnto them: the sonne of man shalbe deliuered into the handes of men.

23. And they shal kill him, but the third day shal he rise againe:

30. And they departed thence, & went through Galile, and he would not that any should haue knownen it.

31. For he taught his disciples, and sayd vnto them: the sonne of man shalbe deliuered into the handes of men, & they

43. And whiles they all wondered at all things which Iesus did, he sayd vnto his disciples:

44. Marke these wordes diligently: for it shall come to passe that the sonne of manne shall

again: and they were very  
sorie.

Math. 18.

1. The same time the disci-  
ples came vnto Iesus, saying:  
VWho is the greatest in the  
kingdome of heauen?

2. And Iesus called a lit-  
tle childe vnto him, and sette  
him in the midst of them:

3. And sayde, verily I say  
vnto you: except yee be con-  
uerted, and become as little  
children, yee shall not enter  
into the kingdome of hea-  
uen.

4. VWho soeuer therefore  
shall humble himselfe as this  
little childe, the same is the  
greatest in the kingdome of  
heauen.

5. And who soeuer shall re-  
ceiue suche a little childe in  
my name, receiueeth me.

they shal kil him, but after that  
he is killed, he shall rise againe  
the third day.

32. But they vnderstoode not  
that saying, and were asraide to  
aske him.

33. After, he came to Capern-  
naum, and when hee was in the  
house, hee asked them, what was  
it that yee disputed among you  
by the way?

34. And they held their peace:  
for by the way they reasoned a-  
mong themselves, who shoulde  
be the chiefe.

35. And he sate down, and cal-  
led the twelue, & said to them:  
If anye manne desire to bee  
first, the same shalbe last of al,  
and seruaunt vnto all.

36. And he toke a little childe,  
and sette him in the middes of  
them, and tooke him in his ar-  
mes, and said vnto them;

37. VWho soeuer shal receiue one  
of such little childrene in my  
name, receiueeth mee: and who-  
soeuer receiueeth mee, receiueeth  
not mee, but him that sent me.

shall be deliuered into the  
handes of men.

45. But they vnderstood  
not that woord: for it was  
hidde from them, so that  
they could not perceiue it:  
and they feared to aske  
him of that worde.

46. Then there arose a  
disputation among them,  
which of them shoulde be  
the greatest.

47. VWhen Iesus sawe  
the thoughtes of their  
heartes, hee tooke a littla  
childe, and sette hym by  
him,

48. And said vnto them:  
VWho soeuer receiueeth a  
little childe in my name,  
receiueeth me: and who soe-  
uer shall receiue me, re-  
ceiueeth him that sent mee:  
for he that is least among  
you all, he shalbe great.

22. As they abode in Galile, The nearer the time of his death approached,  
the oftner Christe warneth his disciples, least that fearfull sight shoulde  
weaken their faith. This speache was vsed a little after that the myracle  
was wrought. For Marke sayth that he went from that place into Gali-  
le, that he might liue quietly there in the meane time: for he had determi-  
ned to come to Ierusalem at the solemne day of the sacrifice, because he  
was at the next Passecouer to be offred vp himself. And though they had  
bene often admonished of this matter before, yet they are no lesse trou-  
bled, then if they neuer hadde heard any thing of it before. The opinion  
which they had taken before, doth so much preuaile, as that it darkeneth  
their minds in the most cleare light. The Apostles had imagined amōgst  
themselves, that the kingdom of Christ should be quiet & pleasant: they  
thought that assoone as it should be shewed forth, it should be receiued  
with the allowance of all men: there was nothing more incredible then  
that the Priests and Scribes, & others the chief of the church shuld be a-  
gainst it. Therefore they being in errour, doe not admit any thing that is  
sayde on the contrary parte: for Marke sayeth they knewe not what  
the Lorde meant. But whereof commeth this ignorance, when as his  
worde was so manifest and so plaine, but that that vaine illusion hadde  
couered their mindes as with a vaile, that they durst not aske any fur-  
ther: thoughe it maye bee partly attributed to a certayne reuerence,

yet I thinke not but that they helde their peace as men being oppressed with sorowe, and stricken with that absurdity which they had imagined to theselues. VVherfore this shame is not altogether to be praised, which nourished a perplexed doubt & a corrupt sorow. In the meane while a secret seede of godlines, rather then any manifest knowledge of the truth, tied them to Christ, that they shuld not depart frō his schole. There was some beginning or roote of faith & of true vnderstanding planted in their harts, so that this zeale of following Christ was far from that implicite faith of the papists: but because they had not as yet proceeded so far in the knowledge of the nature of the kingdome of God, and of the promised renewing in Christ, I doe say that the desire of godlinesse did rather appeare in them then any certaine knowledge. Heereby we gather what was in them worthy either of praise or of reprehension. But though their blockishnesse is not to be excused: yet there is no cause why we shoulde marvel that so expresse and euident a declaration of the crosse and ignominie of the master, was vnto them as a riddle: not onely because it was contrary to the glory of the sonne of God to be refused and to be condemned; but because there was nothing more vnlkely, then that the grace promised peculiarly to the Iewes, shoulde be reiected of the gouernours of the same nation. And because the great horror of the crosse, wherewith they were suddenly taken, excluded them from the comfort of the hope of the resurrection which was added: let vs learne that so oft as mention is made of the death of Christe, to comprehend the whole 3. daies together, that the death and burial may lead vs vnto the happy triumph and newe life.

1. *The same time the disciples came.* It appeareth by the other two, that the disciples came not to Christ of their owne freewill: but when as they had priuily reasoned the matter by the way, they were drawn out of their denne into the light. But there is no absurditie in it, that Mathewe hastning to Christes answer, doth not set downe the whole course of the hystorie, but passing by the beginnunge, doeth summarily declare why Christ reprooued that foolish desire of soueraigntie amongst the Disciples. But when Christ inquireth of the secret speech, and vrgeth the disciples to cofes, that which they desired to haue suppressed: we are taught to beware of all emulation, be it neuer so secret. Further, the circumstance of the time is to be noted: the foretelling of death had made them sadde and doubtful: yet as if they had heard of some fond fables, or had a poetical cup of fained drinke begun to them, they doe presently striue about the supremacie. How cometh it to passe that so great carefulnesse shuld so speedily vanish away, but that the mindes of men are given so much to ambition, that they forgetting the present warfare, being deceived with a false imagination, doe straight step to the triumphs? If the remembrance of that so lately spoken, was so soone forgotten of the Apostles: what shall become of vs, if we bid the meditation of death farewell for a long time, and giue our selues to slouthfulnesse, to carelesnesse, or to idle speculations. But it is demanded what occasion of trouble the Disciples had? I aunswear, that flesh doeth willingly shake off all trouble, and letting passe all cause of heauinesse, doeth take holde of that whiche was spoken of the resurrection whereof the contention arose amongst them being thus carelesse.

And



And because they doe eschewe the former part of the doctrine which is vnpleasant to the flesh, God suffereth them to erie in the resurrection, that they might dreame of that whiche shoulde not come to passe, that Christ by preaching onely, should get himselfe a kingdom which should be earthly, that shoulde presently growe to great wealth and prosperitie. But in this question there was a double fault: for the Apostles dealt very preposterously, while they reiecting the care of warfare whereunto they were called, as souldiers that had well deserued, they desire rest, and seke to haue rewardes giuen them with honor before the time. And secondly they dealt yll in this, that where as they ought to haue bent theselues together with one consent, mutually to help one another, and to desire for the price, no lesse for their brethren then for theselues, through malicious ambition some of them endeouored to preuent the rest. VVherfore, that our course may be allowed vnto the Lord, let vs learne patiently to bear the burden of the crosse that is laid vpon vs, vntil the full time come for vs to be crowned: further as Paul exhorteth, Rom. 12. 10. In giuing honor, go one before another. The vaine curiosity of those men at this day is like to the former fault, which leauing the lawfull course of their calling, doe leape before their time aboute the heauens. The calling vs in the Gospel to his kingdome, sheweth the way that leadeth thither. But these winged men, not thinking of faith, of patience, of calling vpon God and other exercises, doe dispute what is done in heauen; but this is as much, as if any man about to take a iourney diligently inquiring of the situation of his Inne or lodging, mooueth not one foote forwarde: for when the Lord commaundeth vs to walke vpon the earth, who soeuer doeth curiously dispute howe the deade doe sitte in heauen, doeth hinder himselfe from comming into heauen.

2. And Iesus called a little childe. The sum is, who soeuer desire greatnesse, whereby they may be aboue their brethren, shalbe so far from obtaining the same, that they cannot sticke to the vtmost corner. And he reasoneth of the contrary, because that only humility doeth extoll vs. And because that outward things set before our eyes do moue most, he setteth before them a figure of humilitie in a yong child. For that he commaundeth his to become like to a childe, is not stretched generally to all things. VVe know that in children many things are corrupt: wherfore Paul wold not haue vs to be children in vnderstanding, but in malice, whome otherwise in vnderstanding, he commaundeth to be of a ripe age. But because that infants doe not yet knowe, what it is to be preferred aboue others, that they should strue about superioritie, by their example Christ would blot out of their minds, those things which prophane men & children of the world, do alwaies discourse of the pleasure of honours, least any ambition shoulde stirre them vp. If any man except that infants euen from the wombe haue pride grafted in them, so that they would haue themselves to be most accounted of, and most cared for: the aunswer is easie. Similitudes must not be too exactly nor narrowly sifted, to haue them agree in all poyntes. But because there doth yet raigne so great simplicitie in infants, that they knowe not the degrees of honours nor the swellings of pride: therefore Christ doth fitly and aptly propose them for an example. And to this purpose appertaineth that conuersion whereof hee maketh mention: namely, that the disciples had now framed theselues too much

to the common maners of men, and therefore that they might come to the right marke, their course must be turned backward. Euery man desireth the first or second place for himself: but Christ alloweth no man, no not in the lowest place, except that he forget that superiority, & humble himself. And on the contrary he sayth that they shalbe greatest which do humble themselves, least that we should thinke that we loose any thing, when we do willingly leaue al greatnes. And heereof may be gathered a short definitiō of humility: namely that he is truly humble, who neither challengeth any thing vnto himselfe before God, nor contemptuously disdaineth his brethren, nor desireth to be sene higher, but satisfieth himself to be accounted one of the members of Christe, desiring no other thing, then that the head may be onely exalted.

5. *And who soeuer shall receiue.* Christ now doth metaphorically cal the children, which laying aside al loftinesse, doe frame theselues to modesty and subiection: and that is added in stead of a comfort, least submission shuld be hard & troublesome vnto vs, wherby Christ doth not only receiue vs into his owne protection, but commendeth vs also to men. And by this meanes the faithfull are taught howe they shoulde eche esteeme of others, while euery man submitteth himselfe. For howe is the mutual friendship commonly nourished amongst the children of the world, but while each doth bear with anothers couetousnes? Therefore the couetouser any man is of glory, the more boldly he taketh authority vnto himself, that he may be extolled, and that the lowly shuld be scorned & disdained. But Christ cōmādeth, that the more any mā doth hūble himself, the more he shuld be honored. And that is the meaning of that saying which is added in Luke. Neither yet doth he cōmand that they which are worthily despised, shuld be the more esteemed: but they which are void of all pride, & do make no account to be abased.

Mathew 18.

6. But who soeuer shall offend one of these litle ones which beleue in me, it were better for him that a milstone were hanged about his necke, & that he were drowned in the depth of the sea. 7. Woe be vnto the world because of offences: for it must needs bee that offences shall come, but woe be to that manne, by whom the offence commeth. 8. Wherefore if thine hand or thy foote, cause thee to offend, cut them off, and cast them from thee: it is better for thee to enter into life halte or maimed, then hauing two hands, or two feete, to be cast into euerlasting fire. 9. And if thine eye cause thee to offend, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes, to be cast into hell fire.

20. See

Marke 9.

42. And who soeuer shall offend one of these litle ones that beleue in me, it were better for him rather, that a milstone were hanged about his necke, and that he were cast into the sea. 43. Wherefore if thine hand cause thee to offend, cut it off: it is better for thee to enter into life, maimed, then hauing two hands, to goe into hell fire, that neuer shall bee quenched. 44. Where their worm dieth not, and the fire neuer goeth out. 45. Likewise if thy foote cause thee to offend, cut it off: it is better for thee to go halt into life, then hauing two feete, to be cast into hell, into the fire that neuer shall be quenched. 46. Where their worm dieth not, and the fire neuer goeth out. 47. And if thine eye cause thee to offend, plucke it out: it is better for thee to go into the kingdome of God

Lu. 17.

1. Then sayde he to the disciples: It can not be auoided, but that offences will come, but woe be to him by whom they come. 2. It were better for him that a great milstone were hanged about his necke, and if he were cast into the sea, then that hee should offend one of these litle ones.

with

80. See that yee despise not one of these little ones: for I say vnto you, that in heauen their angels alwayes behold the face of my father in heauen. with one eye, then hauing two eyes to be cast into hel fire. 48. VWhere their worme dieth not, and the fire neuer goeth out.

6. But who soeuer shal offend. This semeth to be added for the comfort of the godly, least their estate should seme troublefom vnto them, if the world doth despise them: for this doth much hinder the frō humbling theselues to this voluntary modesty: because they thinke that by this meanes they shal become contēptible, yet it is hard if we be not only loathed, but also troden vnder fore of proud men. Therefore Christ encourageth his disciples with this cōfort, that if the world despise their basenes, yet god doth not neglect them. Yet it also semeth to tēd to an other end: for the strife begā of their superiority in honor. VWhereof it might easily be gathered, that the apostles were infected with a wicked desire to be aloft. Also it cā not be, but that he shuld be reprochful to his brethrē, who soeuer pleaseth himself too much, or desireth to be preferred before al mē. To heale this disease, Christ denoūceth a horrible punishmēt, if any mā in his pride shal cast down pore mē, already hūbled of their own accord. But he cōprehēdeth more vnder this word *Offence*, then if he had forbidde the contempt of them, though it cānot otherwise be, that any mā shuld carelessly offend the weake: but because he yeldeth not that regard & honor vnto the that he shuld. Now whē there are sundry kinds of offences, yet what kinde of thing an offence is, is briefly to be considered. If through our default any mā either stūbleth, or is brought out of a right course, or is hindred, him we are said to offend. Therefore who soeuer desireth to escape this punishmēt which Christ denoūceth so seuerely, let him reach his hand vnto those litle ones which are holdē as abiects before the world, & help the to run their course wel. For christ cōmēdeth the vnto vs, that they might be to vs an exāple of willing humility: euen as Paul giueth this rule to the childrē of God, Ro. 12. 16. that they shuld make theselues equal to the of the lower sort. Also in the 15. 1. that no mā shuld please himself. And because christ set down that kind of punishmēt, which was the most fearful & wherewith most hainous offences were punished, we do therby gather how dear & pretious they are to God, which are vile & despised before the world. 7. VVo be to the world because of offences. This place may be expōided 2. waies: of the doer, as if christ shuld curse the authors of the offences, & so vnder the name of the world shuld al vnbeleuers be cōprehended: or of the sufferer, as if Christ shuld bewaile the euils which he saw to be at hād to light vpo the world for offences: as if he shuld haue said, no pestilence shalbe more dāgerus, nor shal bring mo miseries, then if it shal come to pas that many shalbe troubled or fal away through offences. And this sense doth better agree with the place: for I dout not but if the lord had spokē of offences in the other sense, he wold haue spoken more at large: that he might make his more diligent & careful to beware. Therefore lest Sathan shuld take vs or we be aware, the Lord crieth out that nothing is more to be feared of vs, then offences: for as sathā hath many at hand, so he ceaseth not to throw new before vs almost at euery step, & we as creatures too weak or sluggish, do easily fal at them. So it cōmeth to pas that ther are but few that do make any mean proceedings in the faith of christ. And of those few which do enter into the course of saluatiō, scarce euery 10. do come to the goale without fainting.

Nowe, when as by this counsell Christ hath set this terror vpon offences, that he might make his more vigilant, woe be to our carelesnes, if euery of vs prepare not himselve valyauntly to ouercome them. *For it is necessary.* That the Lord might the more sharpen the care and diligence of his, he forewarneth that it cannot otherwise be, but that they muste goethrough diuerse offences: as if he should haue saide, it is an euyl that cannot be auoyded. So it is a confirmation of the former sentence, for that Christe doth thereby teach how many euilles do follow vpon offences, when as the Church neuer shalbe, nor can be free from this euill. But he sheweth not the cause of the necessity: as Paule. 1. Cor. 11. 19. speaking of heresies, saith, that they must therefore arise, that they which are approued, might be known. But this is to be holden, that God wold haue me in daunger of offences, that he might therby exercise the faith of his children, and that he might shake off the hypocrites, as weedes and chaffe from the pure and cleane wheate. And if any man shal murmure and complaine, that it is absurd for the Lorde to giue Sathan libertye to worke the destruction of wretched men: it is our part to think reuerently of the secrete counsels of God: of which this is one, that it is necessary for the world to be troubled with offences.

*But wee be to that man, by whom offences doe come.* After that he hath exhorted his to beware of offences, he inueigheth againe against the aucthors of them: and that his threatning may be the more forceble, hee addeth that neyther the right eye, nor the right hande are to be spared, if they giue vs occasion of offence. For I doe take it that this was added to amplyfie the matter: as if he should haue sayd, offences are to bee resisted so diligently and constantly, as that it is rather meete to pull out the eyes, and to cut off the handes, then that you shuld nourish the offences. For, if any man shal doubt to lose any of his members, with this fauouringe or sparing, he casteth himself into eternal destruction. Therefore how horrible vengeance remaineth for them, which destroy their brethren with offences. But, because these two verses were expounded before in the fift chap. it was sufficient now to touch the purpose, why Christ rehearseth the same sentence in this place.

10. *See that yee despise not one of these litle ones.* Because that pride is the mother of reproach, and contempe bringeth forth boldnes to offende, Christ vpon vrgent cause, that he might giue a remedy in time conueniēt for the healing of this disease, forbiddeth the despising of litle ones. And certainly, as we touched euen now, whosoever shal haue a right regarde of the brethren, will neuer easily be brought to giue offences. To the same purpose also tendeth this clause of Christes speech: whereto he applied the beginning: namely, that wee muste strue in submission and humblenesse amongst our selues: because that God embraceth the litle ones with a singular loue. But it were too absurd for them to be despised or not to be regarded of any mortall man, whome God hath in so great estimation. Further, he proueth his loue by this, that the Angelles, which are the ministers of their saluation, doe familiarly enioye the countenance, and behold the face of God. Though, in my iudgement, he wold not simply teach how honourably God doth deal with them in appoynting Angelles to bee their keepers, but also threatneth them that contemne them: as if hee should haue sayde, their contemners

shal



shal not goe free, whose Angelles are neere and at hand to seeke reuēge. Therefore let vs beware how their saluation be vile in our sight, for the procuring whereof the Angelles haue their charge. That some doe take this place, as if God shuld assigne proper Angelles to euery of the faithfull ones is of no force: for the wordes of Christ do not signifie any such thing, that one Aungell should bee alwayes appoynted to this or to that man: and it disagreeeth from the whole doctrine of the Scripture, whiche declareth that the Angels do pitch their tents about the godly, and that the charge is not giuen to one Angel alone, but to many, that they shuld defend euery of the faithfull, Pl. 34. 8. Therefore let that fancy go of the good Aungell and the bad, and let it suffice vs to know, that the charge of the whole Church is committed to the Aungelles, that they may help all the feuerall members of the same, as necessitie and vse shal require. If any man demaund whether the Angelles, though by nature they are aboue vs, are yet in degree inferiour to vs, because they are appoynted to be ministers to vs: I answer, there is no cause of let why they should not yeeld the obedience to God, in that free grace of his, which he bestoweth vpon vs, though so it commeth to passe, that they are called ours, because they apply themselves to helpe vs.

Math. 18.

Mark.

Luk. 15.

21. For the sonne of man is come to saue that which was lost.

22. How thinke yee? If a manne haue an hundred sheepe, and one of them be gone astray, dooth hee not leaue ninety and nine, and goe into the mountaynes, and seeke that which is gone astray?

23. And if so be that he finde it, verely I say vnto you, he reioyceth more of that sheepe, then of the niuety nine, which wente not astray.

24. So is it not the wil of your father, whiche is in heauen, that one of these litle ones should perish.

1. Then resorted to him all the Publicans and sinners to heare him.

2. Therefore the Pharises and Scribes murmured, saying, he receiueth sinners, and eateth with them.

3. Then spake he this parable to them, saying,

4. What manne of you hauinge an hundred sheepe, if he lose one of them, dooth not leaue ninety and nine in the wildernes, and go after that which is lost, until he finde it?

5. And when he hath found it, he layeth it on his shoulders with ioy.

6. And when he commeth home, hee calleth together his friends & neighbours, saying vnto them, reioyce with me: for I haue found my sheepe, which was lost.

7. I say vnto you that likewise ioy shal bee in heauen for one sinner that conuerteth, more then for ninety and nine iust menne, which neede none amendment of lyfe.

8. Either what woman hauing tenne peeces of silver, if shee lose one peece, dooth not light a candle, and sweepe the house, and seeke diligently, till she finde it?

9. And when she hath found it, she calleth her friends and neighbors, saying, reioyce with me: for I haue found the peece, which I had lost.

10. Likewise I say vnto you, there is ioye in the presence of the angels of God, for one sinner that conuerteth.

11. *For the sonne of man.* Now Christ also by his own example exhorteth to giue honour euen to the weake and abiecte brethren. For he came not from heauen as a redeemer to saue onely them, but also for the dead, which had bene lost. But it is too vile a thing for vs to loath them, whom the sonne of God hath set so much by. Neither if the weake ones haue faultes, which might bring them into contempt, is our prid therefore to be excused: for they are not to be esteemed after the value of their own vertues, but for Christes sake: after whose example who so will not frame himselfe is too froward and proud.

12. *How thinke yee?* Luke maketh a further rehearfall of the occasion of this parable: namely that the Scribes murmured against the Lord, who they saw dayly conuersant with sinners. Therefore Christes will was to shewe, that a good teacher muste take no lesse paines to recouer those, which were lost, then to preserve those, which are vnder his hande. Though the similitude proceedeth in Mathew: namely, that the disciples of Christ should not onely be friendly entertayned: but their faultes are to be borne with, so as wee may endeavour to bring them that wander into the way. For though it fall out that they doe sometimes go astray, yet because they are sheepe, ouer whom God hath set his owne Sonne to be their shepheard, it behoueth vs to gather them from going astraye, so farre must we be from putting them to flight with vnkindnes, or from taking lyberty to driue them away. For to this purpose becomgeth that saying, heede must be taken that we destroy not that, which God would should be saued. That which Luke reporteth tendeth somewhat to a diuerse ende: because al mankind is Gods, they are to be gathered which are strangers, & as great ioy is to be made, while they that were lost returne to good, as if any man should beyond all hope recouer that, which he was sory should be lost.

LV. 10. *There is ioy in the presence of the Angels.* If the Angels doe reioyce among themselves in heauen, when they see restored into their company, that which was lost: it becommeth vs that are in the same and like estate with them, to be partakers of the same ioy. But how is it, that hee sayth, that the Angels do reioyce more at the repentaunce of one wicked man, then at the perseueraunce of many righteous, whom nothing more delighteth then a continuall and iust course of righteousness? I aunswere, though it should more agree with the desires of the Angels, (as it is also more to be desired) that men should alwayes continue in pure integrity: yet, because the mercy of God doth more appeare in the deliuerance of a sinner, who now had bene giuen ouer to destruction, & had fallen off as a rotten member from the body, he attributeth to the Angels after the maner of men, the greater ioy for this good vnlooked or vn hoped for. Further, he doth speciallye restraine the word *repentaunce* to the conuersion of them, which were wholly false from God, as that they now rise from death to lyfe. For otherwise there ought to be a continuall meditation of repentance through the whole life: neither is any man exempted from this necessity, when as their seuerall sinnes do stir all men to a daily exercise of the same. But it is one thing amongst offences, or falles, or errors, to go forward to the goale, when thou art entred into the course: and it is an other thing, to call a man home from error, who was altogether out of the way, or to beginne a right course from the prisons,

prisons. They neede not such repentaunce, who haue now begunne to frame their life after the rule of Gods lawe, that they might beginne to lyue holyly and godly: though it be necessary for them to sigh vnder the infirmities of their flesh, and to labour to reforme and correct them.

Math.

Mark.

Luke. 15.

11. Hee sayd moreover, A certeine man had two sonnes,

12. And the younger of them sayde to his father, Father, giue me the portion of the goodes that fall-  
leth to me. So he deuided vnto them his substance.

13. So not long after, when the younger sonne had gathered al together, he took his iourney into a farre countrey, and there he wasted his goodes with riotous living.

14. Now, when hee had spent all, there arose a great dearth throughout that land, & he began to be in necessity.

15. Thē he went and claue to a citizen of that coun-  
trei, and he sent him to his farme, to feede swine.

16. And he would fain haue filled his belly with the huskes, that the swine eat, but no man gaue thē him.

17. Then he came to himself, and saide, how manye hired seruants of my fathers haue bread ynough, and I die for hunger?

18. I wil rise and go to my father, and say vnto him, Father, I haue sinned against heauen, & before thee,

19. And am no more worthy to be called thy sonne: make me as one of thy hyred seruants.

20. So he arose, and came to his father, and when he was yet a great way off, his father sawe him, and had compassion, and ranne, and fell on his necke, and kys-  
sed him.

21. And the sonne saide vnto him, Father, I haue sinned against heauen, and before thee, and am no more worthy to be called thy sonne.

22. Then the father said to his seruants, bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feete,

23. And bring the fat calf, and kill him, and let vs eate and be mery.

24. For this my son was dead, & is aline again: & he was lost, but he is found. And they began to be mery.

This parable is nothing els but a confirmation of the former doctrin. And in the former part of it ther is shewed, how redy & willing god is to forgiue sinnes: and in the other, how maliciously & peruersly they doe, which do murmur at his mercy, which we will handle after in that place. And vnder the person of a prodigal yong man, who through lust & ry-  
otous expenses being brought to extreame pouerty, returned in al humili-  
lity vnto his father, against whom he had bene iniurious & disobedient, Christ describeth al sinners, who lothing their owne madnes, do applye  
themselves vnto the grace of God.

And

And vnto a humane father, who not onely forgiueth the offences of his sonne, but runneth willingly soorth to meete him, he compareth G O D, who is not satisfied in pardoning them that aske forgiuenesse, except he doe also preuent them of his fatherly kindnesse. Nowe we will consider the particular poyntes.

12. *The yonger of them sayd.* Heere is first described a token of vngodly folly in a yōg man, in that he desiring to depart from his father, thought not himself wel, except he might haue free liberty to wantonnesse, without checke or controlment of his father. Vnkindnesse is also added to the former, in that he forsaking the old man, he doeth not onely deprive him of those duties which in righte he oweth him, but also spoyleth and diminisheth his goodes. Then followeth a riotous liuing in pleasure, and vnbrideled wickednesse wherein he wasteth all his goodes. By so manifolde sinnes he had deserued, that he shoulde finde his father neuer to be appealed towards him. And it is not to be doubted, but that the great goodnesse of God and his incomparable fauour is described vnto vs vnder this example, that no outragiousnesse of sinnes should driue vs with feare from the hope of obtaining forgiuenesse. It is no sonde interpretation if any man shall say that they are like to this foolish and frowarde yong man, who abounding with the Lorde with great plentie of good things, yet being mooued with a blinde and giddie couetousnesse, would part with him, that they might be free away from him: as if it were not inore to be desired to liue vnder the fatherly care and gouernace of God, then to haue all the kingdomes of the earth. But because I feare least this allusion be too subtile, I will be satisfied with the literall sense: not that I finde fault with them, that vnder suche a figure reprocue their madnesse, which thinke they shall liue happily to haue somewhat of their own, that they might be rich of theselues without the heauenly father: but because I doe now keepe my self within the boūds of an interpreter. But Christ heere declareth what vseth to befall to yong men, when they follow their owne will: for they being voide of counsell, and riotous in liuing, are vnmeete to rule themselves, where feare and shame restraineth them not, it cannot be but that they should cast themselves headlong whether soeuer pleasure shall cary them, and being full of dishonestie, they make haste to vile pouertie. A fierwarde he describeth the punishment, which by the iust iudgement of God, remaineth for the most part of suche prodigall wastes: namely, that their goodes being wickedly wasted, they shoulde be thoroughly pinched with hunger, and because they knewe not how to vse thriftily, abundance of the best breade, they shall be driuen to feede vpon acornes and huskes. To be short, that they becoming swines fellowes, should thinke themselves vnwoorthy of mannes meat: for this is a hoggish deuouring, wastfully to spoyle that, which was giuen for the preservation and maintenance of life. That some doe subtilly expound this to be a iust plague of vngodly loathing, that they for hunger should goe to the huskes, which refused the pleasant bread in the housholde of the heauenly father, doe speake very truely and profitably, neither doeth any religion forbid the vse of this similitude: but in the meane season it must be considered what allegories doe differ from the naturall sense.

16. *He would faine haue filled his belly.* It declareth that for hunger he no more thought vpon his former dainties. Neither when he gaue this kind  
of



of meate to the swine could he want. That saying of Cyrus is notable, who, when in his flight he had bene long fasting, being ſomewhat refreſhed with meate and browne bread, ſayd, that hee neuer taſted ſo ſauorye bread before: ſo neceſſity compelled this yong man, whereof mention is now made, to haue a ſtomack to the husks. The reaſon is added: becauſe no man gaue vnto him. For the copulatiue ſhould in my iudgment bee reſolued into a word cauſall. Neither is this ſpoken of the huskes, which were by him: but I vnderſtand it, that no man had compaſſion of hys want. For no man thinketh himſelf bound to the prodigal, which waſte their own goodes without regard: nay, becauſe they were wont to ſpoile al things, nothing is thought ſhould be giuen them.

17. *Then he came to himſelfe.* Here is a meanes deſcribed vnto vs, whereby God calleth men to repentaunce. If they would willingly be wiſe, & would yelde themſelues to be taught, he would allure them more gently: but, becauſe they frame not to obedience, except they be tamed with correſtions, he chaſtiſeth them the ſharplyer. Therefore hunger was the beſt ſchoolemiſtreſſe for this young man, whom plenty and fulnes made ſo outragious and diſobedient. Being taught by this example, we muſt not thinke that God dooth deale cruelly with vs, if at any time hee laye greater troubles vpon vs: for by this meanes hee teacheth the frowarde and them that are drunken with pleaſure, obedience. Further, what miſery ſoeuer we ſuffer, is a profitable calling of vs to repentaunce. But as we are ſlow, ſo do we ſcarſe at any time come to a right minde, excepte we be driuen to it by extreame miſeries. For vntill that troubles doe oppreſſe vs, and that deſperation doth pricke vs, the fleſh doth alwayes liſte vp it ſelfe in pride, or at leaſt reſiſt good things. VVhereby we gather that it is no meruaile, if that the Lord dooth deale often times violently and doubleth his blowes vppon vs, to breake our frowardnes, and as it is in the prouerbe, he driueth hard wedges into hard knotres. It is alſo to be noted that hope of a better eſtate, if he returned to his father, prouoked the young man to repentaunce. For no greatnes of puniſhmentes ſhall ouerthrow our ſinnes, or make vs diſpleaſed with our ſinnes vntyll ſome profit do appeare. Therefore as this young manne by hope of his fathers kindnes is moued to ſeeke for reconciliation: ſo the knowledge of the mercy of God muſt be the beginning of our repentaunce, which ſhall moue and ſtirre vs to hope well.

20. *VVhen he was yet a great way off.* This is the chiefe poynt of theparable, If men which by nature are deſirous of reuenge, and holde their owne right too faſt, are yet moued with a fatherly loue, ſo as they do lovingly forgiue their ſonnes, and of their owne freewill will ſeeke out thoſe loſt wretches: God, whoſe great goodnes exceedeth all the loues of fathers, will be nothing harder to vs. And certainly here is nothing ſpoken of an earthly father, that God doth not promiſe of himſelfe. Before they cry, ſaith he, I wil heare Iſa. 65. 23. That ſaying alſo of Dauid is wel known, Pſa. 32. 5. I haue ſaid I will confeſſe my vnrighteouſnes vnto the Lord againſt my ſelfe, and thou forgauelt the puniſhment of my ſinne. Therefore as this father is not onely eaſie to be entreated at the prayers of his ſonne: but goeth out to meete him comming, and before hee heareth any one word, he embraceth him all torne and deformed as hee is: ſo God looketh not for long entreatance; but as ſoone as the ſinner de-

termyneth

termineth to confesse his fault he dooth willingly meete him. But it is a filthy quarrell of theirs, which do hereof gather, that the grace of GOD is not bestowed vpon sinners, before that they do preuent the same with their repentance. Here say they is proposed to vs a father redy to forgiue, but it is after the sonne hath determined to returne to him: therefore god doth not regard nor bestow his grace vpon any others then them, which beginne to seeke the same. It is true, that it is required that the sinner should be grieved in conscience, and displeased with himself, which shuld obtaine forgiuenes: but they do very euil gather hereof, that repētaunce, which is the gift of God, doth proceede from mē of the proper motiō of their owne heart. And in this behalfe is a mortall man very fondly compared with God: for an earthly father cannot renew the peruerse heart of his sonne with the secrete instinct of the spirit, as God doth of stony heartes make fleshy. To conclude, it is not handled in this place, whether man conuerted vnto God, returneth of himselfe: but onely vnder the figure of a man is commended the fatherly kindnes of God, and his readines to graunt forgiuenes.

21. *Father, I haue sinned against heauen.* Here is an other part of repentance noted: namely, a feeling of sinne ioyned with sorow and shame. For hee that is not sorye that hee hath sinned, and hath not his offence beefore his eies, will rather attempte anye thing, then that hee wyll thinke to returne to a good course: therefore it is necessarye that a loathing of a former estate shoulde goe beefore repentaunce. But there is great weight in this speech, that it is said that the young man returned or came to himselfe: for who so followeth the wandring errors of his desires, is carryed into a forgetfulnes of himself. And certainly, the violente motions of the flesh are so wandring, that who soeuer giueth ouer himselfe vnto them, shall vanish away as a man departed or gone out from himselfe. Therefore the transgressours are commaunded to returne to theyr heart, Isa. 46. 8. There followeth also a confession, not such as the Pope hath framed, but such as the sonne doth therewith reconcile vnto him his offended father: for this humility is verye necessary for the redeeming of offences. This manner of speaking, I haue sinned against heauen and beefore thee, is as much as if it had bene saide, that God was offended in the person of an earthly father. And certainly nature it selfe teacheth this, that whosoever listeth vp himselfe against his father, doth also vngodlyly arise against God, who maketh children subiect to the parents.

22. *Bring forth the best robe.* Though (as it hath bene often saide) it were a fond thing to search all final pointes in parables: yet the letter shal not here be wrested, if we say that the heauenlye father dooth not onely so forgiue our sinnes, that he burieth the remembrance of them: but also restoreth those gifts wherof we were deprived: so as he spoyling vs of the againe, doth chastise our vnthakfulnes, that with the reproach and dishonesty of the nakednes, he might driue vs to be ashamed.

Math.

Mark.

Luk. 15.

25. Now the elder brother was in the fiede, and when he came and drew neere to the house, he heard melody and dauncing;

26. And called one of his seruantes, and asked what

what these things meant.

27. And he saide vnto him, Thy brother is come<sup>d</sup> and thy father hath killed the fatted calfe: because he hath receiued him safe and sound.

28. Then he was angry, and would not go in: therefore came his father out and entreated him.

29. But he answered and said to his father, Lo, these many yeeres haue I done thee seruice, neyther brake I at any time thy commaundement, & yet thou neuer gauest me a kid, that I might make mery with my friends: 30. But when this thy sonne was come, which had deuoured thy goodes with harlots, thou hast for his sake killed the fatted calfe.

31. And he said vnto him, Sonne, thou art euer with me, and al that I haue is thine. It was meete that we shuld make mery, and be glad: for this thy brother was dead, & is aline againe, & he was lost, but he is found

This last part of the parable accuseth them of vnkindnes, which maliciously would restrain the grace of God, as if they enuid that miserable sinners should attaine saluation. For we know that the prid of the Scribes is here restrained, who do not think that the reward due to their deserts is not paid them, if that Christ should admit the Publicans and the common sorte of people to the hope of eternall saluation. Therefore the sum is, if we desire to be accounted the sonnes of God, those faultes of our brethren, which he fatherly remitteth, we must brotherly forgiue. They that thinke that the people of the Iewes are described vnder the figure of the elder sonne, though they do it not without some reason, yet they seeme to me not sufficiently to marke the whole course of the texte: for of the murmuring of the Scribes ther arose a speech, as if they were troubled at the kindnes of Christ towards miserable men, which had bene lose lyuers. Therefore he compareth the Scribes, which swelled with arrogancye to thriftye and modest men, who alwayes wel regarded their household estate by liuing honestly and sparingly: yea, hee compareth the obedient sonnes, who al their lifetime do patiently beare the authority of the father. And though they were altogether vnworthy of this prayse, yet Christ speaking after their sense, by concession imputeth vnto the this fained holines for a vertue. As if he shuld haue said, although I shuld graunt vnto you that which you do falsly brag of, that you haue alwaies bene obedient sonnes vnto God, yet their brethren muste not so proudly and cruelly be cast off, when they repent from their wicked life.

28. Therefore came his father out. In these words he reproveth the intollerable pride of hypocrites, that they must bee entreated of the father not to enuy at the mercy shewed vnto their brethren. Further, though God doth not entreate, yet, by his example he exhorteth vs to beare with the faults of the brethren. And that he may cut off all excuse from their wicked rigor, he doth not only bring in hypocrites speaking, whose false boasting might be refuted: but also if any man shall wholly discharge al duties of godlynes towards his father: yet hee denyeth him to haue any iust cause of complaynt, for that his brother is forgiuen.

It is certieine that the sincere worshippers of God are alwayes free and void from this malicious affection: but the purpose of Christ is to shew, that hee is vnrighteous that enuyeth his brother receiued into fauour, although he would not giue place to the Angels in holynes.

31. *Some, thou art euer with me,* There are two chiefe pointes in this aunswere: the first is, that there is no cause why the Elder should be angry, while he seeth that he is not endamaged by the receiuing of his brother into fauour: and the other that he hauing no regard of the saluation of his brother is grieved & sory for the ioy conceiued of his returne. All mine, saith he, are thine: that is, though thou haste yet taken away nothing from my house, thou hast lost nothing: for all thinges remaine safe for thee. Further, what doth our ioy offend thee, whereof thou shouldest haue bene a companion? For it is meete to reioyce for that thy brother, who wee thought had bene loste, is in safety, and returned home againe. VVe must note these two reasons: for neyther doe wee lose a nyne thing, if G O D doe kindelye receiue into fauour them, whiche by theyr sinnes hadde bene estraunged from him, and it is a hardnes without godlines not to be gladd, when we see our brethren restored from death to life.

## Matth. 18.

25. *Moreover, if thy brother trespassse against thee, goe, and tell him his faults betweene thee and him alone, if hee heare thee, thou haste wonne thy brother.*

26. *But if hee heare thee not, take yet with thee one or two, that by the mouth of two or three witnesse euery word may be confirmed.*

27. *And if hee will not vouchsafe to heare them, tell it vnto the Church, and if he refuse to heare the Church also, let him be vnto thee as an heathen man and a Publican.*

28. *Verely I say vnto you, whatsoeuer yee bind on earth, shal be bound in heauen, and whatsoeuer ye lose on earth, shal be losed in heauen.*

29. *Againe, verely I say vnto you, that if two of you shal agree in earth vppon any thing, whatsoeuer they shall desire, it shal be giuen them of my father, which is in heauen.*

30. *For where two or three are gathered together in my name, there am I in the mids of them.*

## Mark.

## Luk. 17.

3. *Take heede to your selues: if thy brother trespassse against thee, rebuke him: and if he repent, forgine him.*

15. *If thy brother trespassse against thee.* Because hee had spoken before of bearing with the infirmities of the brethré, now he sheweth more plainly how, and to what ende, and how farre they are to be borne with. For otherwise it had bene a ready obiection, that offences cannot otherwise be auoyded, but that euery manne shoulde winke at the faultes of other men, and so should sinne be nourished by bearing with it. Therefore

Christ



Christ prescribeth a meane betweene both, which neither shall offende the weake too much, and yet shall be apte for the healing of their diseases. For seuerity compounded to the nature of a medicine is profitable and prayse worthy. In summe, Christe commaundeth his disciples so to forgiue one another, that yet they endeour to correct their faults, which must be wisely obserued: because that nothing is more difficult then to spare and fauour men, and freely to reprehend their faultes. All men almost do leane to the one side, so that eyther they do deceiue one another with deadly flatteringes, or els they strike them too hardly, whom they should heale. But Christ commendeth to his disciples mutual loue, which should bee farre from flattery. Hee onely commaundeth them to season their admonitions with moderation: least, if they be too austere & hard, they should ouerthrow the weake. And he expresse setteth downe three degrees of brotherly correction: the first is, that hee which hath sinned, should be admonished priuately. And the second is, if hee shew any token of stubbornesse, that hee be againe admonished beefore witnesses. The third is, if he preuaile nothing this way, that he be deliuered to the publike iudgment of the Church. And this is the purpose, which I spake of, least that charity be broken vnder pretence of feruent zeale. Further, because ambition doth cary away the most part of men, so that they are too desirous to spread the offences of their brethren, Christ doth in time meete with this fault, commanding vs to couer the faultes of our brethren as much as we can. For who so are delighted with the shame and infamy of the brethren, it is certaine that they are caryed away with hatred and malice: for if there were any charity in them, they would haue regard of the shame of the brethren. It is yet demâded, whether this rule doth generally extend to all sinners. For there are very many, which wil allow no publike reproofes, vntyl the offender be first priuately admonished. But there is a manifest restraint in Christes wordes: for he doth not simply and without exception commaund that whosoever sinneth, should be admonished or reproofed priuately, and without any witness: but he would haue vs to try this way, when we are priuately offended: not because the matter is our owne, but because it is meete that wee shoulde be wounded with sorowe, as ofte as GOD is offended. Neither yet dooth Christe speake heere of suffering iniuries: but hee dooth generally teach vs, so to imbrace and vse louing kindnes amongst vs, least by handling the weake ones more sharply, wee should lose them which were to be kept. Therefore this clause *against thee*, doth not note an injury done to some one man, but distinguisheth betweene secrete and manifest sinnes. For, if any man sinneth against the whole Church, Paule commaundeth that he should be publicly reproofed, so that hee would not haue the very Elders spared. For of them by name doth Paule giue Timothy charge, that by publike reproofing them beefore all men, they might be made a publike example to others, 1. Tim. 5. 20. And certainly it were a ridiculous thing, that hee which offended, so that his offence were openly knowne to the publike offence of the brethren, should be admonished of euery one of them: for, so if a thousand knew it, he shuld be admonished a thousand tymes. VVherefore that distinction, which Christ expresse maketh, is to be kept, that no man by making secrete offences common, should rashly and without necessity defame his brother.

*If he shall heare thee, thou hast wonne.* Christ confirmeth his doctrine by the profit and fruite that shall come thereof. For it is no small matter to get a soule to God, which was in bondage to Sathan. And whereof cometh it to passe, that they which are false, doe seldome repent, but because that they being handled odiously, and as enemies, do harden themselves in obstinacy? Therefore nothing is better then gentleness, which reconcileth to God them which had false from him. And he that dooth intemperately runne into a fond fauouring the offender, doth willingly lose the saluation of his brother, which he had in his hand. In Luke Christ commaundeth vs expressly to be satisfied with a priuate admonition, if our brother be thereby brought to repentaunce. Hereby is also gathered how necessary it is that there be amongst the faythfull a free and mutuall liberty of reproofing one another. For, when as euery one of vs doth offend often euery daye, it were extreame crueltie by our silence and dissimulation to betray the saluation of them, who by a friendly reproofe we might deliuer from destruction. For though that successe doth not alwayes followe, yet dooth there lye a great guiltinesse vpon him, who neglecteth the remedy prescribed by the Lord for the preferuation of the saluation of the brethren. It is also to be noted, that the diligenter we are to perfourme this duty, the more the Lord doth yeeld ouer his own honour to vs. For one man cannot conuerter another, it only belongeth vnto him: yet doth he adorne vs with this vnderferued title, that we doe gaine or winne a lost brother.

16 *If he heare thee not, take yet with thee.* The second degree is, that hee which behaued himselfe stubbornly towards one manne, or woulde not abide to be taught, shoulde againe be admonished before witnesses. Some doe heere obiecte that it is in vaine to call witnesses, if wee haue to deale with a manne that is disobedient and rebellious, for hee wyll be so farre from being bente to acknowledge his fault in their presence, that hee will more wickedly deny the same. But this knotte shall be easily loosed, if thou wilt distinguishe betweene a kinde or manner of denyinge. and of slypping backe. Hee that precisely denyeth the deede, and saith, that hee is falsely and slaunderously charged, is to be lette alone: for it shall be in vayne to vrge him by callinge him beefore witnesses. But, because the moste parte of men doe eyther frowardlye scorne, or impudentlye excuse that which they had doone wickedly and vngodly, vntill they be brought before greater auctoritie, it shall be profitable to obserue this course towards them. Also the saying of our sauour must so be vnderstood, as it appeareth by the word he useth, which signifieth *to reprove*. To reprove, is to conuince by euident demonstration. And how shoulde I reprove him, that stoutlye denyeth the whole matter. For he that hath so hard a browe, as to deny the offence committed, shutteth vp the way against the second admonition.

Now wee vnderstand against whom Christe woulde haue vs to vse witnesses, that the admonition may haue the more weight and the greater effect. But there is no absurditie in it, that he doth bend Moses words somewhat into another sense. Moses forbiddeth to giue iudgements of a matter vnknowne, and setteth downe this as a lawfull meanes of trial, that by the testimony of two or three, euery word may stand or be confirmed.

Christe alluding to that lawe, saith, that the cause is euident, where two or three witnessess doe arise to condemne the man, especially that the iudgment of the church may be the riper. Neither is there any cause why he should complaine of iniury, for being brought forth into the lyghte, which refused to heare two or three.

17. *Tell it vnto the Church.* It is demanded what hee meaneth or vnderstandeth by the name of the Church. For Paule, 1. Corinthians, 5. 5. commaundeth the incestuous Corinthe to bee excommunicate, not of anye chosen number, but of the whole companye of the godly, and therefore it maye seeme probable that the iudgement was heere referred to all the people. But, beecaufe that then there was as yet no Church, which hadde giuen theyr name to Christe, nor anye such order appoynted, and the Lorde himselfe speaketh as of a manner vsed and receyued: it is not to bee doubted, but that hee alludeth to the order of the olde Church, as also in other places he applyeth his speech, accordinge to the manner knowne amongste them. VVhen hee commaundeth, Matthew 5. 23. that the gyfte, which wee woulde offer be left at the Altar, vntyll wee may be reconcyled to the offended brother, it is not to be doubted, but that hee woulde by the presente forme and manner of worshiping of GOD vnder the lawe, teache vs, that wee cannot praye ryghtlye, nor offer anye thing to GOD, so long as we are at dyscorde with the brethren. So therefore nowe dooth he looke into the fourme of disciplyne receyued amongste the Iewes: for it were absurde for hym to appoint the iudgemente to the Church, when as yet there was none.

Also, when as the auctoritie of excommunication amongste the Iewes was in the handes of the Elders, whoe represented the person or estate of the whole Church, Christe dooth then verye aptly appoynt, that they whiche haue sinned, should at length be openly brought before the Church. if they doe eyther proudlye despyse, or scoffinglye scorne at pryuate admonitions. VVee knowe that after the Iewes returned from the captiuitie of Babylon, they hadde a chosen councell, which they called *Synhedrim*, in Greeke *Synedrion*, whereunto the censure of manners and doctrine was committed. This gouernemente and this brydle to keepe frowarde and vtractable menne in order was lawfull and approued of God.

If anye manne except that all thinges were corrupt and out of order, at the comminge of Christe, so that that tyranny should bee accounted nothing lesse then the iudgement of the Church: The aunswere is easie: though the manner of theyr dealinge was defiled and corrupted, yet was the order worthilye praysed of CHRISTE, as it had been in tymes paste deliuered by the Fathers. And when as shortly after hee erected a Church, the corruption being taken awaye, hee restored the pure vse of excommunicating. Yet it is not to be doubted, but that the order of disciplyne, which flourished vnder the kingdome of CHRIST succeded in place of that Elder. And certeinly, when as the prophane nations hadde a shadowe of this rite of excommunicating, it appeareth that God had put this into the minds of men from the beginning, that if

any were vncleane and defiled, they should be driuen from the holy exercises.

Therefore it was a vile and shamefull thing for the people of GOD to be altogether without that disciplyne, whereof there was remayninge some shewe amongst the Gentiles. And that whiche was obserued in the lawe did Christe translate to vs: because that wee and the aunciente fathers haue one & the same cause. But it was not the purpose of Christ to send his disciples to the Synagogue, which when it willingly nourished filthy corruptions in her bosome, it excommunicated the true & sincere worshippers of GOD. But he declareth that that order should bee holden in his Church, which had bene holily appoynted vnder the law. That which is presently added of Heathens and Publycans confirmeth the interpretation that I brought. For, because the Heathens & the Publycans were then much hated and abhorred amongst the Iewes, vnto them he compareth men that are vncleane and incurable, which wyl obey or yeelde to no admonitions. It is certeine that he would not haue giuen this precept to the Heathens, of whome the Church shoulde be gathered, that they shoulde flye from themselves: Neyther is there any cause at this day why the faythfull should abhorre the Publycans. But Christ, that he might the better be vnderstoode, borowed that manner of speech, which was presently vsed in his owne cuntry. But the meaning is, that we should haue nothing to doe with the contemners of the Church, vntil they repent.

28. *Whatsoeuer ye shall bynde.* Hee rehearfeth the same wordes nowe, which hee vsed beefore in the sixteene Chapter: but in a diuerse sense. For there his purpose was to confirme the authoritie of doctrine, and heere hee appoynteth disciplyne, which is adioyned to doctrine. There Christe sayde that the preaching of the Gospell should not be in vaine, but that it should be a saueur eyther to lyfe or to death: here hee sayeth, though the wicked doe scorne the iudgement of the Church, yet it shall not be in vaine. This distinction must be holden, that he speaketh there of the word preached, and here of publike censures and discipline. But let the readers seeke for the reason of bynding and losinge from thence. This is the summe, whosoever hauing committed a sinne, dooth humbly acknowledge his fault, and entreateth, so that he obtaine forgiveness of the Church, he is not absolved onely of men, but also of GOD. Agayne, whosoever scorneth the reproues and threatning of the Church, if he be condemned of the same, that iudgment shall bee confirmed in heauen, which was giuen by men.

If any manne obiect that GOD by this meanes shoulde be as an vnder Iudge, without a voyce of his owne, but must subscribe to the iudgment of mortall menne: there is an aunswere ready. For Christ doth not so defende the right of his Church, as that he would thereby diminish his owne right and his fathers: but that hee would thereby rather sanctifie the maiestie of his word. For as in the sixteene Chapter his will was not to establish generallye euery doctrine, but that which came out of his mouth: so neyther in this place dooth he say that euery iudgment shall be established and ratified, but that, wherein he himself is president and chiefe: and that not onely by his spirite, but also by his worde.

¶ Whereof it followeth, that men do GOD no preiudice, whyle they pro-



pronounced nothing but from his mouth, and doe faithfullye endeouour themselves onely to execute that, which he had commanded. For though Christe is the onely Iudge of the world, yet he would in the meane season haue the ministers of his word to denounce and proclaym the same. Further, he would haue the Church to delyuer his iudgment: So hee derogateth nothing from himselfe by vsing the ministerie of menne, but he alone loseth and byndeth. Yet hereof ariseth a question, whē the church tollerateth many hypocrites, and also absolueeth many, which pretende a faygned repentaunce, whether it be apparaunt that such bee absolved in heauen. I aunswere, that the speech is directed to none other, then to such as do rightlye and sincerely reconcile themselves to the Church. For he that would giue comfort, and take away feare from fearefull & trembling consciences, he sayth, that whosoever shall sinne, if they be receiued into fauour with the Church, are freed from guyltinesse beefore God. For hee appoynted this as a pledge of heauenly grace, whiche nothing apperteineth to hypocrites, which doe peruert the right vse of reconciliation.

And there ariseth hence no small hope vnto the godlye, when as they heare that their sinnes are blotted out before God and angels, as soone as they obtaine forgiuenesse of the Church. In the other parte there is no ambyguite of the meaning of Christe. For, when as stubborne & proud men are ready vnder this pretence to despyse the iudgmēt of the church, as vngodly knaues, they doe often very boldlye appeale to the tribunall seate in heauen. Christe, that hee may with terror breake their pryde, saith, that their condemnation is ratified in heauen. In the meane while he encourageth his to a iust and righteous seueritie, leaste they shoulde giue place to the wicked frowardnesse of them whiche refuse or shake off all discipline. Heere is also to be seene how ignorantly the Papistes doe wrest this place, to colour all kynde of tyranny. It is certeine that the ryght and auctorithy of excommunicating is giuen vnto the church, and all menne of a right minde doe confesse the same: but whether that euery manne, or that one that is not called by the Church, but created by the horned and disguised beaste, may according to his pleasure send forth theyr vaine and empty crakes of excommunications, accordinge to theyr pleasure? But it is manifeste that the lawefull gonermente of the Church was committed to the Elders, not onely to the ministers of the worde, but to them also, which of the people were ioyned to them to be cōsors of the word. Yet they not cōtented with their former impudencye, endeuoured to proue out of this place, whatsoeuer burdens they layd vpon the people to be borne. I speake not of that, that the moste wicked enemies of the Church doe vnworthily vsurpe, and by violence take vnto themselves, the auctorithy which was graited vnto the church: I onely say, when Christe spake not, but onely of correcting of sinnes, they which by their lawes ensnare soules, doe no lesse foolishly then wickedlye abuse his testimony.

It is of the same sorte of braune; that vnder this pretence they defend their auricular confession. For though Christ appoynted that they should be reconcyled to the Church, which by theyr faulte were brought to the publyke iudgement: yet was it not his will to lay a lawe vpon all men,

that they shuld vnburden the of their sinnes in the eare of a sacrificer. But their fancies are so friuolous, that it is not necessary to stand any longer to confute them.

19. *Againe, I say vnto you.* He confirmeth the former sentence: because God will not onely giue the spirite of counsell and wisdome to the that shall aske it: but he also will cause that whatsoeuer they shall doe out of his worde, should want power and effect. But he ioyning consent to the prayer, declareth how soberly and reuerently the saythfull should behaue themselves in all their holy actions. The sinner must be admonished, & except he giue place to that reproofe, he must be excommunicated. Here it behoueth not onely to aske counsell of the holy mouth of God, that nothing be done but according to his word, but also it is meete to beeginne with prayers. VWhereby that which I taught before, appeareth more euidently, that there is no licence giuen to men to doe whatsoeuer they lust, but God is placed as a reuenger of the gouernment of the Church, that he might defend and sanctifie the iudgements, whereof he is the authour. In the meane season, while the faithfull doe meete, they are taught to ioyne their petitions and generally to pray together, not onely to testifie the vnitie of faith, but that God would heare the desire of them all. Therefore, as God doth often promise otherwhere that he wil heare the priuate prayers of euery man: so here Christ adorneth publike praiers, with a singular promise, that he might thereby stir vs vp the more earnestly to exercise the same.

20. *VWhere two or three are gathered in my name.* This promise stretcheth further then the former. For the Lord declareth that he will be presente as oft as two or three shal be gathered in his name, that hee may directe them with his counsell, and bringe to prosperous successe whatsoeuer they shall take in hande. There is no cause therefore why they should doubt, which delyuer ouer themselves to be ruled by hym, but that they shall feele by his presence that profit and fruit they shall desire. But sith it is an inestimable good thing, to haue Christ the chiefe and presidente in all our affayres, as againe nothing is more miserable then to be without his grace: this promise should be no small spurre to vs, that we might godlyly and holyly ioyne togeather amongst our selues. For whosoever eyther neglecteth the holy assemblies, or negligently separateth himselfe from the brethren, or behaue himselfe carelessly in preseruinge vnitie, dooth hereby declare that he maketh no accounte of the presence of Christe.

But first it must be provided, that they which desire to haue Christe present, should be gathered in his name. But the definition of this clause must also be noted, that the wicked do no lesse falsely & impudently then wickedly make hys holye name as a cloake to their conspiracies. Therefore excepte we wyll caste Christe forth to theyr scornes, and togeather ouerthrowe that which he here promysed: first, it must be known what this saying meaneth: namely, that they which are gathered, all lettes being cast away, which hynder vs from comming to Christe, should come sincerely to Christ, and yelde to obey his worde, and suffer themselves to be gouerned by his spirite. VWhere this simplicitie taketh place, it is not to be feared but that Christe by his blessings wyll openly declare, that

that the company is not gathered together in vaine. VVherin the grosse follye of the Papistes doth bewray it telfe. They cry that theyr counceles cannot erre, and therefore that al theyr decrees must bee holden: because that as ofte as two or three are gathered in the name of Christe, hee is in the midst of them. But first it were to be demaunded, whether they came together in the name of Christe or no, of whose faith, doctrine & affection it is doubted. VVhile the Papists doe omitte or hyde this, who seeth not that the differēce between the holy & prophane assemblies, are subtilly confounded by them, that the power of doing any thing may be transferred from the Church to the sworne enemies of Christ? Therefore let vs know, that none but the godly worshippers of God, which do sincerely seeke Christ are comforted here with hope, that they shuld not doubt of hys presence. And the bastarde and vnfruitfull counceles, whiche weaue webbes of theyr owne braynes, beeinge leste, Christe wyll alwayes rema in as chiefe with the doctrine of his Gospel amongst vs.

Math. 18.

21. Then came Peter to him, and sayde, maister, how oft shal my brother sinne against me and I shal forgine him vnto seuen times?

22. Iesus sayde vnto him, I saye not to thee, vnto seuen times, but vnto seauenty times seuen times.

23. Therefore is the kingdome of heauen likened vnto a certeine king, which would take accounts of his seruants.

24. And when hee had begunne to reckon, one was brought vnto him, which ought him tenne thousande ballents.

25. And because he had nothing to paye, his maister commaunded him to be sold, and his wife, and his children, and al that he had, and the debt to bee payde.

26. The seruaunte therefore fell downe, and besought him, saying, maister, appease thine anger toward me, and I will pay thee all.

27. Then that seruaunts maister had compassion, and lofed him, and forgane him the debt.

28. But when the seruaunt was departed, he found one of his fellowes, whiche oughte him an hundred pence, and he layde bandes on him, and tooke him by the throat, saying, pay me that thou owest.

29. Then his fellowe fell downe at his feete, and besought him, saying, appease thine anger towards me, and I wil pay thee al.

30. Tes

Mark.

Luk. 17

4. And though hee sinne agaynst thee seuen tymes in a day, & seuen times in a daye turne againe to thee, saying, it repenteth me, thou shalt forgine him

30. Yet he would not, but went and caste him into prison, till he should pay the debt.

31. And when his other fellows sawe what was don, they were very sorry, and came and declared to theyr master all that was done.

32. Then his master called him, and said vnto him, O euil seruant, I forgane thee al that debt, because thou praidst me.

33. Oughtest thou also to haue had pittie on thy fellow, euen as I had pittie on thee?

34. So his master was wroth, and deliuered him to the iaylers, tyll hee shoulde paye all that was due to him.

35. So likewise shall my heavenly father doe vnto you, except ye forgieue from your hearts, ech one to his brother their trespasse.

21. Master, how oft. Peter maketh this obiection according to the common sense and wisdom of the flesh. Naturally it is grafted in all men, that they would haue themselues pardoned, so that if any man doe not presently obtaine forgiveness, he complaineth that he is streighlye and vnkindly dealt with: but it is much a doe to finde them that will shewe themselues easie to bee entreated of others, which desire to bee gentlye dealt with themselues. Therefore, when the Lorde exhorted his disciples to louing kindnesse, this doubt came into Peters minde: what shall come of it, if wee be so ready to forgieue, but that our gentlenesse shall be a bayght to prouoke them to sinne? Therefore he demandeth whether it be conuenient to forgieue them that sinne often. For the number of *seuen*, signifieth as much as the aduerbe *seuen times*, and is taken for a great number. As if hee should haue saide, Master, howe ofte wouldest thou haue vs to receiue them that offend into fauour? For it is absurde and vnprofitable that they should finde vs so ready to be appeased. But Christ is so farre from being moued with this obiection, that he expressly saith, that there shuld be no end of forgieuing. Neither yet would he appoint any certaine number, but rather commandeth that we should neuer be weary. Luke doth somewhat differ from Matheew: for he simply reporteth the commandement of Christe, that wee shoulde bee readye to forgieue *seuen times*: yet the sense and meaning agreeth, that wee shuld be ready and willing to forgieue not once, or twise, but as oft as the sinner repenteth. This is the onely difference, that according to Matheew the Lord reproving Peter, for that he was too streight in that behalfe, encreaseth the number hyperbolically, which of it selfe sufficeth to sette forth the summe of the matter. Neither did Peter aske the questio, whether he should forgieue *seuen times*, for that he was content to goe so far, but that by obiection or making a shew of a great absurditie, hee might drawe Christe from his iudgment, as I touched euen now: for hee that will be ready to forgieue *seuen times*, wil also be appeased at the *seventy* offense.

But out of Lukes wordes there ariseth an other question: because

Christ



Christ doeth not commaund to forgiue, but when the sinner doth turne to vs and shall testifie his repentance: for by this meanes hee seemeth to graunt his liberty to deny mercy and forgiuenesse to the wicked. I aunswere, offences are forgiuen two wayes. If any man doe me an iniurie, and I laying aside the desire of reuenge, doe not cease to loue him, but in stead of iniurie, I bestowe a benefite vpon him: though I thinke hardly of him as he deserueth, yet am I said & accounted to forgiue him. For when God commandeth vs to do well to our ennemies, he doeth not therefore presently require, that we shoulde allowe those things in them which he condemneth: but he would onely haue our mindes free from all hatred. In this kind of forgiuenesse it is not to be looked for, that he which hath offended should come of his owne accorde to appease vs: so that it beho- ueth vs to loue them, which of set purpose exasperate vs, which refuse fa- uour, and heape olde offences and newe together. The second manner of forgiuing is, whē we so receiue a brother into fauour, that we thinke wel of him, and are perswaded that the remembraunce of his sinne is blotted out before God. And this is that I gaue warning of before, that Christe doeth not heere speake onely of iniuries done to vs, but of all kinde of offences. For he woulde haue them that are fallen to be holpen by our compassion, which doctrine is therefore very necessary, for that by na- ture we are almost all froward beyonde measure: and Sathan vnder pre- sence of severity, driueth vs to extreme rigor, so that those miserable mē that are not forgiuen are swallowed vp of sorrowe and despaire. But it is heere againe demaunded whether a man is to be creadited assoone as in woorde he shall professe repentance. For if this be graunted, it shall of necessitie followe that wittingly and willingly they offend. And where were then discretion, if that without correction any manne might freely scorne at vs euen to the hundred offence? I answer first that he speaketh heere of daily offences, for the which euen the best manne hath neede of forgiuenesse. Therefore, when as in so great infirmite of the fleshe, we haue so dangerous a way, so many sleights and assaults, what shoulde be- come of vs, if at the second & third offence all hope of forgiuenesse were takē away? Secondly, it is to be added, that Christ spoyleth not the faith- ful of iudgement, that they should fondly be too credulous at one word: but he would onely haue them righteous and kinde, that they may reach their hande to the repentant: if it appeareth that from the heart they are displeased with theselues for their finnes. For repentance is a holy thing, and hath nede of diligent examination: but as oft as the sinner shall giue a signe of conuersion, Christ would that he should be admitted to recon- ciliation, least he being ouerthrowne with the repulse, shuld faint. Third- ly it is to be noted, when any manne hath giuen suspicion of himselfe, be- cause of his lightnesse and inconstancie, we may so release him when he asketh forgiuenes, that hereafter we may marke his maners, least he des- pise our patience and kindenesse whiche proceedeth from the spirite of Christ. For the counsell of the Lorde must be holden, that they that are fallen must bee holpen with our kindnesse, that they may be raised vpps againe. And certainly we must imitate the goodnesse of our heavenly father, who meeteth sinners a farre off, that hee maye call them to re- pentance. Further, when as repentance is a maruellous woorke of the spirite, and the creation of a newe man, if we despise the same, we doe in-

iurie to God himselfe.

23. *The kingdome of heauen is likened vnto a certaine king.* Because it is hard to draw vs to mercy: and especially when as many faults of our brethre are to be borne with, there doeth presently a loathsomnesse creepe vppon vs, the Lord doth confirme this doctrine, with a most apt and fitte parable. The summe whereof is this, they that will not be brought to forgieue the offences of the brethren, doe very euill prouide for themselves, and they make too hard and too straight a law for themselves: for they shal finde God as straight & as hard to be entreated towards them. For the similitude consisteth especially in 3. poyntes: for the maister is set against the seruant, a great sum against small or meane things, singular clemency to extreme cruelty. These 3. things being obserued, the meaning of Christe may be easily gathered. For what are we if we be compared with God? And now what summe is euery one of vs ended towards him? Lastly, how light are the offences wherewith our brethren be endangered to vs, if our obligation to God be considered? How vnworthy therefore of the merey of God is a miserable wretch loaden with an intollerable burden, who is so hard to be entreated of his fellowes, that he will not forgieue the least offence? As concerning the words, the spiritual estate of the Church, is heere called the kingdom of heauen: as if Christ should haue sayde, the case betweene God and manne in respecte of the soule, and the estate of the spirituall life is at that poynt, as betweene a ciuil earthly master, and his seruantes, in respecte of money and the busineses of this present life.

24. *His maister commanded him.* It were a friuolous thing subtilly to search & sift out euery perticular poynt here: for god doth not alwaies shew his rigour vnto vs at the first, vntill wee be driuen to entreate and to sue for forgienesse: nay he preuenteth vs with his free goodnesse, but he onely teacheth what shoulde become of vs, if God should vse vs, as in iustice he might. Also, if he shuld exacte of vs that which is due, how meete it were for vs to flee to prayers, for this is the onely remaining refuge for sinners. The great difference betweene the summes is also to be noted: for when as one talent is more then a hundred pence, what are a hundred pence to ten thousand talents?

25. *VWhen his fellow seruants.* Though there is no mysterie to be sought in these woordes, yet because they containe nothing but that which nature teacheth, and we doe daily learne by experience, it is to be knownen that we shall haue so many aduersaries and witnesses against vs before God, as there are men with whom we liue: because it cannot otherwise be but that such cruelty shuld be displeasing & odious to them, especially while euery man is afraid of himself, least that should light vpon his own head, which he seeth befall vnto another. The question that is demaunded out of the sentence folowing is but in vaine, how God will punish those sins which he hath forgiven: for this is the simple meaning: Though he offer mercy to all me, yet they are vnworthy to enioy the same, which are such cruel dealers, of whom no pardon may be obtained. But the Papists are to be scorned at, while they would draw their Purgatorie fire out of the aduerb vntill: for it is euident that Christ here speaketh of eternal death, & not of any temporal punishment, wherby he shuld satisfie the iudgement of God.

Mathew

Mathew 17.

Marke,

Luke.

24. And when they were come to Capernaum, they that received polle money, came to Peter and sayd: Doeth not your maister pay tribute?

25. He sayd, yes. And when he was come into the house, Iesus preuented him, sayinge: What thinkest thou Simon? Of whome doe kings of the earth take tribute or polle money? Of their children or of strangers?

26. Peter sayd vnto him: of strangers. Then sayde Iesus vnto him: then are the children free.

27. Neuerthelesse, least we should offend them, goe to the sea, and caste in an angle, and take the firste fische that commeth uppe, and when thou hast opened his mouth, thou shalt finde a piece of 20. pence: that take, and giue it vnto them for thee and me.

24. And when they were come to Capernaum. The purpose of this hystorie must especially be noted: for in that Christ willingly declared his subiection, euen as he had taken vpon him the shape of a seruaunt: yet withall he sheweth both by words and by myracle, that he was not so debased either by law or by necessity, but of his owne free and voluntary submission, that the world should esteeme him, as some one of the comon people. This was not custome which was woont to be gathered for passage, but a yearely tribute whiche was imposed vpon the Iewes for euery of their heads, that they should pay that to tyrants, which they were wont to pay to God alone. For we know that this tribute was set vpon them by the law, that by the yerely paimēt of half a siccle, they should professe God of whom they were redemed to be their chiefe king. VVhen as the kings of Asia had traslated it vnto themselues, it pleased the Romanes wel to follow their example. So the Iewes being as it were estranged from the gouernment of God, paid to prophane tyrants the holy tribute commaunded in the law. Yet it might seeme absurd, that Christ cōming to redeme the people, coulde not set himselfe free from tribute. That he might take away this offence, he taught in words that he was bound therto, but onely of his owne free wil, and he proued the same by myracle: for he coulde haue exempted himselfe from earthly Empire, that ruled the sea & fishes.

*Tour maister.* Some thinke that the toll gatherers vbraided Christ, as if that he should withdraw himselfe from the common course. For as they were a scornefull and a reprochefull kinde of men, so I thinke that this was reprochefully spoken. For whereas euery man was wont to be seased in his owne citie, we knowe that Christ had no quiet abiding in any one place. Therefore these men doe demaunde, whether he be free from lawes, because that as a wanderer, hee goeth about hither and thither. And Peter in his answere made a modest excuse to appease them: Yes sayeth he, he will pay. VVherby we gather that Christ was wont to pay before: because Peter promised it as a thing not to be doubted of. And that they call vpon him, rather then vpon the other, I thinke was for that Christ dwelt with him: for if they had all ysed one lodging, the exaction should haue been common,

Therefore

Therefore the Papistes are to be laughed at, which vnder so friuolous a pretence, do make Peter a companion with Christ in dignitie. He chose him a Vicare say they, and made him in honour like to himselfe, whom in paying of tribute hee made equall to himselfe. But by this meanes they may make all swineheards Christes vicares, for euen they paid as much. If that Peters supremacie appeared in paying of tribute, from whence is this immunitie which they challenge to themselves? But so it behouoeth them to be very foolishly sonde, which doe so depraue the scripture after their owne pleasure.

*VWhat thinkest thou Simon?* Christ heerein made a shewe of his diuinitie, declaring that nothing is hidden from them. But whereto tendeth his speech? Is it to exempt him and his from subiection to the lawes? So some doe expounde it that Christians are free by right: but that they doe freely submit themselves to the common order, because that otherwise humane societie coulde not be maintained. Yet I thinke this rather to be the meaning: Because it was dangerous, least the disciples shoulde thinke that Christ came in vaine, for by paying of tribute he might take away hope of deliuerance, he simply sayeth that he doeth therefore pay tribute, because that he doth of his owne accorde abstaine from his owne right and power, whereof is to be gathered that nothinge is diminished from his kingdome. But why doeth not he challenge to himselfe that which was his owne? namely, because his maiestie was vnknownen to the tribute gatherers. For though his kingdome is spirituall, yet it must so be esteemed of, sith he was the onely sonne of God, that he was also heir of the whole world, that all things ought to be subiecte to him, and to be brought in to order before him. The meaning therefore is, that kings are not therefore appoynted of God to rule ouer mankind, neither hathe he established common wealthes, that he which is the sonne, shuld without respect be brought into the same seruitude with other men: yet, vntill the glory of his kingdome be manifested, he doth willingly abase himselfe to be as a seruauant together with others. The Pope doeth no lesse foolishly then happily abuse this, that he might free his cleargie from lawes: as though that a shauē crown could make them the sonnes of God, which shuld be free from tributes and taxes. But Christ had no suche purpose, as to challenge himselfe the honour of the kinges sonne, that hee mighte thereby at the least, obtaine to haue a house free by priuiledge from the common order. VWherefore the Anabaptists do very ignorantly wrest these words for the weakening of the polittike estate: for there is nothing more certaine, then that Christ did not pleade for the common right of the faithfull: but tooke onely a similitude from kings, which together with them of their housholdes are free.

27. *Cast in an angle.* Though I doe graunt that Christes bagges were not alwayes full, yet I doe not thinke that he was enforced by want to giue this commaundement to Peter: but that he might prooue by myracle, that his dominion reacheth further, then all the kings of the earth, for he hath the fishes tributaries to him. And we reade that he did this onely once; for one instruction in his whole life was sufficient. Further, a stater was so much in value as a siccle, namely, four drachmes, or two didrachmes.



Math. 19.

1. And it came  
so passe, that when  
Iesus had finished  
those sayings, he  
departed from  
Galile, and came  
into the coastes of  
Iudea beyonde  
Iordan.  
2. And great  
multitudes follo-  
wed him, and hee  
healed them  
there.

Marke 9.

38. Then Iohn answered him,  
saying: Maister, we sawe one cas-  
ting out deuilles by thy name,  
which followeth not vs, and wee  
forbade him, because he followeth  
vs not.  
39. But Iesus sayd: Forbid him  
not, for there is no manne that  
can doe a myracle by my name,  
that can lightly speake euill of  
me.  
40. For who soeuer is not a-  
gainst vs, is on our part.

Marke 10.

1. And he arose from thence,  
and went into the coastes of Iu-  
dea, by the farre side of Iordan,  
and the people resorted vnto him  
again, and as hee was went, hee  
taught them againe.

Luke 9.

49. And Iohn answered & said:  
Maister, we sawe one casting out di-  
uells in thy name, and wee forbade  
him, because hee followed not thee  
with vs.  
50. Then Iesus sayde vnto hym:  
Forbid yee him not: for hee that is  
not against vs, is with vs.  
51. And it came to passe, when  
the daies were accomplished, that he  
should be receiued vpp: he settled  
himselfe fully to goe to Ierusalem.  
52. And sent messengers before  
him: and they went and entered in-  
to a towne of the Samaritanes, to  
prepare him lodging.  
53. But they woulde not receiue  
him, because his behauiour was, as  
though he would goe to Ierusalem.  
54. And when his disciples, Iames  
and Iohn sawe it, they sayde, Lorde:  
wilt thou that wee commaunde that  
fire come downe from heauen, and  
consume them as Elias did?

M A R. 38. Maister. Hereby it appeareth that the name of Christe was as then renowned, so that they vsed it, which were not acquainted with his disciples: or it may be that they abused the same, for I dare not affirme any certaintie of it. It may be, that the partie heere mentioned, embraced the doctrine of Christ, and gaue himselfe to worke myracles not of any euill minde. But because that Christe gaue this power but to certaine choyce preachers of his Gospell, I thinke that he tooke this vpon him vnadvisedly, or rather intruded himselfe into this office. But though he preposterously attempted this, in that he durst imitate the disciples without commaundement, yet his boldnesse was not without successe, for it pleased the Lorde by this meanes also to make his name knowen: as he worketh sometime by them whose ministerie he doth not allow as lawfull. Furthermore, there is no cause to the contrary, but a man that hath a perticular faith, may followe a blinde zeale: and so cast himselfe headlong to working of myracles. Nowe I come to Iohn and to his companions. They say that they forbad a man from working of myracles. VVhy did they not first aske whether it was lawful or no? For they beinge nowe vncertaine and in doubt, doe aske the masters iudgement. VVhereof it followeth, that they without consideration toke vpon them authoritie of forbidding. VVherfore he is to be condemned of rashnesse, who soeuer shall attempt more then he knoweth to be allowed him by the woordes of God. Furthermore, Christes disciples are to be suspected of ambition: for they doe this in defence of the priuiledge of their owne honour. For howe commeth it to passe, that they should so-  
dainly

dainly reſtraine a manne with whome they were not acquainted from woorking of myracles, but becauſe they alone woulde enioy this libertie? for they doe alledge this cauſe, that he followed not Chriſt: as if they ſhould haue ſayde: He is no follower of thine as we are: therefore why ſhould he haue this honour?

39. *Forbid him not.* Chriſt wold not haue him forbidden, not that he had ſet him a worke, or allowed his dede, or elſe wold haue it allowed by his diſciples: but becauſe that is to bee borne with, and to be reioyced at, where God is glorified by any occaſion. So Paule, Phill. 1. 18. though he was diſpleaſed with the euill dealinge or ambition of the wanderers, which boaſted themſelues with the name of the Goſpel, yet he reioyceth that the glory of Chriſt is ſette foorth by this occaſion. And the reaſon is to be noted, which followeth, that it cannot be, that he ſhoulde ſpeake euill of Chriſte, that wrought myracles in his name: and therefore that was to haue bene accounted as gaine. For thereof it followeth, that except the diſciples had bene more giuen to their owne glory, then ſtudious and deſirous to ſette foorth the glory of the maſter, they wold not haue takē the matter ſo grieuouſly, when as they ſaw the ſame ſet forth, and encreaſed otherwiſe. Neither yet, where as Chriſte ſayeth that they are to be accounted as friendes, which are not open enemies, doeth hee commaunde to lette the bridle ſlacke to all raſh menne to do what they liſt, that we ſhould holde our peace, while they according to their pleaſure ſhould ſtirre hether and thether, and trouble the whole order of the Church (for ſuche licentiousneſſe muſt be bridleed ſo farre as our calling will ſuffer) he onely denieth that they doe well, which doe earneſtly withſtand and ſtoppe, leaſt the kingdome of God ſhould encreaſe by any meanes. Neither doeth he ſo acknowledge them for his, as that he accounteth them of his flocke, which are indifferent betweene enemies and friendes: but his meaning was, that in as much as they hurt not, they doe profite and helpe. For it is a prouerbiall ſayinge, whereby we are warned not to moue warre, vntill we be prouoked to the ſame.

L V K E. 51. *VWhen the dayes were accompliſhed.* Onely Luke reporteth this hystorie, which yet is not a little profitable many wayes, for firſt the Diuine fortitude and conſtancie of Chriſt in deſpiſing death is heere deſcribed: Then, what great hatred and enimities diſſentions in religion do breede: Thirdly, howe the nature of menne is caried to impatience with a raſhe zeale: Further, howe ready and apt it is to followe the falles and faultes of the Sainctes: Laſtly, we are taught meekeneſſe by the example of Chriſte. But the death of Chriſt is called a taking away, not only becauſe he was then taken from amongſt men, but becauſe that he departing from the baſe priſon of the fleſh, aſcended vp on high.

*Hee had ſettled himſelfe.* Heereby Luke declareth, that when the death of Chriſte was before his eyes, the feare of it being caſt away, he went forwardes to meete the ſame: yet withal he declareth that he did ſtrive, that as a conquerour of the terrour, hee might boldly offer himſelfe to death. For if no feare had bene throwne vpon him, if no difficultie, no ſtrife, no care, to what ſhoulde he ſettle his countenance? But becauſe hee was neither blockiſhe, nor yet caried away with a raſhe and headie boldneſſe, it behooued him to be moued at that cruell and bitter death: Naye, at  
that

that fearefull and horrible torment, whiche he knewe to be neare ready to fall vpon him from the seuerer iudgement of God: and euen that is so farre from darkening or diminishing of his glory, that it is a notable shewe and declaration of his loue towards vs. For not regarding himselfe, that hee might apply himselfe to our saluation, thorough the midst of terrors he hastened vnto death, the day and time whereof, he knewe to be neare.

52. *And sent messengers before him.* It is to be supposed, that hee then hadde a great company of followers with him. The messengers are sent, neither to prepare pleasant dainties, nor to chuse some beautifull palace, but onely to declare, that a greates companye of straungers were comminge. But they beinge shutte out and repulsed, doe tarie waytinge for their maister. Further, we doe heereby learne, that whiche I noted in the seconde place, when as men doe disagree betweene themselves in matters of doctrine of Religion, they doe easily fall out into mutuall hatred. For it was a signe of moste bitter hatred, to defraude the hungrie of their meate, and to deny harbour to the weary. But the Iewishe religion was so euill thought of, and esteemed amongst the Samaritanes, that they thought them not woorthy of any kindnesse whiche followed it. It may bee, that the grieve of the reproache vexed them, that they knewe that the Iewes accounted their temple as prophane, and detested it, and esteemed them as degenerate and corrupt worshippers of God. But when as superstition was once receiued, they frowardly stacke to the same, and wyth a wicked emulation they contended to defend the same.

At the lengthe the contention grewe so hotte, that in one fire it destroyed bothe theyr Countreys: for Iosephus declareth that it was the firebrande of the warres of the Iewes. And thoughe Christe coulde readily haue auoyded that enuie, yet hee hadde rather hymselfe to bee a Iewe, then to gette hym lodginge by an ouerthwarte deniall of the same.

54. *And when his Disciples sawe it.* It may be, the region where they were, putte them in minde that they should desire that lightning should fall down vpo the wicked: for in times past Elias had in that place ouerthrowne wyth fire from heauen the kings souldiours, whiche were sent to take him, 2. Reg. 1. 10. Therefore it came into their minde, to thinke that the Samaritanes which so vnwoorthily reiecte the sonne of God, were ordained to the like destruction. And heere we doe see whether a folish imitation of the holy fathers doth cary vs. Iames and Iohn doe pretende the example of Elias: but they consider not howe much they differre from Elias, they doe not examine the extremitie of their zeale, they looke not to the callinge of God. The Samaritanes had the like goodlye pretence for their idolatrie, as it is sette downe in Iohn 4. 20. but they were both amisse, for that wythout any regarde, they were rather Apes then followers of the holy fathers. And thoughe it is doubted, whether they thought the power to be in their owne handes, or that they desired Christ to giue it them: yet I doe thinke this the more probable, that they were lise vppe with a foolish hope, thinking themselves sufficiently armed to execute that reuenge, so that Christ would allow of it.

55. *Yee knowe not of what spirite yee are.* By this aunswere Christ not only restrained the vnbrideled heat in the two disciples, but he also prescribeth a rule to vs all, that we nourish not any such heat in vs. For it behooueth him, who foeuer he be that attempteth any thing, that he be wel assured with himselfe, that he haue the spirite of God for his authour and his guide, and that he be led with a right and pure instincte of him. Feruencie of zeale doeth cary many men: but if the wisdom of the spirit be wanting, they become as blubbers and frothe. Also it often falleth out, that the troublesome affections of the flesh are mixed with the zeale, and they which seeme to be moste zealous of the glorie of God, are blinded with a priuate affection of the flesh. VVherfore, except the Spirit of God doe guide our zeale, it will not serue for an excuse, that wee attempted nothing but of a good zeale. But the Spirite it selfe shall gouerne vs by counsell and wisdom, that we doe nothing beside our duetye, nor beyonde our callinge, also that we attempt not any thing but wisely and conueniently: Further, he will indue our mindes (euery dreg of the flesh being wiped away) with a right affection, that we desire not any thinge but that which God commaundeth. Christ also blameth his disciples, for that they were farre from the spirite of Elias, and that they doe wickedly in taking that to theselues which he did. For Elias executed the iudgement of God, which was comaunded him by the spirite of God, but these men, not by the commaundement of God, but by the prouocation of the flesh, are caried to seeke reuenge. VVherfore the examples of the Saincts are no defence to vs, except the same spirite doe dwell in vs, which directed them.

## Mathew 19.

3. Then came vnto him the Pharisees tempting him, and sayinge to him: Is it lawfull for a man to put away his wife for euery fault?  
 4. And he answered, and sayde vnto them: Haue ye not red, that he which made them at the beginning, made them male and female:  
 5. And sayd: for this cause shall a man leaue father and mother, & cleaue vnto his wife, & they twaine shalbe one flesh?  
 6. VVherfore they are no more twaine, but one flesh. Let no manne therefore putte a sunder that which God hath coupled together.  
 7. They sayde vnto him: VVhy then did Moses commaunde to giue a bill of diuorcement, and to putte her away?  
 8. He sayd vnto them: Moses for

the

## Marke 10.

2. Then the Pharisees came and asked him if it were lawfull for a manne to put away his wife, and tempted him.  
 3. And he answered, & said vnto them: VVhat did Moses commaunde you?  
 4. And they sayde: Moses suffred to wryte a bil of diuorcement, and to put her away.  
 5. Then Iesus answered and sayde vnto them: for the hardness of your heart, he wroote this precept vnto you.  
 6. But at the beginninge of the creation, GOD made them male and female.  
 7. For this cause shall a man leaue his father and mother, & cleaue to his wife,  
 8. And they twaine shall be

one

## Luke,



the hardnesse of your heart, suffered to put away your wines, but from the beginning it was not so.

9. If say therefore vnto you, that who soeuer shall put away his wife, except it be for whoredome and marry another, committeth adulterie: and who soeuer marrieth her which is diuorced, doth commit adulterie.

one fleshe: so that they are no more twaine, but one flesh.

9. Therefore, what God hath coupled together, let no man separate.

10. And in the house his Disciples asked him againe of that matter

11. And he sayd vnto them: who soeuer shall put away his wife, & marrie another committeth adultery agaiſt her

12. And if a woman put away her husband, and be married to another, shee committeth adulterie.

Though the Pharisies doe lay snares for Christ, and do craftily set vpon him, that they might intrappe him, yet their malice wrought for our profite: as the Lord doeth wonderfully knowe howe to turne to the good of his, what soeuer things the wicked doe deuise for the subuersion of true doctrine. For by this occasion was the question answered, which the libertie of diuorcement did bring forth, and there was a certaine law deliuered, of the holy and inseparable knot of Matrimonie. But thereof is taken an occasion of quarrelling, because that the answers could not bee but odious on both sides in respecte of them. They demand whether it is lawfull for a mā to put away his wife for euery cause: If christ denie it, they will cry out that he doth wickedly abrogate the law: If he affirme it, they will bragge that he is rather a baud, then a Prophet of God, who will so fauour the lust of men. And this they had conceiued in their mindes: but the sonne of God, who knew how to take the wife in their owne subtilty, deceiued them of their hope, and seuerely resisted their vnlawfull diuorcements: yet shewing withall, that hee bringeth forth nothing but that which was agreeable to the lawe. For he concludeth the matter in two pointes: he sayth that the order of creation should be as a law, that a man should keepe his marriage promise as a lawe all his whole life, and that diuorcements were permitted, not that they were lawfull: but because he had to doe with a people that was stubborne, and would not be taught.

4. *Haue yee not read.* Christ doeth not answer directly to that which is demanded, but hee doeth plainly satisfie the question proposed: as if any man now being demanded of the masse, should faithfully declare the mystrie of the holy supper, and should at the length inferre, that they are sacrilegious and falsifiers, that dare bee so bolde as to adde or to diminish any thing from the pure institution of the Lord, he should openly ouerthrowe the fained sacrifice of the masse. And Christe taketh this rule, God from the beginning ioyned manne and woman together, that they two might make one perfect man. Therefore hee that putteth away his wife, teareth away from himselfe as it were the one halfe of himselfe. But nature suffereth not, that any man should rend asunder his owne body. Hee addeth another argument drawne from the lesse to the greater, the bonde of matrimonie is holier and straiter, then that wherein the

children are bound to the parents. But godlinesse tieth the children to the parentes in a band that cannot bee loosed. Much lesse therefore may the husband, renounce his wife. Heereof it followeth that the bande made of God, is broken if a man be diuorced from his wife. And nowe this is the meaning of the wordes. That God the maker of mankinde, made man and woman, that euery man being contented with one onely wife, should not desire any others: for he resteth vpon the number of two, as also the Prophet Malachie, cha. 2. 10. when he inueighed against Polygamie, bringeth the same reason, that God in whom ther was aboundance of spirit, so that it was at his pleasure to create mo, yet made but one man: namely, such as is here described of Christ. Therefore the inseparable societie of one husband with one wife, is proued by the order of creation. If any man shall obiekt, that by this reason it shall not be lawfull, the first wife being dead, to take an other: The answer is easie: the bande is not only broken by death, but the second wife is placed of God in the roomth of the former, as if shee were one and the same.

5. *For this cause shall a man leaue father.* It is doubted whether Moses bringeth in Adam, or God speaking in that place: but whether of the two thou takest, it maketh little to this present place: for it was sufficient to bring the Oracle of God, though it should be spoken by Adam. But hee doth not simply com-mande him that marieth a wife, to leaue his father, for so God should be contrary to himselfe, if by Matrimonie he should abolish that honour which he co-mandeth children to vse towards their parents: but while comparison is made betweene those duties, the wife is preferred before father and mother. But if any man should send backe message to his father, & should shake off that yoake whereto he is bounde, no man would allow such a monster, Much lesse then shall there be libertie granted to dissolue Matrimonie.

*They shall be two in one flesh.* By this Polygamie is no lesse condemned, then that libertie of putting away wiues. For if the knitting together of two be sanctified of the Lorde, then the ioyning eyther with three or foure is adulterous. But Christ as I sayd a little before, doeth apply it otherwise to his purpose, euen thus, that who soeuer should put away his wife, should rend himselfe in pieces: for the power of holy Matrimonie is such, that the husbände and the wife become one fleische. Neither was it the purpose of Christ to bring in the foule & filthy deuice of Plato, but hee speaketh reuerently of that order appoynted by God. Therefore let the husband & the wife so liue together, that the one may so nourish the other, euen as the one halfe part of himselfe: and let him so com-mand, as the head of the wife, and not as a tyrant: in like maner let the woman modestly submit her selfe in obedience.

6. *That which God hath ioyned together.* Christe in this sentence brideleth the lust of men, that they should not by forsaking their wiues, breake the holy knot. And as he denieth it to be in the power of the man to break matrimony, so hee giueth a law to all others, that they shoulde not confirme vnlawfull diuorces by their authority. For the Magistrate abuseth his authoritie, which sheweth fauour to a mā to put away his wife, yet christ properly bent himselfe to this purpose, & euery man should religiously maintaine the faith which he hath giuen for himselfe, and they which are prouoked by lust or wicked affection to diuorcement:

let them thus think with themselves: who art thou that wouldest take liberty to thy selfe to breake that which God hath ioyned. But this doctrine may also be applied further. The Papists imagining vs a Church separated from Christ her head, they do leaue vs an vnperfect & a maimed body: in the holy supper where-as Christe ioyned bread and wine, they are so bolde as to deprive all the people of the vse of the cuppe. Against these deuilish corruptions we may oppose: that which God hath ioyned together, let no man put a funder.

7. *Why then did Moses.* They hadde thought vpon this quarrell before, if Christe (which was most likely) shoulde require the lawfull vse of diuorcements. For what soeuer God permitteth in his lawe, seemeth to bee lawfull, whose onely will maketh the difference betweene good and euill. But Christe meeteth their false enuy with a fitte answer, that Moses graunted this for their frowardnesse, and not as that he should allow it as lawfull. And he confirmeth this saying with a notable reason: *Because it was not so from the beginning.* Hee taketh this as graunted, when God at the beginning instituted Matrimonic, he established a perpetuall law which should be in force euen to the end. If that the institution of Matrimony is to bee accounted as a lawe inuiolable, it followeth that what soeuer declineth from the same, proceedeth not from: the pure nature of the same, but of the corruption of men. Yet it is demanded whether it was lawfull for Moses to permitte that, which of it selfe was euill and corrupt: I answer, that which he did not seuerely forbidde, is vnproperly sayde to bee permitted. For he gaue no lawe of diuorcementes, as that he woulde approue the same by his allowance: but when as the wickednesse of men coulde not otherwise bee restrained, hee gaue that remedy which was most tollerable, that the man shoulde at the least giue testimony of the chastity of his wife. For the law was not giuen but in fauour of the women, least that after they were vnjustly reiected, they shoulde incurre any slander. Whereby we gather that it was rather a punishment layd vpon the men, then a liberty or permission graunted for the prouocation of their lust. Note also that the spirituall gouernment, doth differ much from the politike and outward order. What is lawfull and meete to bee done, the Lorde comprehendeth in tenne wordes: now because it may bee that many things are not called before the iudgement seate of men, whereof euery mannes conscience reprocueth and conuinceth him, it is no meruaile if politike lawes doe agree vnto them. Let vs take a familiar example, we haue greater liberty to contende by lawes, then the rule of charitie will beare. Why is this so? because right cannot bee giuen to euery manne, except there bee a way opened to demaunde it: in the meane season the inwarde lawes of GOD sheweth, that that must be followed which charity commaundeth, yet there is heere no cause why Magistrates shoulde bee excused for their negligence, if they doe of their owne accorde cease from correctinge of sinnes, or shall omitte those thinges which the estate of their callinge doeth require. But lette priuate menne take heede, leaste by coueringe their offences, vnder pretence of lawes, they double their faulte. For the Lorde doeth here by the way blame the Iewes, as if it were not sufficient for the to haue their frowardnes born with, or passed by without punishment, except they shuld make God the author

of their sinne . If that a rule of liuing godly and holily cannot alwaye nor euery where bee gathered out of the lawes politticke, much lesse of custome.

9. *I say vnto you* . Marke reporteth that this was spoken to the Disciples aparte, when they were come into the house : but *Matthewe* omitting this circumstance, setteth downe the speech : as the *Euangelistes* doe often leaue out some circumstance by the way. For they count it sufficient to gather the summs of things. So there is no difference but that the one setteth downe the matter more plainly then the other . And this is the summe : Though the lawe doth not punish diuorcements, which do differ from the first institution of God, yet hee is an adulterer which putteth away his wife, and taketh him another. For it is not in the will and pleasure of manne, to dissolue the faith of Matrimonie, which the Lorde would haue to remaine firme and sure, therefore she is a harlot that supplyeth the rounth of the lawfull wife . But hee putteth an exception, because that a woman by committing whoredome, cutting her selfe as a rotten member from her husband, setteth him at liberty. They which doe deuise other causes, are worthily reiecte, because they will bee wiser then the heavenly maister.

They will haue the Leprosie to bee a lawfull cause of diuorcement, because the infection thereof doeth not onely infecte the husbände but also the children. But as I woulde counsell a young man that hee should not touch his wife that hath the Leprosie, so I do not allow him that liberty to put her away. If any man obiecte, that they which cannot liue alone, haue neede of remedy, least they shoulde burne : *I say*, that is no remedy, which is without the warrant of the word of God. I adde also, that they shall neuer want the gifte of continencie, if they would deliuer themselves to be gouerned of the Lord : because they follow, that which hee prescribeth. Some manne shall begin to loath his wife, so that he cannot abide to lie with her : shall this euill bee remitted by taking two wiues? An other mans wife shall fall into the palseie, or Apoplexie, or shall bee diseased with some other incurable disease : shall her husband reiecte her vnder pretence of innocencie? But we know that they shall neuer want the helpe of the spirite, which do walke in his wayes. For the auoyding of fornication, sayth Paule, *1. Cor. 7. 2*. Let euery man marry a wife. Hee that hath done this, though it fall not out according to his desire, hath done his part. Therefore, if any thing want, it shall be amended by the help of God. To go any further, it is nothing lesse then to tempt God. And whereas Paul noteth an other cause, *1. Cor. 7. 25*. namely, whereas for hatred of godlines, the married persons are reiecte of the vnbeleeuers, that a godly brother or sister, is not then subiect to bondage, is not repugnant from the minde of Christ. For he doth not speake there of a lawfull cause of diuorcement, but onely whether a woman continueth bounde to the vnbeleeuing man, after that she is for hatred of God wickedly put away, and cannot otherwise be receiued into fauour, the if she deny God. Whereof it is no meruaile that Paule chuseth rather to bee separated from men, then to be alienated from God. Yet that exception which Christe putteth, seemeth to be in vaine. For if the aduultresse deserueth death, to what purpose shuld he speake of diuorcement?



But because it was the duty of the husband to follow the adultery with iudgements, that he might cleare his house of that offence, whatsoeuer the successe be, Christ setteth the husband that conuinceth his wife of vncastitie free from that bonde: and it may be that amongst a corrupt and wicked people this sinne might raigne with freedom from punishment. As the ouerwharte pittie of Magistrates at this day, driueth men of necessity to put away their defiled wiues because adulteries are not punished. And it is to bee noted, that this law is common and free to both partes, as the bonde of faith is mutual and like. For where as the husband is cheife in other things, in respect of the bed hee is equall to the wife, for hee is not maister of his owne body. Therefore, when as the adulterer shall fall away from the knot of matrimonie, the wife is set at libertie.

*Hee that marieth her that is put away.* This sentence hath bene most corruptly expounded by many interpreters: for they thought generally and confusedly, that it was commaunded to liue sole after diuorcement. So if the husbände should put away the adulteresse, of necessitie they both should liue vnmarried. As if that this were the libertie of diuorcement, onely to lie away from the wife: as if also Christ did not evidently in this cause permit that to be done, which the Iewes were wont generally to vsurpe vnto themselues according to their owne pleasure. Therefore that errour was too grosse: for when Christ condemneth him for adulterie that marieth her that is put away, it is certaine that this is to be vnderstande of vnlawfull and friuolous diuorcements.

Therefore Paule commaundeth them to remaine vnmarried, which are so put away, or to be reconciled to their husbandes: because that matrimonie is not ouerthrowne by brawlinges and disentiones, as in the first Epistle to the Corinthians, the seuenth chapter, and the eleuenth verse, and that is gathered out of Marke, whereas the wife by name is spoken of, which should depart from her husbände: not that it was lawfull for the wiues so to giue a bill of diuorcement to the husbandes, but that the Iewes were fallen into strange corruptions: but Marke noted the corruption which the Lord reprobued, and then raigned euery where, that after voluntary diuorcements they both went forward to a newe marriage. Therefore he maketh no mention of adulterie.

Matthew 19.

Marke

Luke

10. Then said his disciples to him: If the matter bee so betweene man and wife, it is not good to marrie.

11. But he said vnto them, all men cannot receiue this thing, saue they to whom it is given,

12. For there are some chaste, which were so borne of their mothers belly: and there bee some chaste, which be made chaste by menne: and there bee some chaste, which haue made themselues chaste for the kingdome of heauen.

He that is able to receiue this, let him receiue it.

As though the estate of husbands were very hard, that so long as they shall remaine chaste, they should be compelled rather to beare all other things then to depart from them: the Disciples mooued with this answere of Christe doe except, that it is better to bee without wines, then to be caught in such a snare. But why doe they not againe consider howe straight the bondage of the wiues is, but that the affections of the fleshe doeth tie them to themselues and their owne commodities, that despising all others, they onely desire to bee prouided for themselues. Yet heere doeth a vile vnthankfulness appeare, that they woulde refuse the singular gifte of G O D, eyther for feare or wearines of one discommoditie. It were better according to their opinion, to annoyde mariage, then to tie himselfe in a bande of perpetuall fellowship. And if God hath instituted Matrimonie for the common good of mankind, though it bringeth some things which are not very acceptable, it must not therefore be despised.

Therefore let vs learne if among the blessings of G O D, there bee any thing which pleaseth not vs, let vs not bee so daintie nor so frowarde, but let vs vse them with reuerence. Especially, wee must take heede of this wickednes in holy Matrimonie: for because it is inwrapped with many troubles, Sathan andeuiourth to vex it with hatred, and infamie, that he might withdraw men from it. And Hierome heerein shewed too euident a token of a malicious and peruerse witte, in that he doeth not onely quarrell at that holy and godly order of life: but whattauntes or reproches soeuer hee canne gather out of prophane writers, hee casteth vpon it, that hee might slander and deforme the beautie of the same. And let vs thinke that what soeuer troubles doe befall in Matrimonie, are accidentall, because they arise of the corruption of men.

Also let vs remember, that sith after our nature was corrupted, it became a medicine or salue, it is no maruaile if a sower taste bee mixed with the sweete. But it is to be seene how the Lord reprobeth this foolishnesse. Hee denying all men to be receiuers of this saying, declareth that the choise is not in our hand, as if that wee had authoritie to consult of the matter. If any man thinke it profitable for him to bee without a wife, and so without tryall made, doeth lay a lawe of sinfull life vpon himselfe, is farre deceiued. For God, who sayde it is good that woman be a helpe to man, will punish the contempt of his order: for mortall menne doe arrogate too much vnto themselues, while they strue to exempt themselues from the heauenly calling. Further, that it is not free for all men to chuse which they lust, Christ proueth by this, because continencie is a speciall gifte. For when he sayth, all cannot receiue it, but they to whom it is giuen, he plainly declareth that it is not giuen to all men. Whereby their pride is conuincid, which doubt not to arrogate to themselues, that which Christ so plainly taketh from them.

12. *For there are some chaste.* Christe nameth three kinds of menne that are chaste. They which are chaste by nature, or whiche are made chaste by men, are driuen from Matrimonie by want: because they lacke those partes of a manne. Others hee sayeth are chaste, whiche haue made themselues chaste, that they might the better serue God. These hee setteth

free from the necessitie of marriage. Whereof it followeth, that all other which doe abhorre Matrimonie, doe with a sacrilegious boldnesse after the manner of gigantes) fight with God. The Papistes vrging this worde, making chaste, as if men of their owne pleasure, could make lawes of continency, is too colde. For Christe first sheweth that God giueth this to whom he thinketh good. And a little after hee doth againe affirme, that the sole life is rashly chosen, where any man is not indued with a speciall gifte. Wherefore this making chaste, is not subiect to free will: but the plaine meaning is: when by nature some are apt to marriage, though they doe abstaine, yet they tempt not God, because God graunteth them liberty.

For the kingdome of heauen. Many doe foolishly expound it, for the deseruing of eternall life: as if that sole life contained in it selfe some meritorious worship, as the Papists doe saine it to bee an Angelicall estate. But Christ ment nothing els, but that the married ought to haue this ende set before them, that they being free from all cares, might the diligentlier apply themselves to the exercises of godlines. Therefore it is a foolish imagination, to account sole life for a vertue: for God is no more pleased by that, then hee is by fasting, neither doeth it deserue to be accounted amongst those duties which God requireth of vs, but he must looke to another end: For Christ would expressly set downe, though any man be free from whoredome, yet his sole life is not approued of God, if he onely provide for his owne ease and delightes: but hee is onely hereby excused, if he apply it to a free and quiet meditation of the heavenly life. In summe, Christ teacheth that it is not sufficient, if the vnmarried doe liue chastly, except they do purposely abstain frō it, that they might apply themselves to better exercises.

Hee that is able to receiue this. let him receiue it. By this clause Christe warneth that the vse of Matrimonie must not be despised, except that in a blinde rashnesse we would cast our selues headlong to destruction: for it behoued him to lay his hand vpon his disciples, whome hee sawe runne headlong without iudgement. But this admonition is profitable for all menne: for few in choyce of that kinde of life that they will leade, doe consider what is giuen them of God: but they leape without choyce, whether soeuer their vnadvised heate doth cary them: and I would this had been better heard heretofore. But I know not with what enchauntments of Sathan their eares were stopt, that against nature, and as it were in despite of God, they would lay vpon themselves that snare of perpetuall single life, whom God hadde called to marriage: after, their miserable soules are so caught in the deadly snare of a vow, so that they would neuer out of that pit.

Matth. 19.

13. Then were brought to him little childre, that he should put his hands on them, and pray, & the disciples rebuked them.

14. But Iesus sayde: Suffer the little

Marke 10.

13. Then they brought little childre to him, that he should touch them: & his disciples rebuked those that brought them.

14. But when Iesus saw it he was

Luke 18.

15. They brought vnto him also babes, that hee should touch them. And when his disciples sawe it, they rebuked them. 16. But Iesus called

little children, and forbid them not to come to me: for of such is the kingdom of heaven.

15. And when he had put his hands on them, he departed thence.

was displeased, and said vnto them: Suffer the little childre to come to me, for forbid them not, for of such is the kingdom of god.

15. Verily I say vnto you: who soeuer shall not receiue the kingdom of God as a little childe, shall not enter therein.

16. And hee tooke them vp in his armes, and put his handes vpon them, and blessed them.

led them vnto him and saide suffer the babes to come vnto me, and for bid the not: for of such is

kingdome of God.

17. Verily I say vnto you, who soeuer receiveth not the kingdom of God as a babe, he shall not enter therein.

This history is very profitable; because it teacheth that Christ doth not onely receiue them which do willingly come to him, by the motion of a holy desire & faith, but also them which by reason of their age, feeble not how greatly they doe neede his grace: There is as yet no vnderstanding in these little children, that they should desire to be blessed: yet he receiueth them louingly and kindly, & with a solemne maner of blessing, he consecrateth them to his father.

Their purpose also, which brought the children to christ, should be obserued: for except they had a stedfast perswasion in their mindes, that hee had the power of the spirit in his hand, to poure out vpon the people of God, it had bin absurde to haue brought children to him. Wherefore it is not to bee doubted, but that they desired that his grace might be bestowed vpon them. Therefore for the amplifying of the matter, Luke addeth this word *Also*, as if he should haue said, after they had tried how many wayes he holpe the that were growne in yeares, they hoped also that children should not go away from him altogether voyd of all the gifts of the spirit, if he shuld lay his hands vpon the. Also, the laying on of hands (as wee sayd other where) was an auncient & solemne maner of blessing amongst the Iewes: therefore it is no maruell, if they desire Christe to pray for their children by vsing that solemne ceremonie. Yet by the way, when the greater blesteth the lesse, Heb. 7. 7. they giue vnto him the honour of a great prophet.

13. *The disciples rebuked him:* If a Diademe hadde beene set vpon his head, they had willingly and with great reioycing accepted it, because that as yet they knew not his proper office. But now they account it a thing vnworthy his person to receiue children: and their error wanted not colour: for what busines hath so great a prophet and the sonne of God to doe with children. But heere wee learne that these iudges were not vpight, which esteemed of Christe after the vnderstanding of their owne flesh: for thereof it cometh to passe that they should spoyle him of his proper gifts: and againe would attribute vnto him vnder pretence of honour those thinges which belong not vnto him. From hence sprang a great heape of superstitions, which brought a fained Christe into the worlde. Wherefore let vs learne not to thinke otherwise of him then hee hath taught, nor to put any other person vpon him, then was put by the fathers.



Wee see what befell in Popery : they thought that they yielded great honour to Christe, if they should bow themselves before a crust of bread : a stincking abomination before God . Againe, because they thought it not honourable enough for him to supply the place of an aduocate for vs, they created for them an innumerable sort of patrons : but by this meanes the honour of the mediator was taken from him.

14. *Suffer little children.* He testifieth that he is willing to receiue little children, and then taking them in his armes, he not only embraceth them, but also putting his hands vpon them, he blesteth them. Whereby we gather that his fauour alforeacheth euen vnto this age . Neither is it any menaile: for when as the whole stocke of Adam is shut vp vnder the guiltinesse of death, it is necessary that all from the greatest to the least shoulde perish, but those, which the one redeemer doeth deliuer. But to driue away that age from the grace of redemption, shoulde be too much cruelty : therefore we do not vnadvisedly hold out this buckler against the Anabaptistes . They deny Baptisme to infantes, because they are not capable of that militerie, which is their signed. We do except of the other side, sith Baptisme is a pledge and a figure of free forgiveness of sinnes, and also of adoption vnto God, it may not bee denied to infantes, whome God adopteth and washeth with the blood of his Sonne . That they obiekt that repentance and newnesse of life is there also figured, is easily answered. For they are renewed by the spirite of God, for the measure of their age, vntill by degrees in time conuenient, that vertue which is hidden in them shall encrease and shew it selfe openly. And that they contend that wee cannot be otherwise reconciled to God, and made heires of the adoption but by faith, we graunt this to be true of them that are growne in yeares : but as concerning infantes, this place proueth it to be false.

Certainly, this imposition of hands, was not a iugling nor an idle shewe, neither did Christ poure forth his prayers into the ayre in vaine: & he could not solemnly offer them vnto God, but that he would grant his prayers without exception. And what should he request for them, but that they might be receiued amongst the Sonnes of God? whereof it followeth, that they were regenerate by the spirite into the hope of saluation. And to bee short, his embracing them declared, that Christ accounted them of his stocke. If that they were partakers of the spirituall giftes, which Baptisme figureth, it were absurde, that they should be deprived of the outward signe. Thirdly, it is a sacrilegious boldnes to driue them farre from the sheepefold of Christe, whome hee nourisheth in his owne bosome, and to cast them out as straungers, shutting the gate vpon them, whom Christe will not haue to be forbidden. *For of such,* In this woorde hee comprehendeth alwell the little ones, as them that are like them. For the Anabaptistes doe very fondly exclude children, at whome they shoulde beginne. But in the meane season he taking occasion of this present matter, exhorted his disciples, that laying by malice and pride, they shoulde put on a childish nature. Therefore it is added by Marke & Luke, that no man can enter into the kingdom of heauen, except he be borne like vnto a childe. But the admonition of Paul is to be noted in the former Epistle to the Cor. the 14. chap. & 20. verse. Be not children in vnderstanding, but in malicioues.

## Matth. 19.

16. And beholde one came, and said vnto him, good master, what good things shall I do, that I may haue eternall life?

17. And he sayd vnto him, why callest thou mee good? There is none good but one, euen God, but if thou wilt enter into life, keepe the commaundements.

18. Hee sayde vnto him which? And Iesus sayde, these, thou shalt not commit adultery, thou shalt not steale, thou shalt not beare false witnesse.

19. Honour thy Father and Mother: and thou shalt loue thy neighbour as thy selfe.

20. The young man saide vnto him, I haue obserued all these things from my youth: what lacke I yet?

21. Iesus saide vnto him, if thou wilt bee perfect, goe sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come, and follow me.

22. And when the young man heard that saying, he went away sorrowfull: for hee had great possessions.

## Marke 10.

17. And when hee was out on the way, there came one running, and kneeling to him, and asked him good Maister, what shall I doe, that I maye possesse eternall life?

18. Iesus said to him, Why callest thou me good? there is none good, but one, euen God.

19. Thou knowest the commaundements, thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnesse. Thou shalt hurt no man. Honour thy father & mother.

20. Then he answered and sayd to him, maister, all these thinges I haue obserued from my youth.

21. And Iesus behelde him, and loued him, and sayde to him, one thing is lacking vnto thee, goe and sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come follow me, and take vp the crosse.

22. But hee was sad at that saying, & went away sorrowfull: for hee hadde great possessions.

## Luke 18.

18. The a certain ruler asked him saying: good maister what ought I to do, to inherite eternal life?

19. And Iesus said vnto him, why callest thou me good? none is good, saue one, euen god.

20. Thou knowest the commaundements, Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnes. Honour thy father and thy mother.

21. And he saide, all these haue I kept from my youth.

22. Nowe, when Iesus heard that, he sayde vnto him, yet lackest thou one thing: sell all that ever thou hast, & distribute vnto the poore, & thou shalt haue treasure in heauen, & come follow me.

23. But when he heard those things, he was very heauy: for hee was merueilous rich.

16. Beholde one came. Luke sayeth that hee was a ruler, that is, a manne of great authority, not one of the common people. Though riches get honour, yet it seemeth that he was esteemed as a graue and a good man. And all circumstances being considered, though he is called a young man, yet I thinke he was one of that sorte, which by a sober and chaste life reuerenced the auncient integrity. And hee came not deceitfully (as the Scribes were wont) but with a minde to learne: and so as well in woordes, as by kneeling down he declared that he reuerenced Christ as a faithfull teacher. But againe, a blinde confidence in his woorkes hindreth him from profiting vnder Christe, vnto whom otherwise he desired to yeelde himselfe to be taught. So at this day wee see some not euill affected: yet will hardly taste the doctrine of the Gospell: because they are caried away I know not with what shadowish holines. Further, that we may iudge the better of the estate of the answer, the maner of the question must be

be noted: for he doth not simply aske by what meanes, or which way he should come to eternall life: but what good should he doe to get it. So hee dreameth of merits, whereby he would make a full recompence for eternall life, wherefore Christ very aptly sendeth him to the obseruation of the lawe, which is the certaine way to life, as I will presently more fully declare.

17. *Why callest thou me good?* I doe not take this reproofe so subtilly as a great parte of the interpreters doe, as though Christe would secretly instruct him of his godhead. For they doe thinke that these wordes doe signifie thus much, as if he should haue said, if thou knowest no higher thing in mee, then a humane nature, thou doest wrong to giue that title of good to me, which belongeth to God alone. Verely I doe grant, to speake properly, men are not woorthy of so honorable a title, no, nor the Angels: for they haue not a drop of goodnesse of themselves, but what they borowe from God. But Christ had no other purpose, then to bring his doctrine into credite: as if hee should haue sayd: thou doest euill to call me good maister, except thou doest acknowledge me to come from God. Therefore the young man is not heere instructed in the essence of the godhead, but is led to beleue the doctrine. He had now already some affection to obedience: but Christe would haue him to goe further, as to heare God speaking. For (as it is the maner of men, of deuils for the most part to make Angels) they doe generally call them good teachers, in whom they see nothing that is good: And these are as prophaniings of the giftes of God. Therefore it is no maruaile if Christ to get his doctrine authoritie doth call the yong man back to God. *Keepe the commandements.* Some of the old writers haue corruptly interpreted this place (whom the Papists followed) as though that Christe should teach, that by the obseruation of the law we could deserue eternal life. But Christ considered not what men could doe: but answereth to the question proposed: what is the righteousness of works, which the law defineth. And certainly, so it must be holden, that God in his law cōprehendeth the way to liue holily and righteously, wherin perfect righteousness is contained. Neither did Moses vtter this sentence in vaine, He  $\bar{\text{y}}$  doth these shall liue therein. Likewise I call heauen and earth to witnesse, that I haue this day shewed you life. Therefore it cannot be denied, but that the obseruation of the law is righteousness, whereby life may be obtained, if any man were a perfect obseruer of the lawe. But, because wee are all void of the glory of God, nothing shalbe found in the law but cursing: neither is there any other refuge for vs, then to flie to the free gift of righteousness. Therefore Paul setteth down two sortes of righteousnesses, the one of the lawe, the other of faith: the first he placeth in works, but the second in the meere grace of Christ. Whereby we gather that this answere of Christ was of righteousness, according to the law: for it was meete that the yong man inquiring of the righteousness of works, should first bee taught, that no man is accounted righteous, but he  $\bar{\text{y}}$  satisfieth the law (which is impossible) that he seeing his own infirmities might flie to the refuge of faith. Therefore I grant, sith God hath promised the reward of eternall life to the obseruers of his law, this way were to be kept, if  $\bar{\text{y}}$  infirmities of our fleshe hindered vs not: but the scripture teacheth that it is our fault, so that it is necessary for vs to haue that by gift which wee cannot obtaine by merites. If any man object that the righteousness in the law is proposed to vs in vaine, wherto no man can at any time attaine: I answere, it is not in vaine, because it.

it is an instruction, whereby we are lead vnto that righteousness, which is to be had by suite. Therefore Paul, where hee sayth, that the Doers of the lawe are iustified by the righteousness of the lawe, excludeth all men. Further, this place abolisheth all those faigned deuices, which the Papistes inuented for the obtaining of saluation. For they were not onely deceiued in that, they would binde God vnto them by their good workes, that hee should saue them of dutie or of debt, but while they prepare themselues to doe good workes, the doctrine of the law not regarded, they bend themselues to faigned deuotions, as they call them: not that they doe openly refuse the lawe of God: but because they doe preferre the traditions of men farre before it. But what sayth Christ? namely, this worship onely is approued of God, which he prescribeth, because that obedience is more acceptable to him, then all their sacrifices. Therefore who so euer indeuoureth to frame his life to please Christ, while the Papistes are occupied in their friuolous traditions, let him imploy all his indeuour in keeping the commandementes of the law.

18. *Thou shalt not kill.* It is maruaile when Christ would haue vs bounde to the whole law, why he onely toucheth the second table: but hee therefore doth it, because that by the duties of charitie euery mans mind is best discerned what is in it. Godlines toward God is the cheife: but, because that hypocrites doe often counterfeite the obseruation of the first table, they are best tryed by the second table. Therefore we must know that Christ chose those commandements, wherein appeareth a testimony of true righteousness: yet, by that figure Synecdoche, he noteth the whole by a part. There is no matter in that, that hee setteth the commandement of honoring the parents in the last place: for he regarded not to keepe the exact order. Yet this is worthy to be noted, that hee putteth it in the second table, least any man should bee deceiued by that errour of Iosephus, who thought that it appertained to the first table. That which is after added in the ende: Thou shalt loue thy neighbour, is nothing diuerse from the former commandements, but it is a generall exposition of them all.

19. *The young man sayde vnto him.* The lawe might haue bene deade to him, when as hee dreamed that hee was so righteous: for, except he had flattered himselfe through hypocrisie, this had bene a very good admonition towardes the learning of humilitie, to see his owne blotches and faultes in the glasse of the lawe. But he being drunken with a foolish boldnes, carelessly boasted that he had well discharged his dutie euen from his childehoode. Paul confesseth that he was in the same case, and that he was perswaded that he so liued so long as hee knewe not the force of the lawe: but after that he felt the power of the lawe, hee was deadly wounded thereby. Therefore Christes answere, which followeth was directed to the affection of the manne. Yet Christ required nothing of him but the commandementes of the lawe: but, because the simple rehearfall of them moued him nothing, he discouereth in other words his secret disease of couetousnesse. I grant it is not commaunded in any place of the lawe, that wee shoulde sell all: but when as the ende of the lawe is to drawe menne to the denyall of themselues, and expressly condemneth lust, wee see that Christe had no other purpose, then to correcte that false perswasion of the young man. For if he had throughly knowne himselfe, at the hearing



ring of the lawe rehearsed, hee woulde haue confessed himselfe in daunger of Gods iudgement.

Now, because the simple woordes of the lawe doe not sufficiently conuince him of his guiltinesse, hee declareth the inward sence in other woordes. For if Christ should now require any other thing besides the commaundements of the lawe, he should be contrary to himselfe. He taught euen now that perfect righteousnes was comprehended in the commaundementes of the lawe: howe therefore should it agree for him to reprocue the law for default? Further, that protestation of Mo'es, which I cited before had beene false. Therefore christes meaning was not, that the young man wanted one thing besides the obseruation of the law, but one thing in the obseruation of the law. For, though the law doth in noe place compell vs to sell all: yet, because it bringeth all our corrupt lustes to nothing, because it teacheth vs to beare the crosse, because it woulde haue vs to be ready to abyde hunger and penury, the young man is farre from the full obseruation of the same, so long as he is caried away with the loue of his riches. And he saith one thing wanted, because hee had no neede to speake of whoredome and murder. but hee noteth the speciall disease, as if hee shoulde touch the byle with his finger. And it is to be noted that he doth not only commaund him to sell, but to giue to the poore: for to reiecte riches were of it selfe no vertue, but a vaine ambition. Crates the Theban is commended by the prophane historiographers, because he cast his money and what precious thing soeuer he had into the sea, for that he thought hee could not be safe, except hee destroyed his riches. As though it had not beene better for him: to haue bestowed that vpon others, which hee thought superfluous for himselfe. Certeinly, when as charitie is the bond of perfection, hee that defraudeth himselfe and others of the vse of money, deserueth no prayse. Therefore Christ doeth not simply commend the selling, but the liberalitie in helping the poore. Christ also vrgeth further the mortification of the flesh, when he saith *follow me*: For he doth not only commaund him to giue him his name, but to put his shoulders to the bearing of the Crosse, as Marke doeth expressely expound it. And it was meete that hee should be thus launced: because that when hee was at home, hee was wont to liue pleasantly vnder the shadow and in idlenesse, he had neuer conceived, or had taste very little, what it shoulde meane to crucifie the old man, and to tame the lusts of the flesh. But the Monkes are too ridiculous, while vnder pretence of this place, they challenge to themselues the taste of perfection. Firste, it is easie to vnderstand, that it is not commaunded to all menne without difference to sell all. For the husband-man, which is accustomed to liue of his labour, and thereby to nourish his children, shoulde sinne, if hee shoulde sell this small portion of land, not being compelled thereto by necessitie. Therefore it is better to keepe that, which God hath put into our handes, so that wee doe modestly and thriftily maintaine our selues and our household, and giue some part to the poore, then wastefully to spoyle all. But what a goodly selling is this, which the Monks doe so much brag of? When as a great number, which canot finde foode at home, thrust themselues into monasteries, as into swines sties full stuffed. All men doe carefully spare from themselues, that the idle bellies might be fatted with other mens bread.

A notable chaunge surely, when they being commaunded to giue to the poore that which they rightly possesse, they are not content with their owne, but take away other mens.

**M A R. 21.** *Iesus beheld him, and loued him.* That which the Papistes do hereof gather, that good morall woorkes, ( which are not wrought by the instinct of the spirite, but goe before regeneration ) doe of right deserue, is too childish a deuise. For, if they gather a desert of the loue of God, we may say that frogs and flies doe deserue : because God loueth all his creatures, without exception. Therefore it is needfull to distinguish the degrees of loue. In respect of this present place it shall bee sufficient to know that God loueth none with a fatherly loue, but his owne sonnes, whom he hath regenerate with the spirit of adoption : and by this loue it commeth to passe, that they shall be approued before his tribunall seate. According to this sence, to be beloued of God, and to be iustified before him are both one in signification. But God is sayd somtimes to loue them, whom he neither alloweth nor loueth: for because the preservation of mankind is acceptable vnto him (which consisteth in iustice, equity, moderation, wisdom, faith, and temperaunce) he is said to loue the publike vertues: not that they doe merit saluation or grace : but because they tend to that end, which he alloweth. In this sence, according to diuers respects, he loued & hated Aristides & Fabritius: for in as much as he had adorned them with an outward righteousness, & that for the common good, hee loved his owne worke in them: yet, because the heart was corrupt, that outward shew of righteousness auailed them nothing to the obtaining of righteousness. For we know that the hearts are purged onely by fayth, & that the spirit of vprightnes is giuen only to the members of christ. So the questiō is answered, how it could be that christ shuld loue a man that was proud, and an hypocrite, when nothing is more odious before God then these two vices. Neither is it any absurditie that God shuld loue that good seede, which he put into some natures, so that he yet reiecteth the persons and the workes for their corruption.

**M A T. 22.** *Hee went away sorrowfull.* The departure sheweth at length how farre the young man was from the perfection, whereto Christ called him. For how cometh it to passe that he withdraweth himselfe from christes schoole, but because it was a grieue to him to forsake his riches? But if we be not ready to beare pōnerty, it is euident that luste doeth yet raigne in vs. And this is that, which I said before, that Christ commaunded to sell all, was not an addition to the lawe, but a tryall of the sinne that lay hid. For as euery man is more giuen to this or to that sinne, so by the reprehending of the same he is the more layde open.

Further, this exāple teacheth vs that to continue cōstantly in christes schoole, it is conuenient to renounce the flesh. This young man departed from Christ, who brought with him both a desire to learne, & modesty: because it was hard for him to leaue that vice, wherewith he was acquainted. The same shall befall to vs, except the sweetnes of the grace of Christ do make all the intisements of the flesh vnfauiory to vs. Whether this temptation were but for a time, so þ the yong mā afterward repented, it is vnknowne: yet by coniecture it is probable, that he was drawne away by his couetousnesse, that he should not profit any thing.

Mathew. 19

Mar. 10.

Luke 18

23. Then Iesus sayd vnto his disciples, verely, I say vnto you, that a rich man shall hardly enter into the kingdome of heauen

24. And againe I say vnto you, it is easer for a Camell to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

25. And when his disciples heard it, they were exceedingly amased, saying, who then can be sau'd?

26. And Iesus beheld them, and sayde vnto them, with men this is vnpossible: but with God all thinge are possible.

23. And Iesus looked round about and said vnto his disciples, howe hardly do they that haue riches enter into the kingdome of God?

24. And his disciples were astonied at his wordes. But Iesus answered againe, and sayde vnto them, Children, howe hard is it for them that trust in riches, to enter into the kingdome of God?

25. It is easer for a Camell to goe through the eye of a needle, then for a riche man to enter into the kingdome of God.

26. And they were much more astonied, saying with themselves, who then can be sau'd?

27. But Iesus looked vppon them and sayde, with men it is impossible but not with God: for with GOD all things are possible.

24. And when Iesus saw him sorrowfull, hee sayde, with what difficulty shall they that haue riches enter into the kingdome of God?

25. Surely it is easer for a Camell to goe through a needles eye then for a rich man to enter into the kingdome of God.

26. Then said they that hearde it, and who then can bee sau'd?

27. And hee sayde, the things which are vnpossible with men, are possible with God.

23. A rich man shall hardly enter. Christ doeth not declare how noysome and deadly a plague couetousnes is, but also howe great hinderance riches doe bring. Marke aswageth the sharpnesse of the saying, while he applyeth it onely to them which put their trust in riches. But I thinke that the former sentence is rather confirmed by these wordes, then corrected: as if he should say, that it should not seeme maruailous to them, that riche men haue so harde entrance into the kingdome of heauen: for it is a common disease almost of all men, to trust in their riches. This doctrine is also very profitable for all men: namely, to rich men, as that they being admonished before of their danger, should take heede: to poore menne, that they shoulde bee content with their estate, and not so couetously desire that, which will bee more to their harme then to their gain. It is certaine that riches of it selfe do not hinder vs frō following: but (such is the corruption of man) that they which haue abundance canne scarcely escape from drowning themselves therein. So that they which flow with riches are holden bounde by Sathan, as it were in chains, that they shoulde not looke vp into heauen: nay, they entrench, binde and enthrall themselves wholly to the earth. The similitude of the Camell, which hee addeth a little after, amplifieth the difficultie. for it declareth that rich men do swell & are more puffed vp with pride & vaine boldnes, so that they cannot suffer themselves to be brought into such straites, as God doth keepe his children.

I thinke that by this word *Camel* is rather noted a great rope for a ship, then a beast.

25. *And when his disciples heard it.* The disciples doe maruaile: for this should not make vs a litle carefull, considering  $\bar{y}$  riches do stop vp the entrance into the kingdome. For which way soeuer wee shall turne our eyes, a thousand stops wil set themselues against vs. But let vs note that they were so amased, that yet they fled not from the doctrine of Christ. He of whom mention was made euen now dealt otherwise: for the straightnes of the commandement so feared him, that he diuorced himselfe from Christ: but though these men bee amased, and doe aske who then can be saued, yet they bende not their course an other way, but desire to vanquish the doubtfull hope. So it shall profit vs to feare the threatninges of God, so oft as hee denounceth any hard or fearefull thing: so that our mindes faint not, but rather be stirred vp.

26. *With men this is impossible.* Christ doeth not altogether set their mindes free from all care: because it was profitable for them to vnderstand how hard it is to ascend into heauen. First, that they might imploy all their endeouours to this purpose: then, that they distrusting themselues might seeke for helpe from heauen. Wee see how sluggish and carelesse we be. What should befall, if the faithfull should thinke that they should walke pleasantly, through a softe and pleasant plaine, for recreation? This therefore is the cause, why Christ doth not extenuate the danger (that he might thereby put his disciples out of feare) but rather increaseth it. For, whereas before he had onely sayd that it was hard, now he sayth, it is impossible.

Whereby it appeareth that they are very preposterous teachers, which are so afraid to speake hardly, that they giue libertie to the sluggish fleshe. But it were better to follow the rule of Christ, who so tempereth his speach, that he might teach men that are throwne downe in themselues, only to repose themselues in the grace of God, and withall that hee might stirre them vp to prayers. So hee doth wisely helpe the infirmity of men; not by attributing any thing vnto them but by stirring vp the mindes to hope in the grace of God. And by this answer of Christ is that generall rule refelld (which the Papists gathered out of Hierome.) Who soeuer shall say that the law is hard to be kept, let him be accursed. For Christ doth plainly declare, that it is not possible for men to keepe the way to saluation, but so far as the grace of G O D doeth helpe and directe them.

Mathew. 19.

Marke 10.

Luke 18.

27. Then answered Peter, and said to him, Behold, we haue forsaken all, and followed thee: what shall wee haue?

28. And Iesus sayd vnto them, verely I say to you, that

28. Then Peter beganne to say vnto him, Loe, wee haue forsaken all, ~~and~~ have followed thee.

29. Iesus answered and said, verely I say vnto you, there is no man that hath forsaken

28. Then Peter said, Lo, we haue left all, and haue followed thee.

29. And he sayd vnto them, verely I say vnto you, there is no man  $\bar{y}$  hath left house, or parents, or brethre, or wife, or chil-



that when the son of man shall sitte in the throane of his maiestie, yee which followed me in the regeneration, shall sitte also upon the twelue thrones, and iudge the twelue tribes of Israel.

29. And whosoever shall forsake houses, or brethren, or sisters, or father or mother, or wife, or children, or landes, for my names sake, he shall receive an hundredth folde more, and shal enherit euerlasting life.

30. But many that are first, shal be last, and the last shalbe first.

saken house, or brethren, or sisters, or father, or mother, or wife or children, or landes for my sake, and the Gospels,

30. But he shall receive an hundred folde, nowe at this presente: houses, and brethren, and sisters, and mothers, and children, and landes with persecutions, and in the world to come life euerlasting. But many that are first, shall be last, and the last first.

children for the kingdome of Gods sake.

30. VVhiche shall not receiue muche more in this worlde, and in the world to come life euerlasting.

Luke. 22.

28 And ye are they which haue continued with me in my temptations.

29. Therefore I appoynt vnto you a kingdome, as my father hath appoynted vnto me.

30. That yee may eate & drink at my table in my kingdome, and sitte on seates, and iudge the twelue tribes of Israel.

Peter dooth secretlye compare himselfe and the other disciples with that rich man, whom the world had alienated from Christ. And because they ledde a poore and wandring lyfe not without reproofe and troubles, neither did there appeare anye shewe of a better estate in tyme to come: hee demaundeth, and not without cause, whether they haue leste all, and followed Christ in vaine. For it were an absurd thing for them to be spoiled, & not to be better recompenced by the Lord. But what were those al thinges? For, when as they were base and poore men, they scarce had a house to leaue: therefore this bragging might seeme to be ridiculous. And certainly experience sheweth howe greatly menne doe commonly esteeme of theyr duties towards GOD. As at this day they which were almost ready to begge in popery, do proudly cast forth that they haue lost much for the cause of the Gospell: yet the disciples may be excused, for though their estate was neuer gorgious, yet they lyued at home of their handy occupations, as the richest of them all. And wee knowe that poore menne accustomed to a quiet and honeste life, are hardlyer drawn from their wiues and children, then those men, which are caryed by ambition, or that are drawne hether and thether with the blaste of prosperitie. And except there had bene some reward layde vp for them, they did very fondly to chang the manner of their life. But as they were in this behalfe to be excused, yet herein they offended, that they desire now to see triumph, when they had not yet gone through the warfare.

If at any time wee doe loath and bee vnpacient, that the time or triumph is delayd, let vs learne first to consider the solaces, wherewith the Lorde asswageth the bitterness of the crosse in this world: then to stirre

vp our selues with the hope of eternal life. For in these two poynts is the answer of Christ contained.

**M A T. 28.** *Verely, I say vnto you.* Least the Disciples should think they had lost their labour, and repent them of the course they had begunne, Christ teacheth them that the glory of his kingdom, which as then was hidde, should be reuealed, as if he should saye, there is no cause whye you should faint at this your base estate. For I, who doe scarcely lye amongst the meanest, will at the length ascend into a throane of maiestie. Therefore beare a litle, vntill the time of manifesting of my glory shall come. But what doth he then promise them? Namely, that they shalbe fellowes of the same glory. For by giuing them throanes, wherein they shuld iudge the twelue tribes of Israel, he compareth them to Ambassadors, or to chiefe counsellors and presidents, which haue the chiefe seates in the kingly assembly. VVee know that the Apostles were chosen twelue in number, that so it might be declared that God by the sending of Christe would gather together the disperfed remnauntes of his people. This was the chiefe dignitie, but as yet it was hidden: therefore Christ deferreth their desires vnto the last manifestation of his kingdome, that then they might receiue the fruit of their election: yet it is not to be doubted, but that Christ spak in this place of the latter day. *In the regeneration.* Some doe referre this poynt, to that which followeth in the text. So regeneration should be nothing else but the newnesse, which should followe our restoring, while that which is mortall shall be swallowed vp of life, and our weake body shall be made like to the heauenly glory of Christ. But I doe rather referre this regeneration to the first comming of Christ, because the world beganne then to be renewed, and the Church sprang vp out of the darknesse of death into the light of life. And this manner of speaking is found euery where in the Prophetes, and dooth very well agree with the cyrcumstaunce of this place. For the renewinge of the Church so often promised, made them hope for some greate happines, when as the Messias should appeare. Christ, therefore that he might take away that error, distinguisheth betweene the beeginning and the end of his kingdome.

**L V K. 28.** *You are they.* Though Luke seemeth to report this speech of Christ diuersly, and as if it were spoken at an other time: yet I thinke not otherwise, but that it appertaineth to this time. Neither is there set downe a continuall Sermon or speech of Christe, but diuerse sentences sette together without regard of the order of the tyme, as shal againe be sayde a litle after. But he vseth moe wordes then Mat. for sith the Apostles followed him in his temptations, and continued constant, hee saith that they shall also be partakers with him of his glorye. It is demaunded what hee meaneth by these his temptations? I thinke that hee meante those troubles, wherewith GOD generallye exercised him and hys Apostles. And hee dooth verie aptly vse this worde *Temptations*: for euen accordinge to the sense of the humane nature his faith and patience was proued.

**29.** *I appointed vnto you a kingdom.* Hee doth not onely make them rulers here, but kings. for he imparteth with them the kingdome which hee receiued of his father. But there is a great vehemency in that word *I appoint*, that they shuld not with a rash and hotte desire make too much haste to possesse

possesse that kingdom, wherof he only had the lawfull autoritie of ordaining: and he exhorteth the to patience by his example. For though his father had made him a king, yet he is not presently placed in his glory: nay he humbled himself, and through the shame of the crosse he obtained the kingly honour. To eate & to drink vpon his table is metaphorically put for this, that they should be fellowes of al his glory.

**M A T. 29.** *VVho soeuer shal forsake.* After he had stirred vp their mindes to hope for the life to come, he also encourageth them with present comforts, and confirmeth and strengthneth them to beare the crosse. For though God suffreth his to be much afflicted, yet he doth neuer forsake them, but he will recōpence their sorowes with his helpes. Neither doth he onely speake to his Apostles, but taking this occasion, he generally directeth his speach to all the godly. This is the summe: they that shal willingly lose al things for Christes sake, shall yet euen in this life bee more blessed then if they had kept al, but the chiefe reward is laid vp for them in heauen. Yet that promise of recompensing of an hundred fold, seemeth not to agree with that we see in experience. For they which for the most part are spoiled of parentes, or children, and other kinsmen, or are deprived of their wiues, and robbed of their goodes for the testimonie of Christ, are so farre from recouering their owne goodes, that as people without company and forsaken, they should painefully and hardly trauell in banishment with great want and pouertie. I answerē, if any man doth rightly esteeme the present grace of God, wherwith he comforteth and lifeth them vp in their miseries, he wil graunt that it is rightly preferred before al the riches of the world. For though the vnfaithfull doe flourish, yet because they knowe not what shall become of them to morrow, it is necessary that they shoulde alwayes be doubtfull and afrayde: neither can they otherwise enioy their pleasures, but that after a sort they are amased at themselues. In the meane season God maketh his mery, so that the litle good, which they enioy is more worth vnto them, and farre more pleasaunt, then if without Christ great abundance of goodes shuld flowe vpon them. In which sense I take that word was added in Mark *with persecutions*, as if Christe shoulde haue saide: though the godly in this world doe alwaies suffer persecutions, and that the crosse doth alwayes cleaue as it were to the backe of them: yet the saue of Gods grace is so sweete, which maketh them so mery, that their estate is more to be desired then the pleasures and dainties of kinges.

*30. Many that are first.* This sentence was added to teach vs to shake off the sluggishnes of the flesh. The Apostles hastened now to the reward when as they were scarce come forth into the race. And wee all are of this disposition almost, that if we haue passed one month in seruice, we all desire to be rewarded and set at libertie, as if we had bene verie seruiceable soldiours, and had well deserued. But Christe exhorteth them that beganne well to goe on forwarde courageouslye, and withall hee warneth them that runne, and beganne verie freshly, that they shall auayle nothinge, if they saynte in the midst of the race. As Paule also declareth, all that runne, obtayne not the pryce, 1. Corinthians, 9. 24. And in an other place by his owne example, that they shoulde forgette those thinges whiche are beehinde, and to endeavour to the

other part of the course, which is before. Philippians, 3. 13. Therefore as oft as we do thinke of the heauenly crowne, it becommeth vs to be pricked forward as it were with new spurs, that we become not duller hereafter.

## Math. 20.

## Mark.

## Luk.

1. For the kingdome of heauen is like vnto a certeine housholder, whiche wente out at the dawninge of the daye, to hyre labourers into his Vinegarde.

2. And he agreed with the labourers for a penny a day, and sent them into his vineyard.

3. And he went out about the third houre, and sawe other standing ydle about the market place.

4. And saide vnto them, goe yee also into my vinegarde, and whatsoeuer is right, I will giue you: and they went their way.

5. Again hee wente out about the sixth or nyntb houre, and did likewise.

6. And he went about the eleuenth houre, and found other standing idle, and said vnto them, whye stande ye here all the day idle?

7. They sayde vnto him, beecause no manne hath hyred vs. He sayde to them, go ye also into my vinegarde, and whatsoeuer is ryght, that shal ye receiue.

8. And when euen was come, the master of the vineyard saide vnto his stewarde, call the labourers, and giue them their hire, beginning at the last, tyll thou come to the first.

9. And they whiche were hyred aboute the eleuenth houre, came and receiued euerye manne a peny.

10. Now, when the firste came, they supposed that they shuld receiue more, but they likewise receiued euery man a peny.

11. And when they had receiued it, they murmured against the master of the house:

12. Saying, these last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burden and heat of the day.

13. And hee answered one of them, saying, friend, I doe thee no wrong: didst thou not agree with mee for a peny?

14. Take that which is thine owne, and goe thy waye: I will giue vnto this laste, as muche as to thee.



15. Is it not lawefull for mee to doe as I wyll  
with myne owne? Is thynne eye euill, because I am  
good?

16. So the last shall be first, and the first last: for  
many are called, and few are chosen.

Such this parable is nothing else but a cōfirmation of the sentence going  
next before *The first shalbe last*. let vs now see how it is to be applyed. Some  
interpreters doe gather this to be the summe of it. Because the heavenly  
inheritance is not obtained by merites of workes, but is giuen freelye,  
they shall be all equall in glory. But Christe doth not dispute eyther of  
the equalitie of the heavenly glory, or what the estate of the godly shall  
be: but hee onely saith this, that there is no cause whye they, which  
are firste in time, shoulde glory or bragge ouer others: For the Lord as  
oft as he please can call them, whom hee seemed to neglect for a tyme,  
and eyther to make them equall, or to preferre them before the which  
were firste.

It should be but foolish curiositie, if any man would exactly discusse  
all the perticular poyntes of this parable. Therefore no more must bee  
sought, then it was Christes purpose to deliuer. Also we haue shewed al-  
ready, that he applyed himself to no other end, but to prouoke his as it  
were with continual spurres to go forward. VVe know that sluggishness  
doth for the most part arise of too much confidence. So it commeth to  
passe, that many as if they had got to the end of the race, do fainte in the  
midst of the course. Therefore Paule commaundeth vs to forget those  
things, which are behind vs, that we cōsidering what there is yet remain-  
ing for vs, shoulde prepare our selues to runne lustilye. Yet it shal not  
be hurtful to run through the words, that the doctrine may thereby more  
euidently appeare.

1. *For the kingdom of heauen is like.* The meaning is, that the same account is  
to be made of the calling of God, as if any man should hire labourers in  
the morning for certeine wages, to dresse his vineyard, and then shoulde  
afterwards send some without couenant, to whom he yet giueth like re-  
ward or hire. And he doth therefore make mention of the kingdō of hea-  
uen: because he compareth the spiritual life to the earthly, & the reward  
of eternal life, to money, wherewith mē are paid their wages for their la-  
bours, which they haue done. Some do subtilly apply this place, as if christ  
shuld distinguish betweene the Iewes and the Gentiles: for they say that  
the Iewes were called at the first houre, and had a rewarde promised by  
couenant: because the Lord promised them eternal life, vpon condition  
if they performed the law. But in calling of the Gentils, there was no co-  
uenant made especially of workes: because saluation was giuen the freely  
in Christ. But all these subtilties are to no purpose: for there was no dif-  
ference in the couenant which God made, but only in the time, for that  
they which went into the vinyard in the euening, receiued the same re-  
ward that they did, which came first.

For though God in times past promised in the law a reward of workes  
to the Iewes: yet, we know that this took not effect: because that no man  
could at any time obtaine saluation by his own merites. VVhy then (shal  
some man say) doth Christe expressely make mention of a couenaunte,  
speakinge of the firste, and saith nothinge of it when hee speaketh of  
the other? Namely, that he might teach that no man is injured by thys.

that the latter haue as much honour, as if they hadde beene called at the first. For in proper speach hee oweth nothing to anye manne: and of his own right he challengeth of vs (whom he hath tyed vnto himself) whatsoever obedience we are able to yeeld vnto him. But, because he dooth freely offer vs a reward, hee is sayde to hyre our labours, which otherwise are due to him. Heereof it commeth to passe, that he also calleth the crown, which he giueth vs freely by the name of a reward. Furthermore that he might declare that we haue no cause to quarrel with God, if hee ioine others with vs, which came long after vs, as fellowes in honour, hee boroweth the similitude of the custome of menne, who firste do agree of the wages, before they send the labourers to worke. But if anye manne will hereby gather, that menne are created to labour, and that euery manne hath his charge enioyned him of God, that men should not be slouthfull and ydle, he shall not wrest Christes wordes at all. Also it may be gathered, that our whole lyfe is vnprofitable, and maye rightly be condemned for slouthfulnesse vntill that wee frame our lyues according to the commaundement and calling of the Lorde. VVhereof it followeth that they auayle nothing in toying, which doe rashly take vpon them this or that kinde of life, and waight not for the allowaunce of theyr calling from GOD. Lastly, it is to be gathered out of the wordes of Christe, that they doe please God, which do labour to profit the brethren. It seemeth that a peny (which is somewhat more in value then foure French Caroleys) was the ordinary hyre for a dayes worke. The houres three, sixe and nine are therefore mentioned; because that the day was wont in times past to be deuided from sunne rising to sunne setting into twelue houres, so was there an other diuision of the day by three houres: so againe did they deuide the night into foure watches. Three before the eleuenth houre signifieth the end of the day.

8. *And when euen was come.* There is no misterie to bee sought in this, that the master commaundeth to beginne at the last, as though GOD would crowne them first, which were in course of time last. For this deuise should not agree with the doctrine of Paule, who saith, that they, which remaine at the comming of Christ, shall not prevent them, which slept before in Christ, but shall follow.

Christ now in this place setteth it down in a diuerse order: because he could not otherwise declare (that which hee after added) that the firste murmured, because they had no more giuen them. Note also that he doth not say that there should be such murmuring at the latter day, but onely denieth that there shalbe any cause of murmuring. For the faygned person, which he bringeth in, in the similitude, giueth no small lighte to this doctrine, that the liberalitie of God is subiect to no complaints of men, though he adorne with large rewardes the vnworthy, that haue deserued nothing. In vaine therefore do some imagine that the Iewes were reproued in these wordes, who were malicious and enuious againste the Gentiles. For it were absurde to make such equall in rewarde with the Sonnes of GOD. And this wickednesse lyghteth not vpon the faithfull so to murmure against God. But the meaning is plaine, that it is free for GOD, sith hee defraudeth no man of his iust rewarde, to bestowe vpon them, yhom he lately called with a rewarde, which was vnderdeserued.

18. So the last shall be first. Hee doth not here compare the Iewes with the Gentiles, as he doth otherwhere: nor the reprobate, which fall awaye from the faith, with the elect, which do perseuer. Therefore the sentence which is added by some, *Many are called, but few are chosen*, dooth not agree with it. Christ onely willed, that as any man is called before others, so he should runne the race with more diligence: then he exhorteth all men to modestie, that some should not preferre themselves before others, but that they should willingly admit them to the common price. The Apostles, because they were the first fruites of the whole Church, seemed to challenge some notable thinge to themselves: and Christ denied them not, but that they shuld sit as Iudges to iudge the twelue tribes of Israell. But least ambition or vaine confidence in themselves shoulde make them swel, they were withall to be warned, that others which were called long tyme after them, should be partakers of the same glorye: beecaufe G O D is bound to no manne, but calleth freely whomsoever hee pleaseth, and gueth vnto them that are called, such rewarde as pleaseth him.

Math. 20

Mark. 10

Luke. 18.

17. And Iesus went up to Ierusalem, and tooke the twelue disciples apart in the way, and said vnto them, 18. Behold, wee goe up to Ierusalem, and the sonne of man shall be deliuered vnto the chiefe Priestes, and vnto the Scribes, and they shall condemne him to death. 19. And shal deliuer him to the Gentiles, to mock, & to scourge, and to crucifie him: but the third daye hee shall rise againe.

32. And they were in the way, going up to Ierusalem: and Iesus went before them, and they were amased, and as they followed, they were afraide, and Iesus tooke the twelue againe, and began to tell them what things shuld come to him, 33. Saying, beholde, we go to Ierusalem, and the sonne of man shalbe deliuered vnto the high Priestes, and Scribes, and they shall condemne him to death, and shal deliuer him to the Gentiles. 34. And they shall mock him, and scourge him, and spitte vpon him, and kil him: but the third daye hee shall rise againe.

31. Then Iesus tooke vnto him the twelue, and said vnto the, behold, we goe up to Ierusalem, and al things shalbe fulfilled to the son of man, that are written by the prophets, 32. For he shalbe deliuered vnto the Gentiles, & shalbe mocked, and shalbe spittefully entreated, and shalbe spitted on. 33. And when they haue scourged him, they wil put him to death: but the third day hee shal rise againe. 34. But they understood none of these thinges: and this saying was hid from them, neither perceiued they the things which were spoken.

Though the Apostles had beene taught before how the Lorde should depart, yet, because they had not profited as was mete, he rehearseth now againe, that which he had often sayde. Hee seeth that the day of death draweth neere: yea, that the time is now at hand, when hee would offer vp himselfe to be sacrificed: and he seeth his disciples not only afeard, but euen astonied with a blind feare. Therefore hee exhorteth them to constancie, least they shoulde faint at the temptation. Further, he confirmeth them two waies. For in that hee telleth them before what shoulde

come to passe afterwarde, he dooth not onely strengthen them, leaste they being compassed with sodeine troubles not looked for, shoulde bee ouerthrowne: but he opposeth the manifestatiō of his Godhead against the offēce of the crosse, leaſt þ ſhorte time that he ſhuld be throw n down ſhould diſcourage them, where as they ſhould be perſwaded that he was the Sonne of God: and therefore the conquerour of death. The ſeconde reaſon he vſeth to confirme them, is gathered of the neerenesse of the reſurrection. But it is good to look neerer into the words. Marke declar-eth that which the other two conceale, that aſwell the Apoſtles as other their companions, were haſty, and afraid, before that Chriſte tooke hys Apoſtles a parte, and told them, that he went preſently to the ſacrifice of death. But it is vncerteine why they were thus afraid, except it was be- cauſe they had tried before, that they had great aduerſaries at Ieruſalem. Therefore they had rather that Chriſt ſhould take his eaie in ſome back place, out of the reach or caſt of the darts, then willingly to offer himſelf into the handes of ſo deadly enemies. And though this feare was ma- ny waies corrupted, yet this was no ſmal token of obedience and godlines, that they followed Chriſt. It had bene much better, if they had folowed gladly and cheerefully whetherſoeuer the ſonne of God would haue led them: but this reuerēce is praiſe worthy, that they had rather abide trou- bles themſelues, then they would forſake him.

17. *Hee tooke the twelue.* It might ſeeme merueilous, when as all had neede of comfort, (for they were al afraid) why he made only the twelue priuy of his ſecrete. But I think þ he would not therfore ſpeak of it opē- ly, leaſt the rumor thereof ſhould be ſpread far abroad before the time. Further, when as he had no hope of good to be wrought preſentlye by his admonition, he thought it ſufficient to commit the ſame to a fewe, which ſhould afterwarde be witneſſes of the ſame. For, as the ſeede caſt into the earth, dooth not preſentlye bring forth fruit, ſo we know that Chriſt ſpake many things to his Apoſtles, which brought not forth fruit preſently. If that he had admitted all without choyce to this ſpeache, it might haue bene that many for feare would haue fled away, and haue filled the common peoples eares with this rumor. So the death of Chriſt ſhould haue bene without glory, which he ſo raſhly ſeemed to go vnto. Therefore he ſpeaketh ſecretly to his Apoſtles: and yet he choſe not them as ſuch as were fit to profit thereby, but (as I touched euē now) that they might afterwarde be witneſſes of the ſame. But Luke dealeth more fully in this behalfe: for he dooth not onely declare that Chriſt foretold theſe things, which were at hand: but the doctrin which he added withal, that thoſe things, were fulfilled in the ſonne of man, which were written by the Prophets. For this was the beſt remedy to ouercome the temptation, to haue ſome marks or notes euen in the ſhame of the crosse, whereby the prophets had noted the promiſed ſauour. Now it is not to be doub- ted, but that the Lord ſhewed alſo out of the Prophets, what profit they ſhould hope for by his death. For the Prophets do not onely teach that Chriſt ſhould ſuffer: but they adde the cauſe, that he might reconcile the world to God.

18. *Behold, we goe up to Ieruſalem.* Hereby we perceiue that Chriſt was armed with diuine force for the cōquering of the terrors of death, who witting & willing haſtened to meete death. For why ſhuld he without cōpulsion



goe to that bloody butchery: but because the invincible power of the spirite, vanquishing feare, had exalted him above all humane affections. But in that he toucheth the circumstances more nearly, he doth therein giue a more euident declaration of his Godhead. For he could not by his humanity gelle, that after he was condemned of the Priests and Scribes, he shoulde be deliuered to the Gentiles, that being entreated with spittings vpon, and other reproches, he should be beaten with whips, and at length bee caried to the punishment of the crosse. And it is to bee noted, that though the Lord knew the infirmity, yet he woulde not hide the moste grievous offence. For as we sayde before, there coulde nothing haue befallen more to the shaking of the mindes of the godly, then to see all the holy order of the Church against Christ. Yet to deceiue or to beare with their infirmity, he spareth not, but doeth freely declare the matter it selfe, and sheweth the maner howe to ouercome the temptation: that is, that they shoulde certainly looke for the resurrection: but because it was necessary that he should first die, he appoynteth them by hope in the meane season to waite for their triumphe.

34. But they understoode none of these things. VVhat blockishnesse was this, not to vnderstand those things which Christe tolde them so plainly and familiarly, of no high nor hidden matter: but such, as they of themselues might haue conceiued some suspition of. But heere it behouoeth also to remember, that which I spake other where, they were therefore holden in so great ignorance, because that when they hadde imagined that they should haue a ioyfull and a happy iourney, they accounted it for a great absurdity, that Christ should so reprochefully be crucified. VVhereby we gather howe much the mindes of men are bewitched with such false imagination, wherefore we must be the more heedefull, least we being tangled with such deuises, become blinde in the light.

Mathew 20.

Marke 10.

Luke.

30. Then came to him the mother of Zebedeus children, with her sonnes, worshipping him, and desiring a certaine thing of him.

21. And he sayde vnto her, what wouldest thou? Shee sayd to him: Graunt that these my two sonnes, may sit the one at thy right hand, and the other at thy left hand in thy kingdome.

22. And Iesus answered and sayd: yee know not what yee aske. Are yee able to drinke of the cup that I shall drinke of, and to bee baptised with the baptisme that I shall be baptised with? They sayd to him, we are able.

23. And he sayd vnto them: yee shall drinke in deede of my cuppe.

35. Then Iames and Iohn, the sones of Zebedeus came vnto him sayinge: Maister, we woulde that thou shouldest doe for vs that we desire.

36. And he sayd vnto them: what would you I should do for you?

37. And they said to him: graunt vnto vs, that we may sitte one at thy right hand, & the other at thy left hand in thy glory.

38. But Iesus sayd vnto them: you know not what you aske. Can yee drinke of the cuppe, that I shall drinke of, & be baptised with the baptisme that I shall be baptised with?

39. And they sayd vnto him: we can. But Iesus sayd vnto them, ye

and

L. 1. 5.

shall

and shalbe baptised with the baptisme that I am baptised with: but to sit at my right hand, and at my left hand, is not mine to giue: but it shalbe giuen to them, for whome it is prepared of my father.

shal drinke in deede of the cuppe that I shall drinke of, and bee baptised with the baptisme wherewith I shalbe baptised. 40. But, to sitte at my right hand, & at my left, is not mine to giue: but it shall be giuen to thē, for whom it is prepared.

This hystorie containeth a notable spectacle of the vanity of man. For it teacheth that true and godly zeale is often mixed with ambition or some other corruption of the flesh: so that they which folow Christ, doe looke some other where then becommeth them. Further, they do wander farre out of the way, which are not cōtented with Christ alone, but seeke this thing or that thing besides him and his promises. Neither is it sufficient to apply the minde simply to Christ at the first, except there be alwaies a continuance of the same puritie: because that corrupt affectiōs doe often creepe vpon vs in the midste of the race, and draw vs back in- to some crooked path. As it is credibly to be supposed that Zebedeus two sonnes professed Christe sincerely at the first: but when they saw them- selues in no small credit with him, and heare mention made that he is to- ward a kingdome, their mindes are presently caried to a wicked desire, and they loath to remaine simply in their office. If this befallēth to the two chief disciples, it behoueth vs to walk very carefully, if we wil not fall from the right course. Especially where anye apte occasion offreth it selfe, heede must be taken least the couetousnes of honours should infect or poyson the desire of godlines. But though Mat. & Mark do somewhat differ in words, yet they agree in the substance of the matter. Math. saith that Zebedeus wife came and made requeste for her sonnes, that they might be placed first in the kingdom of Christ. Mark bringeth in them making the request themselues. But it is probable that they beeing asha- med to do it themselues, did crafsily sette their mother forwardes, who might the more boldly demaund it. But that the motion came from thē, it is gathered of this, that Christ answereth them, and not the mother. Also that the mother humbly shewed that she had somewhat to aske, be- fore she would vtter what she had in her minde. And they also in Marke do generally condition, that they would haue graunted them whatsoe- uer they shoulde desire. This fearefull insinuation testifieth that they thought euil of it themselues.

<sup>21</sup> In thy kingdome. This was praise worthy in Zebedeus sonnes, that they hoped for some kingdome of Christ, whereof there appeared not then so muche as the least shewe. They see him despised vnder the base estate of a seruaunt; yea they see him despised and loathed of the world, and subiecte to many reproofes: yet they perswaded themselues that shortly he shall be a glorious kinge, because he had so taught them. Sure a singular example of faith: but we perceiue hereby how quickly the pure seede degenerateth into corruptions, as soone as it is setteled in our harts: for they imagined the shadow of a kingdom, & presently they fel away & seeke for the chiefe rōumes. Therefore, such this wicked & vile

enouetousnesse sprang after a general beginning of faith, which of it selfe was worthy to be praised, we must pray vnto God that he wold not on-ly open the eyes of our minds, but also that he would continually direct vs, and hold vs in the right way. He must also be entreated, that he wold not only giue vs faith, but that he would keepe vs pure from all mixture.

22. *You know not what you aske.* This their folly is to be condemned in two poynts: first, for that they ambitiously desired more then was meete, then for that they imagined a vaine fantasie in stead of the celestiaall kingdom of Christ. Concerning the first, who soeuer not satisfied with Gods free adoption desireth to be aloft, goeth beyond his calling, and by thrusting himself in, further then is meete, becometh vnthankfull vnto God. Now it were too ouerthwart a course to measure the spirituall kingdome of Christ, by the vnderstanding of our fleshe. And certainly, the more suche idle speculations do delite mans vnderstanding, so muche the more they must be auoided: as see the bookes of the sophisters, full of such vaine deuises.

*Can you drinke of the cuppe.* That he might reprocue their ambition, and withdraw them frō their corrupt desire, he setteth before them the crosse, and all the troubles which the children of God must passe through. As if he shuld haue sayd: haue you so much leisure from the present warfare, that you now appoynt an order for the glory & pomps of the triumph? For if they had been earnestly given to follow their calling, they had neuer giuen place to this wicked imagination. VVherefore Christe in this sentence commaundeth them which do greedily snatch at the price before the time, to be occupied in meditating the exercises of godlinesse. And certainly, ambition is best suppressed with this bridle, because that our estate is such while we wander in this world, that it behouoeth vs to shake off those vaine delites: the ennemy sometime setteth vpon vs with secret sleights, and those very many, and sometime he assaulteth vs with open force. Is not he worse then a foole, who amongst so many deathes doth carelessly delite himself in a fantasied triumph? The Lord commandeth his to be sure of the victory, and to triumphe in the midst of death, because that otherwise they should not be encouraged to fight manfully: but it is one thing for a man in hope of a reward promised from God, to bend himselfe to fight chearefully, and to apply himselfe withal his force to this purpose: and it is another thing for mē vmindful of the warres, forsaking the ennemy, and neglecting the daungers, to runne before vnto the triumph: which shoulde haue beene waited for vnto the time appoynted. Note also that this preposterous speede, doeth for the most part drawe menne from their calling. For euen as the moste coward in battaile doeth most greedily desire the pray: so in the kingdome of Christe none doe more desire the supremacie, then they which doe moste flee all trouble and labours. Therefore Christe doeth rightly tie them to their standinge, that are puffed vppe with vaine glorye. But the summe is, that the crowne is prepared for none but them whiche strue lawfully: and especially, that no man shall liue and raigne with Christe, except he be a pertaker of his sufferings and death before.

By the woorde Baptisme, the maner of the Metaphore doeth plainly appeare: for wee knowe that the faithfull are instructed by Baptisme,

to deny themselves to crucifie the olde man, and also to beare the crosse. It is to be doubted whether the Lorde by the woorde *Cuppe*, aliuded to the myserie of the holy Supper: but because that then it was not yet in vse, I doe rather take it for the measure of afflictions, which God assigneth to euery man. For because that the Lorde according to his pleasure layeth his burden vpon euery man, euen as the housholder deuiderh and parteth his portions amongst his housholde, therefore it is sayde that hee giueth them his cuppe to drinke. But there is no small comfort in these wordes to alay the bitternesse of the crosse, while that Christ doth ioine himself with vs in the same. For what is more to be desired, then to haue all things in cōmon with the sonne of God? For by that meanes it cometh to passe, that those things which at the first shew seeme to be deadly, doe woorke for our saluation and life. And who soeuer desireth to be altogether without the crosse, how shall he be accounted amongst the disciples of Christ, who refuseth to be baptised with his baptism? for this is nothing else then to withdraw himselfe from the first rudiments. And now as oft as baptism is mentioned, let vs remember that we are baptised of this conuiction, and to this ende, that we shoulde beare the crosse vpon our shoulders. Iohn and Iames doe bragge very lustily, that they are ready to drinke of the cuppe, in the which the bolde confidence of the flesh appeareth: for when we are without the reache of the darts, we seeme able to doe any thing. And that which befell shortly after, disco- uered their rashnesse. Yet this good was in them, that as men ready for both estates, they offer themselves to beare the crosse.

23. *Ye shall drinke in deede of my cuppe.* Because they were disciples, it was necessary that they should be made like their maister. And Christ telleth them before, what shoulde come to passe afterwarde, that they might arme themselves with patience: and vnder the person of these two men, he speaketh to al his disciples. For though many of the faithful haue that lotte to die peaceably, and not a violent and bloudy death, yet it is common to all (as Paule Rom. 8. teacheth) to bee made like to the image of Christ. Therefore they are all their life, as sleepe led to the slaughter.

*It is not mine to giue.* Christ by this answere derogateth nothing from himselfe: but only declareth that this office was not enioyned him of the father, to assigne euery manne a distincte and proper seat in heauen. He came, that he might gather al his into eternal life: and this ought to suffice vs, that there is an inheritance for vs purchased with his bloude. But in what degree some shalbe placed aboue others, neither is it our part to enquire, neither would God that Christ should reueale it to vs, but that it should be deferred vnto the last reuelation. Nowe we vnderstande the purpose of Christe, that hee disputeth not heere of his owne power, but onely would haue the ende considered wherefore he was sent of the father, and what belongeth to his calling. And therefore he maketh a difference betweene the secret counsell of God, and the office of teaching committed vnto him. A profitable admonition, teaching vs to be soberly wise, and not to endeouour our selues to breake into the hidden mysteries of God, and especially that we be not curious aboue measure, in searching the estate of the life to come. For it doeth not yet appeare, 1. Iohn 3. 2. what we shall be, vntill God shall make vs like vnto him. But it is to be noted, that there is not an equality amongst the children of God,

after



after they shall be received into the heavenly glory, but he rather promi-  
seth that degree of honour to euery one of them, to the whiche they are  
ordained by the eternall counsell of God.

Mathew 20.

Marke 10.

Luke 22.

24. And when the other tenne heard this, they disdained at the two brethren.

25. Therefore Iesus called them vnto him, & sayd: ye know that the Lordes of the Gentiles haue domination ouer them, and they that are great, exercise authoritie ouer them.

26. But it shall not be so among you: but who soeuer wil be great among you, let him be your seruauunt.

27. And who soeuer will be chiefe amonge you, lette him be your seruauunt.

28. Euen as the Sonne of man came not to be seruued, but to serue, and to giue his life for the ransome of many.

41. And when the ten heard that, they beganne to disdaine at Iames and Iohn.

42. But Iesus called them vnto him, and saide to them: ye know that they which desire to beare rule amonge the Gentiles, haue domination ouer them, and they that be great amonge them, exercise authoritie ouer them.

43. But it shall not be so among you: but who soeuer will be great amonge you, shall be your seruauunt.

44. And who soeuer will be chiefe of you, shall be the seruauunt of all.

45. For euen the Sonne of manne came not to be seruued, but to serue, and to giue his life for the ransome of many.

24. And there arose also a strife among the, which of them shoulde seeme to be the greatest.

25. But hee saide vnto them: The kinges of the Gentiles raigne ouer them, & they that beare rule ouer them, are called Gracious Lordes.

26. But you shall not be so: but let the greatest among you, be as the least: & the chiefe, as he that serueth.

27. For who is greater, hee that sitteth at table, or he that serueth? Is not he that sitteth at table? And I am among you, as he that serueth,

24. When the other tenne heard this. Luke seemeth to referre this contention to another time. But who soeuer shall wisely consider that 22. chapter, shall easily perceiue, that those speeches spoken at diuers times, were wrytten vppe together without regard of order. Therefore that contention for superiority, wherof Luke maketh mention, sprang from this fountaine, that the sonnes of Zebedeus, ambitiously sought for the chiefe places in the kingdome of Christ. And yet the other hadde no iust cause to disdaine them: for when as the two were sharply reprooued for their foolish ambition, so that they went away from Christe with shame; what hurt tooke the other tenne, by that foolish desire of theirs, which they obtained not? For though there was iust cause giuen the of emulation, yet the repulse of the others shuld haue appeased them. But the lord wold by this occasiō discouer the disease that lay hid in the: for there was not one of them which woulde willingly giue place to the others, but euery man nourished secretly in himself the hope of the superioritie. For it cometh to passe, that they enuie and contend amongst themselves: yea, that wicked desire raigneth in all men. If that this vice was grafted in base and obscure men, and brake out vppon light and almoste no occasion: howe much behoueth it vs to take hede, where there is wode for the hidden fire to burne, or matter to worke on. Therefore we see that ambition waxeth hotte amongst the mighty and honourable, and sheweth the flames

farre and wide, except the spirite of modesty doe quenche from heauen, that pride that sticketh in the nature of men.

25. *Ye know that the Lordes of the Gentiles haue domination ouer them.* First it is said that Christ called them vnto hym, that he might reprocue them apart. Also we do gather hereof, that when they were ashamed of their desire, they did not openly complain, but there began a secreat whispering and grudging, and euery one of them did secretly preferre himselfe aboue others. Further, he doeth not generally declare how deadly a plague ambition is, but simply teacheth that there is not a more folish thing, then to striue about nothing. For he declareth that there shall be no suche superioritie in his kingdome as they did striue for. They therefore are deceiued, which do stretch this saying to all the godly in generall, when as Christe onely teacheth of that matter in hande, that the Apostles were very sonde to make any question of degree, of power, or of honour in their estate and calling: for the office of teaching whereto they were appoynted, hadde no likelihoode with the Empires of the worlde. I graunt that this doctrine as well appertaineth to priuate menne as to kings and magistrates: for no manne deserueth to bee accounted of the flocke of Christe, but he that hath so profited vnder the schoolemaister of humilitie, so that hee will arrogate nothinge to himselfe, but humbly applieth himselfe to maintaine brotherly loue.

This is true, but the purpose of Christ was (as I sayde) to putte a difference, betweene the spirituall regiment of his Church and earthly empires, least the Apostles shoulde apply themselues to courtly graces and fauours. For as euery one among the nobles is beloued of kinges, so hee climeth vppe to wealth and offices. But Christe sette Pastours ouer his Church, not to beare a Lordly rule ouer them, but to minister. So the error of the Anabaptistes which do banish kinges and magistrates from the Church of God, because Christe sayde they were not like his disciples, is ouerthrowne: for the comparison is not made heere betweene Christians and prophane menne, but betweene offices. Note also, that Christe regarded not so muche the personnes of the menne, as the estate of his Church. For it might come to passe that he which shoulde be the Lorde of a towne or of a Citie, might also for necessitie execute withall the office of teaching. But it was sufficient for Christ to declare what the office Apostolicall woulde beare, and what was against the same. Yet it is demanded why Christ who appoynted distinct orders in the church, refuseth all degrees in this place. For he seemeth so to ouerthrow all, or at the least so to make them equal, that none shoulde be lift vppe aboue others. But the course of nature teacheth vs a farre other order. And Paul describing the gouernement of the Church, so rehearseth diuers offices of the ministerie, that he preferreth the office of the Apostles before the office of the Pastours: and he commanded Timothie and Titus without doubt by the commaundement of God, to be aboue others in authoritie. I aunswere, if we seache all things throughly, Kinges themselues doe not rule rightly and lawfully, except they serue: yet heerein the office of the Apostleship differeth from the earthly gouernement, for that kinges and magistrates are not hindered by their seruice, but that they may rule and be ouer their subiectes with royall glorye and pompe. So  
David.

Dauid, Ezechias, and suche like, when as willingly they became the seruants of all menne, yet were they adorned with the Scepter, Diademe, throane, and other suche Ensignes. But the gouernment of the Church admitteth no suche thinge: for Christe gaue no more allowance to the pastours, then that they shoulde be ministers, and that they shoulde altogether abstaine from Lordly gouernement.

Heere is also to be noted, that this is spoken rather of the thing it self, then of the affection. Christ separateth his Apostles from the degree of kings, not because it was lawfull for them to lift vppe themselves aboue kinges, but because there is a greate difference betweene the estate of kinges, and the office of the Apostleshippe. Therefore when as it behooueth them bothe to be humble and lowly, the Apostles muste alwayes looke what fourme of gouernement the Lord hath appoynted vnto his Church.

As concerning the woordes, where Mathew sayeth, the *Kinges exercise authority ouer them*, Luke sayeth, *they are called gracious Lordes, or bountifull*, bothe meaning one thing. As if hee shoulde haue sayde: Kings flowe in wealth, and haue aboundaunce of riches, that they might be bountifull and liberall. For though the kings reioyce more in their power, and had rather to be feared, then to be loued, yet they desire to be praised, and to be accounted bountifull. VVhereof they haue in the Hebrew tongue the name bountifull, so called of giuing or bestowing: for the customes & tributes are payed them to no other ende, but that they may haue sufficient for their necessary charges of their honour and glory.

26. *It shall not be so among you.* It is not to be doubted but that Christe reprooueth the foolish imagination wherewith he sawe the Apostles de- ceiu'd. It is foolishly and fondly done of you, to imagine that you shall haue a kingdome, which I abhorre. Therefore, if you desire to serue mee faithfully, you must think vpon another course, that euery one of you do earnestly apply themselves to serue others. But hee speaketh vnproperly, commaunding him that will be greatest, to become a seruaunt, for ambition will not suffer him to serue and submitte himself to the brethren. I graunt that they which doe aspire to honour, doe vse a seruite flatterie, but their purpose is nothing les then to serue. But the meaning of Christ is plaine: for lithe euery manne is caried away with the loue of himselfe, he sayeth that this affection must be otherwise altered. As if hee shoulde haue sayde: Lette this be your onely greatnesse, excellency and dignity, to submitte your selues to the brethren: lette this also be your superiority to be the seruants of all.

28. *As the Sonne of manne.* Christe confirmeth the former doctrine by his owne example, because he had willingly humbled himselfe, and taken vpon him the estate of a seruaunt, as Paule also teacheth, Phillip. 2.7. Further, that he might more evidently declare howe farre hee was from suche ambitious pomp, he calleth them backe to his death: as if he should haue sayde: Because I haue chosen you in honour nexte vnto my selfe, corrupt ambition prouoketh you to desire to raigne. I (after whose example you should frame your life) came not to lifte vppe my selfe, or to take vpon mee any kingly dignitie: but doe rather take vpon me the shame of the crosse, together with the base and contemptible estate of the fleshe.

If any man obiecte that Christe was therefore exalted of the father, that euery knee shoulde bowe before him, is easily answered, for that he nowe sayeth, is to be referred to the time of his humiliation. Therefore it is added by Luke, that hee was so conuersant amongst them, as if hee were their seruant: not that he was inferiour to them, either in shew or in tittle, or in deede (for he would be acknowledged for their master and Lord) but because he humbled himselfe to so great lowlinesse, so that he submitted himselfe to beare their infirmities. Furthermore, it is to be remembered, that he compareth heere the greater with the lesse, as he doeth in Iohn 13. 14. If I which am your Maister and your Lord, haue washed your feete, much more ought you to doe this one to an other.

To giue his life for the raunsome of many. Christ doeth therefore make mention of death (as we sayd) that he might withdraw his disciples from that pecuish fantasie of an earthly kingdome. In the meane while, is the force and frute of the same aptly and very well exprest, while he sayeth that his life shoulde be the price of our redemption. Whereof it followeth that our reconciliation with God is a free gift, the raunsome whereof is no where else to be found, but in the death of Christ. Therefore in this one woorde, is ouerthrowne what soeuer the Papists doe prattle of their filthy satisfactions. Furthermore, when as Christ should raunsome vs to himselfe by his death, so that this submission whereof hee speaketh, is so farre from derogating from his great glory, so that it greatly adorneth the same. Hee speaketh of *Many* not definitely for any certaine number, but for diuers: because he opposeth himself against all others. And in this sense is it taken in the Epistle to the Ro. 5. 15. where Paule speaketh not of any one sort of men, but it comprehendeth all mankinde.

## Mat. 20.

29. And as they departed from Iericho, a great multitude followed him.

30. And beholde, two blinde men, sittinge by the way side, when they heard that Iesus passed by, cried, saying, O Lord, the sonne of Dauid, haue mercy on vs.

31. And the multitude rebuked them, because they should holde their peace: but they cried the more, saying, O Lorde, the sonne of Dauid, haue mercy on vs.

32. Then Iesus stoode still, and called them:

VVhat

## Marke 10.

46. Then they came to Iericho: and as hee went oute of Iericho with his disciples, & a great multitude, Bartimeus the sonne of Timeus, a blinde man sate by the way side begging.

47. And when he heard that it was Iesus of Nazareth, he began to cry, and to say: Iesus the sonne of Dauid haue mercy on me.

48. And many rebuked him, because he should holde his peace: but he cried much more, O sonne of Dauid, haue mercy on me.

49. Then Iesus stoode still, and commanded him to be called: & they called the blinde, saying to him: Be of good comfort: arise, he calleth thee.

50. So he threw away his cloke, and rose and came to Iesus.

31. And

## Luke 18.

35. And it came to passe, that as hee was come neare vnto Iericho, a certaine blinde man sate by the way side begging.

36. And when he heard the people passe by, hee asked what it meant.

37. And they sayd vnto him, that Iesus of Nazaret passed by.

38. Then he cried, saying: Iesus the sonne of Dauid, haue mercye on me.

39. And they which went before, rebuked him that he should hold his peace, but he cried much more, O sonne of Dauid, haue mercye on me.

40. And Iesus stoode still, and commaunded him to be broughte vnto him. And when hee was come neare, he asked him:

41. Saying,



What will yee that I  
shoulde doe to you?  
33. They sayde to  
him: Lorde, that our  
eyes may be opened.  
34. And Iesus mo-  
ued with compassion,  
touched their eyes, &  
immediatlye theyr  
eyes receiued sight, &  
they followed him.

51. And Iesus answered and  
sayde vnto him: VVhat wilt thou  
that I doe vnto thee? And the  
blinde sayd vnto him: Lord that  
I may receiue sight.  
52. Then Iesus sayd vnto him:  
Goe thy way, thy faith hath sa-  
ued thee. And by and by, hee re-  
ceiued his sight, and followed Je-  
sus in the way.

41. Sayinge, what wilt thou  
that I doe vnto thee? And hee  
sayde, Lorde, that I may receiue  
my sight.  
42. And Iesus sayd vnto him:  
Receiue thy sight, thy faith hath  
saued thee.  
43. Then immediatlye he re-  
ceiued his sighte, and followed  
him praising God: and all the  
people, when they sawe this, gaue  
praise to God.

29. And as they departed thence. Ofiander seemeth very subtilly, to make  
of one blinde man foure. But his deuice is very friuolous. Because he saw  
the Euangelistes differ in many woordes, he imagined that he gaue one  
blinde man his sight at his entrance into the city: but the second and two  
others had their sight giuen them, when Christ departed thence. But all  
the circumstances do so agree, that no wise man wil beleue that they en-  
treat of diuers hystories. For (that I may omitte the rest) when they that  
followed Christ, endeoured first to make him hold his peace, and sawe  
him healed beyond their expectation, would they so soone haue attempt-  
ed the like in the other three? But it is not needefull to followe euery  
poynte, out of the which euery manne may gather easily, that they doe  
set downe one and the same hystorie. But the difference offendeth them,  
for that Mathewe and Marke doe say that the myracle was wroughte  
vppon one or two blinde menne, as Christ went out of the Citie: And  
Luke maketh mention that it was done before he came into the Citie.  
Then that Marke and Luke doe speake but of one blinde man, and Ma-  
thewe addeth two. But sith wee knowe that this doeth often fall out a-  
mong the Euangelistes, that in settinge downe one and the same hysto-  
rie, one letteth passe that which is reported of the others: and againe, that  
is more plainly expounded by one which is passed in silence by the other:  
it must seeme no newe nor straunge thinge in this present place. And I  
doe suppose that the blinde manne cried out as Christ came toward the  
cite: but sith he was not hearde then, because of the noyse, hee gate him  
into the way, at his comming out of the cite, and then at lengthe Christ  
called him.

So Luke beginninge at the very beginninge, doeth not prosecute the  
whole hystorie, but passeth ouer the time of Christes tariaunce in the ci-  
tie: and the other two doe onely touche the time whiche was nearest to  
the myracle. And it may be coniectured, that Christ oft times for the tri-  
all of the faith of menne, doeth sometimes deferre them, and so hee tried  
this blinde manne. The seconde knotte is easily loosed: for we haue seene  
in an other place before, that Marke and Luke reported, that one man  
possessed with a deuill was healed, where Mat. nameth two, euē as in this  
place, and yet they disagree not. But it may rather be coniectured, when  
one blinde manne at the first soughte for helpe of Christe, an other was  
mouued by his example, and by this occasion two receiued their sighte.  
But Marke and Luke doe speake of one onely, either because hee was

more knowen then the other, or because the power of Christe was as notably shewed in one as in two. And surely, Marke seemeth to speake of him that was so well knowen, and therefore setteth downe as wel his owne name as his fathers. For he doeth not commende either his birth or his welth: for he was of the meanest sort of the people, a begger. VVherby it appeareth that the myracle wrought vpon him, was the more notable, because that his calamity was commonly knowne. And thys seemeth to me to be the reason, why Marke and Luke do onely name him, and saye nothinge of the other, who was as an inferiour addition. But Mathew who was an eye witnesse, would not omit this other, though he was not so well knowen.

30. *O Lorde, the sonne of Dauid, haue mercy on vs.* I sayd euen nowe, that one of these beganne to cry: but the like necessity doeth easily driue the other to ioyne himself also with him. Also, they giue no small honor to Christ, in this that they desire him to haue mercy vpon them, and to help them. For they were perswaded that he hadde helpe and remeady in his hand, which they needed: but their faith is more to be marueiled at in this, that they confesse him to be Mefsias, whome we knowe the Iewes noted with this title. Therefore they flee to Christ, not onely as to some Prophet, but the onely authour of saluation, which was promised of God. The crying doeth shew the vehemencie of their affection: for when they knew that their woordes were odious to manye, that regarded not the honour of Christ, their earnest desire ouercame their feare, so that notwythstāding they freely lifted vpp their voyce.

31. *The multitude rebuked them.* It is marueile that Christes disciples, which followed him for duety and reuerence, would driue these poore wretches from the grace of Christe, and as muche as in them lay, stoppe the passage of his power. But this commeth oft times to passe, that the greatest number of them, whiche professe the name of Christe, doe rather hinder and staye vs from comminge to him, then call vs to him: If Sathan wroughte by godlye and simple menne, whiche followed Christe for some religion, to be a hinderance to these two blinde menne, howe muche more will he bringe his purpose to passe by hypocrites and faithlesse menne, if we take not diligent heede to our selues? Therefore we haue neede of constancy, whereby we may passe all stoppes and hinderances: yea, the more stoppes Sathan layeth in our way, the more it behooueth vs to bend our selues earnestly to prayer: as we see these blinde men doubled their cry.

32. *VVhat will yee that I shal do?* He doeth louingly and gently aske, what they desire. For hee had determined to graunt their requests: for it is not to be thought, but that they prayed with a speciall motiō of the spirit. For as the Lorde will not deliuer all men from bodily diseases: so doeth hee not allowe them simply to pray after their pleasure. There is a rule prescribed vs, what we should aske, and howe, and in what respect: it is not lawfull to decline from the same, except the Lorde by the secreat motion of the spirit, teache anye peculiar and speciall petition. But Christe asketh them this question, not so muche in respecte of their priuate cause, as in respecte of all the people. For wee knowe that the worlde deuoureth the blessings of God without sense, except it be moued and stirred vpp.

There-

Therefore Christe by this sayinge, stirreth vpe the multitude there present to obserue and marke the myracle, as he doeth also moue them with a visible signe, while he openeth their eyes with touching them. VVhen Mathewe sayeth that Iesus hadde compassion of them, it is not the participle of that verbe, which he vsed euen now in the person of the blinde manne. They besought Christe of his mercye, that he woulde helpe them miserable creatures: but the Euangelist nowe declareth, that Christe was not onely moued of his free goodnesse, to heale them, but because hee was moued to sorrowe and grieve together with them for their euill. For the Metaphore is borrowd of the bowelles, wherein humanitye and mutuall compassion resteth, which stirreth vs vp to helpe our neighbors.

MARK E. 52. *Thy faith hath saued thee.* By the woorde faith, he doeth not onely meane the hope of recouering of his sight, but a deper perswasion that this blind man had, in this that he acknowledged Iesus to be the Messias promised of God. Neither is this to be thoughte to be a confuse knowledge, for we haue seene before, that this confession was taken out of the lawe and the prophets. For the blinde manne did not rashly call Christe by the name of the sonne of Dauid, but receiued him for suche a one, as he was taught by the promisses of God, should come. But Christe ascribeth it to faith, that the blinde manne receiueh his sight: for though the power and grace of God doeth sometime extende euen to the vnbelieuers, yet no man vseth his benefites rightly & profitably, but he which enioyeth the same by faith: naye, the vse of the giftes of God, is so farre from profiting the vnfaithfull, that it is rather hurtfull. VVherefore this saluation, whereof Christ maketh mention, is not restrained to the outward health, but also comprehendeth the curing and sauing of the soule. As if Christ should haue sayd, that the blind man had obtained by faith, that by Gods mercy he should haue his request graunted. If that the Lord in respect of faith, bestoweth his grace vpon the blinde man, it followeth that he was iustified by faith.

MATH. 34. *They followed him.* This was a signe of thankfulnessse, that the blinde manne applied themselues to follow Christ. And though it is vncertaine, whether they did tary longe in this office and calling: yet it was a token of a thankfull minde, to shew foorth the grace of Christ in this iourney to many. Luke addeth that the people gaue the glorie to God: which maketh for the assured prooffe of the myracle.

Mathewe.	Marke.	Luke 9.
		1. Nowe, when Iesus entered and passed through the Iericho,
		2. Behold there was a man named Zacchew, which was the chiefe receiuer of the Tribute, and hee was riche:
		3. And hee sought to see Iesus, who he should be, and could not for the presse, because hee was of a lony stature.
		Mm. 2. 4. VVhen

4. Wherefore he ranne before, and climed vp into a wilde figge tree, that he might see him: for hee should come that way.
5. And when Iesus came to the place, hee looked vpper, and sawe him, and saide vnto him, Zacheus, come downe at once: for to day I must abide at thine house.
6. Then hee came downe hastily, and receiued him ioyfully.
7. And when all they sawe it, they murmured, sayinge, that he was gone in to lodge with a sinful man.
8. And Zacheus stood forth, and sayde vnto the Lorde: Beholde, Lorde, the halfe of my goodes I giue to the poore: and if I haue taken from any manne by forged cauillation, I restore him foure folde.
9. Then Iesus saide to him: This day is saluation come to this house, for as muche as he is also become the sonne of Abraham.
10. For the sonne of man is come to seeke, and to save that which was lost.

Hereby it appeareth that Luke was not very curious in obseruing the order and course of times. For after that he hath declared the myracle, he now rehearseth what befell in the citie of Iericho. And he saith, when Christe offered himselfe to all menne, walkinge by the wayes, there was one Zacheus, who was very desirous to see him. For this was a signe of his great desire, that he climed vpper vpon a tree, when as riche men for the moste parte are proud, and chalenge a shew of grauity in themselves. It maye bee that other also desired the same: but Luke especially maketh mention of this manne, rather then of any of the other, partly in respect of the estate of him, partly in respecte of the woonderfull conuersion of the manne so sodainly wrought. And though Zacheus hadde not as yet faith planted in him, yet this was a certaine preparation to the same. For hee coulde not so earnestly desire to see Christe without a heavenly instincte: especially to that ende, as it presently appeareth. For it is certaine, that some of a vaine curiositie came to see Christe from places farre distant: but it appeareth by the successe, that Zacheus hadde the seede of godlinesse in his mynde. So the Lord before he manifesteth himselfe vnto men, doeth often inspire them with a blinde affection, whereby they are caried to him, whome they haue not yet knowen nor seene. And though they haue no certaine apparante reason why they doe so, yet hee deceiueth them not: but reuealeth himselfe in time vnto them.

5. Zacheus, come downe at once, for this day I must. An example of grace worthy to be remembered, in that the Lorde preuenteth Zacheus, and taryeth not for his biddinge, but of himselfe seeketh entertainment at his house. We knowe how odious and how detestable the name of a Publicane was, and that doeth Luke shortly after declare. Therefore it was great kindnesse of the sonne of God to come to him, whose companye the common people abhorred, and that before hee was bidden. But it is no maruaile that hee doeth him this honour, whome hee had drawen



unto him by the secrete motion of the spirite before : for it was a more excellent gite, to dwell in his heart, then to enter into his house. And by this speache hee declareth that men which doe sincerely desire to knowe him, shall neuer seeke him in vaine. For Zacheus obtaineth muche more then he hoped for. Further, the force and direction of the holy Ghoste doeth more plainly appeare in this, that Zacheus obeyed so readily, and came so speedily from the tree, and receiued Christ with ioy. For though he had not as yet a perfect faith, yet this readinesse to learne, and obedience, was a beginning of faith.

7. *VWhen all they sawe it.* The inhabitants of the towne doe murmure, & so it may be that some of them that followed Christ, did, because that he went in to a man diffamed and of an euill name, yea when no manne bad him. So, when as the world neglecteth the grace of God offered vnto it, it murmureth and grudgeth that it is bestowed vpon others. But let vs see how farre their grudging is from equitie: they thinke it an absurd thing that Christ shoulde make that account of that wicked manne. For *Sinner* is not taken heere in the common sence, as in diuers other places : but it signifieth a man of a filthy and notorious euill life. Lette vs graunt that Zacheus was such a manne: yet it must first be considered, for what purpose Christe chose to lodge at his house. For while they murmured without the doores, God mightely shewing the glory of his name within, confuted their wicked cauilt. For the conuersion of Zacheus, was a wonderfull worke of God: yet there was no iust cause why they should speake so infamously of Zacheus. Hee was a receiuer of custome: and of it selfe it was not wicked to gather customes: but the Iewes were odious and enuious against that sort of people, because they thought it not mete for them to be tributaries. But what maner of man soeuer Zacheus was Christe was yet to be praised, and not to be blamed for his kindnesse for helping this miserable man: in that he brought him from destruction to saluation. For that offence feared him not, but that he went forward to doe that which his father commaunded. And it behooueth all the ministers of the Gospel to haue this courage, that they should make more account of the saluation of one soule, then of the murmuring woordes of all the wicked, and therefore, though they see their deedes and all their sayings subiect to scanders, yet they should not cease from their office.

8. *And Zacheus stood forth.* Christes worke may be iudged of by this comming forth: but men make such preposterous haste, that they leaue no place to God. Also Zacheus conuersion is described by the frutes and the outward signes, because it was probable that he encreased his wealth, by the hinderace of many men, he is ready if he hath defrauded any man, to restore foure fold: furthermore, he bequeatheth halfe of his goods to the poore. Some man might in deede haue bestowed all his goodes vpon the poore, whose liberalitie yet might be nothinge accounted of before God: but though heere be no mention made of the inward repentance, yet Luke meaneth that this godly purpose which he commedeth in Zacheus, sprang from that liuely roote. So Paule speaking of repentance, exhorteth vs so to behaue our selues, that men may thereby vnderstande that we are become better. Let him that stoale, steale no more: but lette him rather labour and worke with his hands, that he may haue to helpe the poore and needy. Ephes. 4. 28. Therefore we must beginne at our

heart, but our repentance must be shewed by our workes. But let vs note that Zacheus would not offer to God a portion of those things which he had gotten by spoyle, as many rich men do giue a part of their theftes to God, that they might haue the more libertie to spoile afterwarde, and that they may goe free for the wrongs they haue done before. But Zacheus doeth so sacrifice the one halfe of his goodes to God, that hee also recompenceth what iniuries fouer he hath done. VVhereby we gather that he had not gotten his goodes by vnlawfull gaine. So Zacheus is not only ready to satisfie any thing he had gotten by fraud, but he imparteth his lawfull patrimonie with the poore: whereby he declareth that hee is turned from a wolfe, not only into a shepe, but also into a shepherd. And now amending the faultes before committed, he renounceth those euill practises hereafter: as God requireth of his this first, that they should abstaine from all offence. But Zacheus doeth not of necessity binde others to follow his example, and to spoyle themselues of the one halfe of their goodes: but that rule only must be kept, which the Lord prescribeth, that we should yeelde our selues and all we haue, to holy and lawfull vses.

9. *This day is saluation come to this house.* This testimonie which Christe giueth to Zacheus, declareth that he did not dissemble: neither yet doeth he ascribe the cause of saluation to his good woorkes: but because that conuerſion was a sure pledge of the adoption of God, hee doeth thereby gather very well, that that house shoulde enherite saluation: and this doe the wordes also signifie. For because Zacheus was one of the children of Abraham, hee argueth that his house should be saued. Further, it is necessary that he which would be accounted amongst the children of Abraham, shoulde followe his faith: yea, the scripture giueth this commendation properly to faith, for that it putteth the difference betweene the natural children of Abraham, and straungers. Therefore we must know that that is principally comended, which is the cause wherefore his good woorkes do also become acceptable to God. Neither is it to be doubted, but that Christes doctrine went before the conuerſion of Zacheus. Therefore that was the beginning of saluation, the hearing of Christe teaching of the free mercy of God, of the reconciliation of men with him, of the redemption of the Church, and by faith to receiue that doctrine. Because that *House* is the masculine gender in Greeke, this place may be expounded two wayes. The olde interpreter referreth this to Zacheus: which iudgement I doe also like best. Erasmus had rather translate it, that the house it selfe was the childe of Abraham: which though I do not reſell, yet I doe thinke that it is most aptly applied to Zacheus. For while God adopteth the housholder, hee also promisseth that hee will be God of his whole house, by right the saluation reacheth from the heade to the whole body. But this worde *Also*, or *And* is of importance: for Christe declareth that Zacheus is no lesse the childe of Abraham then the other Iewes, which in their pride despised him. And least his former life should seme to haue shutte the gate of saluation againſte him, hee reasoneth of his office, and proueth that there is nothing in this chaunge, that shoulde offende any man: because he was sent of the father to saue them which were lost.

Mathew 25.

Marke,

Luke 19.

14. For the kingdom of heauen is as a man that going into a straunge countrey, called his seruants, and deliuered to them his goods.

15. And vnto one he gaue five talents, and to an other two, and to an other one, to every manne after his owne abilitie, and straight way went from home.

16. Then he that had receiued the five talents, went & occupied with them, & gained other five talents.

17. Likewise also, he that receiued two, he also gained other two.

18. But he that receiued that one, went & digged it in the earth, & hid his masters money.

19. But after a longe season, the master of these seruants came and reckened with them.

20. Then came he that had receiued five talents, and broughte other five talents, saying: Master, thou deliueredst vnto me five talents: behold, I haue gained with them other five talents.

21. Then his master said vnto him: It is well done good seruant and faithfull: thou hast been faithfull in little, I will make thee ruler ouer much, enter into thy masters ioy.

22. Also, he that had receiued two talents, came and said: master, thou deliueredst vnto mee two talents: behold I haue gained two other talents with them.

23. His master said vnto him: It is wel done, good seruant & faithfull. Thou hast been faithfull in little, I will make thee ruler ouer much, enter into thy masters ioy.

24. Then he which had receiued the one talent, came and said: master, I knew thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawedst not:

25. I was therefore afraid, & went and hidde thy talent in the earth: beholde, thou hast thine owne.

26. And his master answered & said

11. And whiles they heard these things, he continued & spake a parable, because he was neare to Ierusalem, and because also they thought that the kingdom of GOD should shortly appeare.

12. He said therefore, a certaine noble man went into a farre countrey, to receiue for him a kingdom, and so to come againe:

13. And he called his ten seruants, & deliuered ten pieces of mony, & said vnto them, occupy till I come.

14. Now his citizens hated him, & sent an embassage after him: saying, wee wil not haue this manne to raigne ouer vs.

15. And it came to passe, when he was come againe, and hadde receiued his kingdom, that hee commaunded the seruantes to be called to him, to whome hee gaue his mony, that he might know what euerie man had gained.

16. Then came the first, sayinge: Lord, thy piece hath encreased ten pieces.

17. And he said vnto him: wel, good seruant: because thou hast ben faithfull in a very little thing, take thou authoritie ouer x. citites.

18. And the second came, saying: Lord, thy piece hath encreased five pieces.

19. And to the same he said: Be thou also ruler ouer five citites.

20. So the other came and saide: Lorde, beholde thy piece whiche I haue laide vp in a napkin.

21. For I feared thee, because thou art a strait man: thou takest vppes that thou laidest not downe, and reapest that thou diddest not sowe.

22. Then he sayde vnto him, of thy own mouth wil I iudge thee, O euil seruant: Thou knowest that I am a strait manne, takinge vppes that I laide not downe, and reaping that I did not sowe.

23. Wherefore then gauest thou my mony into the banke, that at my comminge I might haue receiued it with vantage? 24. And

*sayd vnto him: thou euill setuaunt and slouthfull, thou knewest that I reape where I sowed not, and gather where I strawed not.*

*27. Thou oughtest therefore to haue put my mony to the exchangers, & then at my coming, should I haue receiued mine owne with vantage.*

*28. Take therefore the talent from him, and giue it vnto him whiche hath ten talents.*

*29. For vnto euery man that hath, it shalbe giuen, and hee shall haue aboundance, and from him that hath not, euen that he hath shalbe taken away.*

*30. Cast therefore that unprofitable seruaunt into utter darkenesse: there shalbe weeping, and gnashing of teeth.*

*24. And hee sayde to them that stode by, take from him that peece, and giue it him that hath the tenne peces:*

*25. (And they sayde vnto him, Lord, he hath ten peces:)*

*26. For I say vnto you, that vnto all them that haue, it shall be giuen: and from him that hath not, euen that hee hath, shall be taken from him.*

*27. Moreouer, those mine enemies, which would not that I should reigne ouer them, bring hither, & slay them before me.*

*28. And when he had thus spoken, he went soorth before, ascending vp to Ierusalem.*

**L V. 11.** *And whiles they heard these things.* This was a wonderfull thing, that the disciples being so oft admonished of the death of Christ, do passe ouer to a kingdom. And this was a double error: first that they dreamed of a blessed rest without affliction, then that they valued the kingdom of God after their owne fleshly vnderstanding. VVherby it appeareth how small & darke their faith was: for though they had tasted of the hope of the resurrection, yet that tast was so little, that they helde not any thing certainly and firmly of Christ as they should. They beleue that he is the redemer, which was promised in times past, by whō they hope þ church shall be renued: but that knowledge doth presently vanish into fantasies, which do either peruert or darken the force of his kingdom. But nothing is more absurd, then that so many admonitions giuen them, shuld be forgotten without profite. This truely was a beastly blockishnesse in them, not onely to remaine secure and carelesse, but to haste as it were to the triumph, when as Christe had so lately and expresly tolde them, that his bitter and shamefull death was at hand.

**12.** *A certaine noble man.* Mathewe not regarding the order of the times, placeth this parable amongst others. But because his purpose was frō the beginning of the 22. chapt. to gather together the last speeches of Christ: there is no cause why the readers shoulde much seeke what was spoken the first, the second, or the thirde day, within so short a time. Nowe it is worth the labour to note, what Math. and Luke do differ amongst them selues: for whē he toucheth only one part, this latter toucheth two. Thys they do both sette downe, that Christ is like to a noble man, who going into a farre country to get a kingdom, deliuered his mony to his seruāts to occupy, and so forwards. But that other part is only touched by Luke, that his subiects abused the absence of the prince, mooued a tumult, that they might shake off his yoke from them. Christ in bothe poyntes bent to this, that the Disciples were farre deceiued, in that they thoughte that they should now haue a kingdom established, and that they went now



to Hierusalem, presentlye to erecte a glorious estate of the same. So the hope of a present kingdome being taken awaye, he exhorteth them to hope and patience. For hee telleth them that they must abide manye troubles a long time, and carefully, beefore they shall enioy that glorye, which they so earnestly gape after.

*Into a farre country.* Whereas the disciples thought that Christe went euen then to take possession of his kingdome, hee reproveth this error first: because he must take a longe iourney to get him his kingdome. Further, they which hunt after curious pointes, do subtilly dispute what that farre country shuld meane. I suppose that Christ meant no other thing, then his long absence from the time of his death, vntill his last cominge. For though he sitting at the right hande of his father, hath obtained the rule ouer heauen and earth, and since hee ascended into heauen all power is giuen, that euery knee shuld bow before him: yet, because he hath not thoroughly brought all his enemies vnder, nor yet appeared as iudge of the world, nor manifested his glorye, it is not vnaptly said that hee is absent from his, vntill he returne againe furnished with a new kingdō. It is true that he reigneth now, in that he regenerateth his into a heauely life, and reneweth them after the image of God, and accompanieth them with Angelles, while he gouerneth his Church by his worde, preserueth it by his might, enricheth it with the gifts of the spirit, cherisheth it with his grace, and sustaineth it by his power: and to be shorte, he bestoweth vpon it whatsoeuer is necessary for the saluation of the same, while he slayeth the rage of Sathan, and of all the wicked, and bringeth al their deuises to nothing; but because this manner of gouernment is hid from the eye of the body, the manifestation of the same is properly deferred vnto the latter day. Therefore when as the Apostles did fondly take hold of the shadow of a kingdome, the Lorde saith that he must seeke the kingdom a farre off, that they might learne to abide that delay.

13. *He called his ten seruants.* The number of the seruants, is not so much to be rested vpon, as the summes of mony. For Math. speaking of diuers summes, containeth the more plentiful doctrine: for that Christ doth not lay the like burden of trauell vpon all men, but committing a small sum to one, he maketh an other ruler ouer more. They both agree in this, that Christ after a sort goeth a iourney into a far country from his, vntil the last day of the resurrection: but in the meane while it is not meeete that they should sit idle and do nothing: for euery perticular man hath a certaine calling laid vpon him, wherein he should exercise himselfe: therefore they ought to apply their businesse, that they might diligently further the Lordes worke. Luke sayeth simply, that euery man hath a piece of mony giuen him, because that whether the Lorde committeth vnto vs more or lesse, euery man shall giue a like account for himself. Mathew (as I sayde) dealeth more fully and plainly, for he speaketh of distincte and seuerall portions. For we know that the Lord doth not giue to al men without differēce, the like measure of gifts, but diuideth them diuersly as he thinketh best, that some shuld excel others, 1. Cor. 12. 7. & Eph. 4. 7. Also we must know, that what gift soeuer the Lord bestoweth vpon vs, is committed vnto vs as mony, that some gaine shuld arise thereof. For there is not a viler thing, then that the graces of God (the force wherof consisteth in the frute of them) should lie buried, and not be applied to some vse.

**MAT. 15.** *To euery man after his own ability.* Christ doth not in these words distinguish nature from the gifts of the spirit. For there is no power nor abilitie, which is not to be acknowledged to be receiued frō god. Therefore whoſoeuer would parte with God, ſhal leaue nothing for him ſelf. Then what is the meaning of this, that the maiſter gaue to euery mā more or leſſe after his own ability? That is, becauſe God, as he hath diſpoſed euery man, and adorned him with naturall gifts, ſo alſo dooth he lay this or that vpon him, exerciſeth them in doing of things, hee carieth them forwardes to diuerſe callings, he furniſheth them notably, for the woorke, and giueth occaſion for them to bee occupied in. But the Papiſtes are to bee laughed at, while they doe hereeof gather that the gyftes of God are beſtowed vpon euery man, according to the meaſure of his deſeruing. For though the old interpreter vſed this worde vertue, yet he meant not that God would beſtow vpon men, according as they ſhould behaue themſelues, and get the praiſe of vertue: but onely as the maiſter ſhould eſteeme them fitte. And wee know that God findeth no man fitte, vntill he hath made him ſo. And there is no ambiguitie in the Greek word *Dunamis*, which Chriſt vſeth.

20. *He which had ſiue talents.* They are ſayde to gain, which do profitably employ whatſoeuer God hath left with them. For the life of the godly is aptly compared to gayning by occupying, for they ought to deale to & fro for the maintenaunce of ſocietie amongſt themſelues. And the induſtry which euery man applyeth in the occupying of the gyft committed to him, & the calling it ſelf, the faculty of wel doing, and the other gifts, are accounted for marchandize: becauſe they belong to this uſe and end, that there may be a mutuall fellowſhippe amongſt men. And the gayne whereof Chriſt maketh mention, is the common profitte, which ſetteth forth the glory of God. For though God doth not enrich nor encrease our works, yet as euery man doth profit moſt his brethren, and doth profitablye apply for their ſaluatiō the gifts, which he hath receiued of God: ſo is he ſayd to profit or to gaine to God himſelf. For the heauily father doth ſo much accōt of the ſaluation of men, that whatſoeuer is imployed that way, hee woulde haue it reckoned amongſt his accounts.

Further, leaſt we ſhould waxe weary of well doing, Chriſt ſaith that their labour ſhall not be in vaine, which doe exerciſe themſelues faythfully in their calling. Luke ſaith, that he was made ruler over ſiue cities, which had gayned ſiue pieces: by which wordes hee declareth that the glory of his kingdome ſhalbe farre otherwiſe at his laſt coming, then it now appeareth. For now we labour and trauayle as it were about the buſineſſe of one abſent, but then hee ſhall haue great aboundaunce and ſtore of honours in his hand, wherewith he will royally ſette vs vp. The manner of ſpeache ſet downe by Matthew is more ſimple and playne, *Enter into thy maiſters ioy:* wherby he declareth that faythful ſeruants, whoſe labours he ſhall allow ſhall be made partners with him of the bleſſed aboundaunce of all good things: but it is demanded what he meaneth by this, which is added, *Take the talent from him, and giue it to him that hath ten;* for then all maner of occupying ſhal ceaſe. I aunſwere, that muſt be remembered, which I ſpak of before: they doe amiſſe, which doe curiouſly ſearch euery peticular poynt. But the naturall meaning is, that though ſlothful and vnprofitable ſeruants are now furniſhed with gifts of the

ſpirit,

spirit, at length they shal be spoyled of all, that theyr want and shamefull pouertie may turne to the glory of the good. Christe saith, that these slouthfull seruantes doe hyde eyther their talent or piece in the earth: because they wil take no paynes, while they prouide for their own pleasures and ease: as we see manye while they giue themselves to theselues and to their owne commodities, they do flye al dueties of charitie, and haue no respect of the common profit. VVhere it is sayde that the master after his returne called his seruantes to an accounte, as the good may hereby receiue comfort, beecause they knowe that their labour is not in vaine: so againe it striketh no small terrour to the slacke and slouthfull. Therefore let vs learne before the Lord commeth and reckoneth with vs, to reckon with our selues euery day of our own accorde.

24. *I knew that thou wast an hard man.* This hardnesse appertaineth nothing to the summe of this parable: and they doe gather a fond fancye, which do here dispute, how austerely and straightlye God dealeth with his. For it was as farre from Christes purpose here to note any such rigor, as to prayse vsuries, when as hee bringeth in the maister, speaking thus: Thou oughtest to haue put my money to the exchaungers, that at the least it might haue encreased by vsury. Christ onely declareth that no excuse shall serue for theyr slouth, which both suppress the gyftes of God, and consume their age in ydlenes. VVhereby wee doe also gather, that no kinde of lyfe is more commendable before God, then that whereof some profit doth arise to the societie of men. This sentence, *To every one that hath, shalbe giuen*, is expounded beefore in the thirteene chapter.

Also in the eight Chapter before, we haue taught, that the vtter darknes is opposed to the home light. For when as in olde time the suppers were kept in the night, and had many torches and lamps to light them, Christ saith, that they which are cast out of the kingdome of God are cast out into darknes.

L V K. 27. *Moreover, those mine enemies.* In this second parte hee seeth specially to reprove the Iewes, yet hee toucheth all, which in the absense of the master do bend themselves to fall away. And Christ purposed not onely to terrifie such with denouncing of horryble vengeance: but also to keepe his in faythful obedience. For it is no light temptation to see the kingdome of God shaken with the faythlesnesse and rebellion of many. Therefore that wee myght remayne quyet amongst so manye tumultuous styrrs, Christe saith, that hee will come agayne, and wyll be reuenged at hys comming of that vngodlye fallying away.

Math. 21

Mark. 11

Luk. 19.

1. And when they drewe neere to Ierusalem, and were come to Bethphage, vnto the mount of the Olyues, then sent Iesus two disciples.

2. Saying to them, goe into the towne

1. And when they came neere to Ierusalem, to Bethphage, & Bethania vnto the mount of Olyues, hee sente forth two of his disciples.

2. And said vnto them, goe your

29. And it came to passe, when hee was come neere to Bethphage, & Bethania, besides the mounte, which is called the mount of Olyues, he sent two of his disciples.

30. Saying,

towne that is ouer agaynste you, and anon ye shall finde an Assē bounde, and a Colte with her: loose them, and bring them vnto me.

3. And if any manne saye ought vnto you, saye yee that the Lord hath neede of the, and straight way he will let them goe.

4. All this was done, that it might be fulfilled whiche was spoken by the Prophet, saying,

5. Tell yee the Daughter of Sion, beholde, thy king cometh vnto thee meeke, and sitting vpon an Assē, and a Colt, the foale of an Assē vnto the yoke.

6. So the disciples went, and did as Iesus had commaunded them:

7. And brought the Assē and the Colte, and putte on them their clothes, and sette him thereon.

8. And a great multitude spread their garments in the way, and other cutte downe braunches from the trees, and strawed them in the way.

9. Moreover, the people that went before, and they that followed, cryed, sayinge, Hosanna the sonne of Dauid: blessed be hee that cometh in the name of the lord, Hosanna, thou which art in the highest heauen.

your wayes into that towne that is ouer against you, and as soone as yee shal enter into it, ye shal finde a Colte bounde, whereon neuer man sate: lose him, and bring him.

3. And if any man say vnto you, why do ye this? say that the Lord hath neede of him, and straight way hee will send him hither.

4. And they wente theyr way, and found a Colt tied by the dore without, in a place where two wayes mette, and theylosed him.

5. Then certeine of them that stood there, sayde vnto them, what doe yee losing the Colte?

6. And they saide vnto them, as Iesus hadde commaunded them. So they lette them goe.

7. And they brought the Colte to Iesus, and cast their garments in him, and hee sate vpon him.

8. And manye spread their garmentes on the way: other cut downe braunches of the trees, and strawed them in the wayes.

9. And they that went before, and they that followed, cryed, saying, Hosanna, blessed be hee that cometh in the name of the Lord,

10. Blessed be the kingdome that cometh in the name of the Lorde of our father Dauid: Hosanna, O thou which art in the highest heauens.

30. Sayinge, goe to the towne, which is before you, wherein assoone as yee are come, yee shall finde a Colte tyed, whereon neuer manne sate: lose him, and bring him hither.

31. And if anye man aske you why yee lose him, then shall yee saye vnto him: because the Lorde hath neede of him.

32. So they that were sent, went their way, and found it, as he had saide vnto them.

33. And as they were losing the Colte, the owners thereof saide vnto them, why lose yee the Colte?

34. And they sayde, the Lorde hath neede of him.

35. So they brought him to Iesus, and they caste their garmentes on the Colte, and set Iesus thereon.

36. And as he went, they spred their clothes in his way.

37. And when hee was nowe come neere to the going downe of the mounte of Olyues, the whole multitude of the disciples began to reioyce, and to praise God with a loud voice, for al the great workes that they had seene.

38. Saying, blessed be the king that cometh in the name of the Lord: peace in heauen: & glory in the highest places.

Christe sent for the Assē by his Disciples, not beecause he was wearye of the iourney, but to an other ende. For sith the time of his death was now at hand, his minde was to shew, what shoulde bee the nature of his Kingdome.



He beganne to doe so at his Baptisme: but this remained to be shewed towards the end of his calling. For why should hee thus long abstaine from being called king, and now at the length of himself professeth himselfe to be a king, but because he is not farre from the ende of hys race? Therefore the time being neere of his departure into heauen, he openly beganne his kingdome vpon earth. But this pomp had beene very ridiculous, if it had not answered to the prophesie of Zachary. Christ challenging a kingly honour to himselfe, entred into Ierusalem, riding vpon an Asse, a royall shew I warrant you. Note also that he had borrowed the Asse of another. Now in that he wanted saddle and other furniture, so as his disciples were compelled to lay their clothes vpon it, was a token of vile and shamefull pouertie. He had, I graunt, a great company following him, but of what manner of men, but such as vnadvisedly had runne to him out of the next villages? There are many ioyful shoutes heard: but of whome? namely, of poore men, and of the basest sort of the people: as if he had of purpose set himselfe to be scorned of all men. But, because he was to doe two things together, as to giue some shewe of his kingdome, and to teach that it is not like to earthly empires, nor standeth in the transitory riches of this world, it was meete that hee should holde this very course. Yet this also might seeme a fonde thing to prophane men, if God had not declared before by his Prophet, that there should come such a king to restore the sauing health of his people. Therefore least the contemptible estate of Christ should hinder vs from beholding his spirituall kingdome in this shew, let vs alwayes haue that heauenly Oracle before our eyes, wherewith God more adorned his sonne vnder that contemptible shew of a begger, then if he should haue shone withal the ensignes of all the kinges of the earth. Without this saue this hystory will neuer bee sauory to vs: therefore Matthewes wordes are of great weight, when hee saith, that the saying of the Prophet was fulfilled. For when he saw that men which are too much giuen to glorious and pompous shewes, can hardlye be brought by their owne wisdom of the fleshe to profite any thing by this hystorye, he leade them from the simple beeholding of the thing to the consideration of the prophesie.

2. *Goe into the towne.* Hee borrowed not the Asse to ease him in hys journey: for being come as farre as Bethanie, hee might easily haue gone the rest of the journey on foote. But as kinges goe vp into their charers that they may be scene a farre off: so the Lorde woulde by this meanes moue the people to look vpon him, and by some token to ratifie the cries of his followers, least any man should thinke that they gaue him the honour of a kinge againste his will. It is vncertaine from whence the Lorde commaunded them to bringe the Asse, but that it is supposed from some countrey village. For it is verie ridiculous that some doe allegorically expound it of Ierusalem. As vnapt also is that allegory which they doe coyne of the Asse and the Colte, they woulde haue the Asse to be a figure of the Iewish people, which had beene before brought vnder, and accustomed to the yoke of the law: and that the Colt wherupon neuer man had rydden represented the Gentiles. And that Christe did therefore first ride vpon the Asse, because he was first to begin with the Iewes: and that then he shifted ouer to the Colt, because that he was also

also in the second place set ouer the Gentiles. And Mat. seemeth to note his riding vpon them both. But considering this figure Synecdoche is so often vsed in the scripture, it is no meruaile if hee name two for one. But it plainly appeareth by the other Euangelistes, that he ridde onely vpon the Colte. And Zachary taketh away this doubt: for because of the familiar vse of the Hebrew tongue, he rehearseth one thing twise. *And anon yee shall finde.* Least he should hinder the Disciples from yeelding a ready obedience, the Lord speedily aunswereth these questions. And first he telleth them that he sendeth them not at aduventure, when he saith, that at the first entraunce of the towne they should finde a young Asse with his damme, then that no man should hinder them, but that they shuld bring him, so that they answered that he had neede of it. And by this meanes he proued his Godhead, For it belongeth to God alone to knowe that, which is absent, and to bend the heartes of men to yeeld consente. For though it might haue beene, that the owner of the Asse hauing no euill opinion of him, would willingly graunt it: yet to say whether he should be at home or no, or whether he would then lend it him, or whether he would giue credit to those men vnknowne to him, it was not in mortal man to say. And as Christ strengtheneth his disciples, that they might be the readier to obey: so we see how diligent and ready they shewe themselves in obeying. And the successe declareth, that this whole matter was gouerned of God.

5. *Tell yee the daughter of Sion.* This is not in Zachary word for word: yet the Euangelist doth aptly and fitly apply that to al godlye teachers, which God gaue in commandement to one Prophet to declare. For this was the onely hope, whereupon the children of GOD should stay and strengthen themselves, that the Redeemer should come at the length. And therefore the Prophet teacheth that the coming of Christ should bring full and perfect matter of reioyceing to the faythfull. For because God is not otherwise merciful to them, but by putting a Mediatour betweene them, and the same Mediatour is he which delyuered his from all euilles, what can there be without him, that can comfort men lost by their own sinnes, and oppressed with miseries. And as Christ being absent, it is of necessity that we should be altogether ouerwhelmed with sorowe: so againe the Prophet telleth the faythfull, that they haue iust cause to reioyce, when the Redeemer is present with them. And though he commendeth Christ with other titles, as that he is iust and furnished with saluation: yet Matthew tooke but that one poynt, which serued for hys purpose, namelye, that he shoulde come poore or meeke, that is vnlike to earthly kinges, which excell in royall and pompous estate. And this is added as a token of his pouerty, that he should ride vpon an Asse, or the Colt of an Asse. For it is not to be doubted, but that hee opposeth this meane manner of riding, against a princely pompe.

6 *The disciples went.* It is already spoken before, that the disciples are here commended for their diligence and readines to obey. For the authority of Christ was not so great that his bare name shoulde suffice to moue straungers. Also it was to be feared, least they shoulde bee charged with theft. Therefore it doth hereby appeare, howe much they credited the maister, in that they answered not againe, but trusting to his promise, they hastened to execute that which they were commanded,

Let vs also learne by their example, to go through all lets and hindrances, that we maye obey the Lorde in those things, which he requireth of vs. For allets set aside, he shal finde passage, and he wil not suffer our endeouours to be in vaine.

8. *And a great multitude.* The Euangelistes doe here declare, that the people acknowledged Christ as a king. But it might seeme to bee but a iest, that the simple people by cutting downe of boughes, and spreading of garmentes in the way, should giue to Christ the vaine title of a king. Yet as they did this in earnest, and testified their obedience from their heart: so Christ accounted them as fitte harauldes or proclaymers of his kingdome. Neither is there any cause why we should meruaile at such a beginning, when as at this day also he now sitting at the right hande of his father, euen frō his heauenly throane calleth obscure men, by whō his maiestie is set forth in base manner. That they cutte downe the boughes of Palmes (as many interpreters doe geisse) according to an auncient and solemne custome of that day, I see no probability nor likelihood. But it rather appeareth that they were moued with a soden instinct of the spirit, to giue this honour to Christ, when as the disciples, which were examples of this matter to the reste of the multitude, had thought of no such thing: and this also may be gathered out of Lukes words.

9. *Osanna the Sonne of David.* This prayer is taken out of the Psalm, 118. 25. Matthew also doth purposely set downe the Hebrew words, that wee might knowe that these greetings were not rashlye giuen to Christe, nor that the Disciples spake at random without regarde, what wordes soeuer came vpon their tongues ende: but they ruerently followed that forme of prayer, which the holy Ghost by the mouth of the Prophet had taught the whole Church. For though he speaketh there of his kingdome, yet no doubt, but that he had speciall regard, and would haue others to haue regard to that eternall succession, which the Lorde had promised him. For hee had prescribed vnto the Church a perpetuall order for prayer, which was also vsed, when the wealth of the kyngdome was decayed. So it came to passe by custome, that they euerye where vsed these wordes in theyr prayers for the redemption promysed.

And Mathewes purpose was (as wee touched euen now) to set down in Hebrew a verse notably and commonly vsed, to declare that the people acknowledged Christ to be the Redeemer. The pronounciation of the wordes is somewhat altered: for it should rather haue bene sayde, *Hoschia: na, Saue*. I beseech: but wee know that the wordes can scarcely be translated into an other tongue, but that somewhat of the sōunde must be chaunged. And the spirit did not onely teach the old people to praye for the kingdome of Christe, but also prescribeth the same rule vnto vs now. And when as God will not raigne but by the hande of his sonne, the same is noted in these wordes, when wee saye, *Thy kingdom come*, as it is more plainly declared in the Psalm. Furthermore, this praying to God, that hee would preserue his Sonne our king, we graunt that this kingdome is not erected by manne, nor vpholden by the power of menne: but standeth inuincible by his defence from heauen.

He is sayd to come in the name of God, which doth not intrude himself, but taketh the kingdome at the cōmandemēt & appointment of god  
which.

which is more certainly gathered out of Marke, where there is another cry sette downe, Blessed be the kingdome that commeth in the name of the Lord of our father Dauid. For so they say in respect of the promises: because the Lord had said that he would at the length deliuer that people, & had appoynted the meane of the restoring of the kingdom of Dauid. Then we see that the honour of the Mediatour, from whom the restitution and saluation of all things was to be hoped for, is attributed to Christ. But when as they were common, rude & simple people, which called the kingdom of Christ, the kingdome of Dauid: hereby we learn that this doctrine was commonly knowne, which at this day seemeth to be so straung and hard, because they are but litle exercised in the Scriptures.

In Luke, are these few wordes added, *Peace in heauen, and glory in the highest places.* VVherein there is no difficulty, but that they aunswere not to the song of the Aungels, which we had in the second chapter. For there the Aungelles asigne the glory to God in the heauens, and peace to menne vpon the earth: here the peace aswell as the glory is referred to G O D. Yet in the sense there is no diuersitie. For though the Aungels do shew the cause more plainly, why it was meete that glory should be song to God: (namely, because that by his mercy men enioy peace in this world) yet the meaning is all one, of that, and this that the multitude now saith, that peace is in heauen: for we know that miserable soules can otherwise haue no peace in the world, except God reconcile himself vnto the from heauen.

Math.	Mark.	Luke. 19.
		41. And when he was come neere, hee behelde the citie, and wept for it,
		42. Saying, O, if thou hadst euen knowne at the least in this day those thinges, which belong vnto thy peace! but now are they hid from thine eyes.
		43. For the dayes shal come vpon thee, that thine enemies shal cast a trench about thee, and compass thee round, and keepe thee in on euery side,
		44. And shal make thee euen with the grounde, and thy children which are in thee: and they shall not leaue in thee a stone vpon a stone, beecause thou knewest not the time of thy visitation,

41. *Hee wept vpon it.* VVhen as Christe desired nothing more, then to discharge that office layde vpon him by his father, and he knew that this was the end of his calling, to gather together the lost sleepe of the house of Israel: he desired that his comming might be to the sauing health of all men. This was the cause why he being moued with mercy, wept for the destruction of the citie of Ierusalem, which was at hand. For when hee considered that it was chosen of God to be the sacred seate, wherein the couenaut of eternal saluation should rest, and the sanctuary fro whence saluation should procede into the whole world: it could not be but that he should greatly bewayle the destruction of it. Also, when he should see the



the people which he had adopted into the hope of eternall life, miserably to perish through their own vnthankfulness and malice: it is no meruaile if he could not refraine from teares. Some thinke it an absurditie that Christ should bewaile that mischiefe, which he could haue remedied, but this knot is easily dissolued. For as hee descended from heauen, that by taking vpon him the flesh of man, he might be a witnesse and minister of the saluation of God: so tooke hee vpon him indeede humane affections, so farre forth as was meete for the calling he had taken vpon him. And that must alwayes be wisely noted, what person hee taken vpon him when he speaketh, or laboureth for the saluation of men, as in this place, that he might faithfully fulfill the commaundement of the father, it was necessary for him to seeke that the fruite of the redemption might extend to the whole body of the elect people. Therefore for so much as he was appoynted a minister of saluation to this people, hee bewailed their destruction in respect of his office. He was God, I graunt: but as oft as he supplied the office of a teacher, his Godhead rested, and after a sorte hid it selfe, least it should be any hinderaunce to him in doing the office of a Mediatour. But by this weeping he declared, that he did not onely loue them brotherly, for whose sake he was made manne, but that God had also powred into his humane nature the spirit of a fatherly affection.

42. *O, if thou hadst knowne.* This speech is patheticall or affectionate, and therefore abrupt. For wee know that they which are moued with vehement affections, can vtter but halfe their meanings. Note also that two affections are mixed here together. For Christ doth not onely take pitie of the destruction of the citie, but he also reproveth this vnthankful people of a haynous offence, in that they refusing saluation offered the, could willingly vpon them the horrible iudgment of god. And the copulatiue which is put betwene is very forceable. For Christ doth secretly compare Ierusalem with the other cities of Iudea and of the whole woorld, in this sense: If thou also, which hast a speciall priueledge about the reste of the world, if thou (I say) at least, which art a celestiaall sanctuarie vpon earth hadst known. Presentlye there followeth after an other amplification gathered of the time. Though hetherto thou hast wickedly, vngodly and itubbornely behaued thy selfe against God, nowe at the length, it were time for thee to repent. For he sheweth that the day is now come, which was ordained before in the secrete counsell of God, and spoken of before by the Prophetes for the saluation of Ierusalem. This is the acceptable tyme (saith Isaias, 49. 8. and 2. Cor. 6. 2.) This is the day of saluation. Seeke the Lord while he may be found: call vpon him, while hee is neere, Esay, 55. 6. By this word peace he noteth after the Hebrew phrase all poyntes of happynesse. Hee dooth not simplye saye that Ierusalem knewe not her peace, but those things which belonged to peace: for it falleth often out, that men are not ignoraunt of theyr happynesse: but the waye and meanes (as they saye) they knowe not, they are so blinded with malice. But sith this reproofe is mixed with mercy, lette vs note that the excellenter giftes menne are endued with, the greater punishment are they worthy of, because that to their other sinnes is added a sacrilegious prophanation of the heauenly grace.

Secondly, let vs notethat the neerer God approacheth vnto vs, and proffereth the light of sound doctrine, if we neglect this occasion, we are so much the lesse to be excused. The gate of saluation is alwayes open: but because he sometime is silent, it is no final nor common benefit, when as he calleth vs vnto him with a loud voice and familiarlye: and therefore there remaineth the sharper reuenge for that contempt. *But now are they hidde.* This is not spoken for the lessening of the fault of Ierusalem: for her wonderfull blockishnesse is noted as a shamefull cause, why shee could not see God being present. I graunt that it becometh only vnto GOD to open the eyes of the minde of them that are blinde: and no man can be able to see the misteries of the heauenly kingdome, but hee whome GOD lyghtheneth inwardlye with his spirite: but they are not therefore worthy of forgiuenesse, which perishe through their owne beastlye blindnesse. Christe also purposed to take awaye the offence, which otherwise might be a hinderaunce to the rude and weake. For when as the eyes of al men were cast vpon that citie, the example of that Citie was of great importance of both sides eyther to worke myshiefe or to doe good. Therefore least theyr incredulitie and proude contempt of the Gospell should hinder any man, it is condemned of filthy blindnes.

43. *The daies shall come vpon thee.* Nowe taking vppon him, as it were the person of a iudge, he rebuketh Ierusalem more sharply. So also the Prophets, though they lamented with teares their destruction, for whome they ought to be carefull, yet they gather their courage and hearts, and fall to seuerer threatnings: because they knowe that not onely the care of the saluation of men was laied vppon them: but also that they were appoynted preachers of Gods iudgements. Further, he sayeth that Ierusalem for this cause should suffer horrible punishments, because shee knewe not the time of her visitation: that is, they contemned the redeemer whiche was sent them, and did not embrace nor accept his fauour. Nowe let the cruelty of the punishments which they suffered terrifie vs, least we with our slouthfulnesse doe put out the light of saluation, but lette vs be carefull to receiue the grace of God: yea let vs speedily runne foorth to meete it.

Math. 21.	Mark.	Luk. 19.
20. And when he was come into Ierusalem, all the Citie was moued, sayinge, who is this?	11 So Iesus entred into Ierusalem, and into the Temple: and when he had looked about on all thinges, and nowe it was euening, hee wente forth vnto Bethania with the twelue.	39. Then some of the Pharises of the companye saide vnto him, master, rebuke thy disciples.
21. And the people saide, this is Iesus the prophet of Nazaret in Galilee.	12 And on the morow, when they were come out from Bethania, he was hungry.	40. But he answered & said vnto them, I tell you, that if these shoulde holde their peace, the stones would cry.
22. And Iesus wente into the temple of God, and caste out all them that sold and bought	13. And seeing a figtree a farre off, that had leaues, hee went	A litle after. 45. Hee wente also into the

bought in the Temple, and  
ouerthrew the tables of the  
money changers, & the seats  
of them that sold doves,

13. And said vnto them, it  
is written, mine house shal be  
called the house of prayer: but  
ye haue made it a denne of  
theeues.

14. Then the blind and the  
halt came to him in the tem-  
ple, and he healed them.

15. But when the chiefe  
Priestes and Scribes sawe  
the meruailes that he did, &  
the children crying in the tem-  
ple, and sayinge, Hosanna, the  
sonne of David, they disday-  
ned?

16. And sayde vnto him,  
hearest thou what these saye?  
And Iesus sayde vnto them,  
yea: reade ye neuer by the  
mouth of babes and sucklings  
thou haste made perfecte the  
prays?

17. So hee lefte them, and  
wente out of the Citie vnto  
Bethania, and lodged there.

18. And in the morninge,  
at hee returned into the citie,  
he was hungry,

19. And seeing a figgetree  
in the way, hee came to it, &  
founde nothinge thereon, but  
leaves onely, and saide to it:  
neuer fruit grow on thee hence  
forwardes. And anon the fig-  
tree withered.

20. And when his disciples  
saw it, they meruailed, saying,  
how soone is the figtree with-  
ered?

21. And

went to see if hee might finde  
any thinge thereon: but when he  
came vnto it, he found nothing  
but leaves: for the time of figs  
was not yet.

24. Then Iesus answered  
and said to it: neuer man eate  
fruite of thee hereafter while  
the world standeth: and his dis-  
ciples heard it.

15. And they came to Je-  
rusalem, and Iesus went into  
the Temple, and beganne to  
cast out them, that solde and  
bought in the Temple, and o-  
uerthrew the tables of the mo-  
ney changers, and the seats  
of them that sold Doves.

16. Neither would he suffer  
that any many should carye a  
vessel through the temple,

17. And hee taught, saying  
vnto them, is it not written,  
mine house shal be called the  
house of praier vnto all natiōs?  
but you haue made it a denne  
of theeues.

18. And the Scribes and  
high Priestes hearde it, and  
sought how to destroy him: for  
they feared him: because the  
whole multitude was astonied  
at his doctrine.

19. But when euen was come,  
Iesus went out of the city.

20. And in the morninge as  
they passed by, they saw the fig  
tree dried up from the rootes.

21. Then Peter remembered,  
and said vnto him, maister, be-  
hold, the figgetree, which thou  
curst is withered.

22. And Iesus answered and  
said vnto them, haue sayth in  
God.

23. For

the Temple, and began to  
cast out them that solde  
therein, and them that  
bought.

46. Saying vnto them,  
it is written, mine house is  
the house of prayer, but ye  
haue made it a denne of  
theeues.

47. And he taught dai-  
ly in the temple. And the  
high priests, & the Scribes,  
and the chiefe of the peo-  
ple sought to destroy him.

48. But they coulde not  
finde what they might doe  
to him: for all the people  
hanged vpon him, when  
they heard him.

21. And Iesus answered and sayde vnto them, verelye I saye vnto you, if yee haue faith, and doubt not, yee shall not onely doe that, which I haue doone to the figtree, but also if you saye to this mountaine, take thy selfe awaye, and cast thy selfe into the sea, it shalbe done.

22. And whatsoeuer yee shal aske in prayer, if ye beleuee, yee shal receiue it.

23. For verelye I saye vnto you, that whosoever shall say vnto this mountaine, take thy selfe away, and caste thy selfe into the sea, and shall not wauer in his heart, but shall beleuee that those things which he saith, shall come to passe, whatsoeuer hee saith shalbe done to him.

24. Therefore I saye vnto you, whatsoeuer yee desire when ye pray, beleuee that ye shall haue it, and it shalbe done vnto you.

There seemeth to be some diuersitie betweene Mathew and Mark in the report of the hystory of the withering of the figgetree. For Mathew saith that this was doone the next day after Christ hadde shewed himselfe as a king: but Marke seemeth to referre it to the day following that. Yet the aunswere is easie: for in this they agree, that Christ accursed the tree, when he came into the citie, the next day after his solemne entraunce. Onely Marke reporteth (that which Matthew omitted) that the disciples marked it the day following. Therefore though Mark noted the order of time more distinctlye, yet there is no diuersitie betweene them. He seemeth to differ aswell from Matthew, as from Luke in the hystory of reforming of the buying and selling. For when as both of them saye that Christ draue out the buyers and the sellers assoone as he entred into the citie and Temple: Marke simply saith, that he looked about vpon all thinges: but referreth that casting of them forth to an other day. But I do thus reconcile it, that when as he hadde not spoken of the cleansing of the temple, and had after set it in an other place; hee saith that he came the first day into the temple, and there looked aboute vpon all thinges. For to what end did he looke so diligently about, but that he might reforme so what that was amisse? For he was wont to visit the temple often, so that it was not the newnesse of the sight that moued him. Further, where as Marke should haue added presently after the casting of them out of the Temple, which bought and solde there, hee saith that Christ went out of the citie: and that which hee had omitted worthy of rehearfall, he reporteth after. Except that any man had rather say, that Marke in this hystory also obserued the circumstance of the time, which was omitted by the other two. For though they seeme to keepe a continuall course in the text: yet because they set downe no certaine day, it were no absurditie to deuide that which is read ioyntlye together in them. Yet I doe rather allowe of that opinion, which I sette downe beefore. For it is verely lykely that Christe before that great assembly of the people shewed that great token of hys power. But whosoever shall obserue howe litle curiositie the Euangelistes doe vse in noting the tymes, the diuersitie in setting down this hystory wil not offend them.

20. When he was come into Ierusalem. Mathew saith that the citie was moued, that we might know that it was not a matter don secretly, nor by stealth, but



but in the sight of all the people the Priestes and Scribes knowing of it. VVherefore the matelike of the spirite euidentlye appeared in that contemptible estate of the flesh. For how would al men haue suffred Christ to their great perill to bee brought into the Citie in a kingly pompe, if they had not beene all amased? Therefore this is the summe, Christ entered not secretly, neyther were his enemies content therewith: for they despised him; but were rather restrained by a secreete feare, because that God had striken them, so that they durst not attempt any thing. In the meane season the slouthfull security of the city is reprobued, and the religion of strangers is commended. For in that the Citizens hearing that noyse, doe demand who that should bee, it appeareth that they are not of the company of them that followed Christ.

12. *Iesus entred into the temple.* VVhen as he had gone often vp into the temple, and had seene this corruption, he put his hand but twyse to reforme the same: once at the beginning of his ambassage, and nowe agayne when hee was come nye to the ende of the same. But sith there reigned filthy and prophane confusion, and the temple with the sacrificers was appoynted to be destroyed, it was sufficient for Christe twysa to reprove openly the prophaning of the same. VVhen as hee shewed himself a prophet and a teacher sent from God, that he might waken the Iewes, and make them the more attentue, he tooke vpon him to cleanse the temple. And onely Iohn toucheth this former historye in his seconde chapter. And now towards the end of his course, he againe challenging the same authority to himselfe, admonisheth the Iewes of the pollutions of the temple, and sheweth withall that there is a newe reformation at hand. And in the meane season it is not to bee doubted but that hee shewed himselfe both king, and high Priest, and president of the temple, &c of the worshipp of God: which must therefore bee noted, least anye priuate manne thinke it lawfull for him to doe the lyke. It is meete that all godlye menne shoulde haue this zeale, wherewith Christ was moued to doe this: but least any manne vnder pretence of imitation shoulde runne headlong rashly, it must be seene what his calling wyll beare, and how farre it behoueth vs to goe by the commandement of GOD. If any corruptions shall creepe into the Church of God, let all the children of God be grieved: but because God hath not armed euery mans hand, let them which are priuate men sigh for sorowe, vntyll God shall giue remedy.

I graunt that they are to too blockish, that are not displeased with the pollution of the temple of God: neither is it sufficient for them to be inwardly grieved, except they abstaine from that corruption, and testifie with theyr tongue so ofte as occasion shall suffer, that they desire that such thinges should be reformed. But they which haue not publike authoritie, the faultes which they cannot remedy with the hand, let them speak against with the tong, which they haue at liberty. Yet it is demanded, when as Christe sawe the temple stuffed with grosse superstitions, whye shuld he only reforme that so smal a corruption, or at leaste more tollerable amongst them. I aunswere, it was not Christes purpose to restore al the holy ceremonies into their auncient vse, neither did he make

choyce, which corruptions were greater or lesser: but onely bent to this to shew by this one visible signe, that God hadde committed to him the charge of reforming the Temple, and would also declare that the worshipp of GOD was corrupted by this filthy and palpable abuse. They wanted not a pretence for that merchandise as that it eased the people of much trouble, that sacrifices shuld not be farre to seeke: also that there might be money ready at hand, for euery man that would offer. Neither were the tables for the money chaungers set, or the sacrifices offred to be solde, in the sanctuarye, but onely in the courte or porch, which is sometime called by the name of the temple. But because that nothinge was more inconuenient to the maiestie of the temple, then to haue a market set vp there of thinges to be sold, and to haue the money chaungers sit there to make their gaine by exchange, this prophanation was not to be borne with. And Christ inueighed sharplye against the same, for that it appeared that the couetousnes of the Priestes for filthye gaine sake, had brought in that custō. For as he which entreth into a shop richly furnished with diuers kinds of wares, though he purposeth to buy nothing, yet being caught by those baightes, altereth his purpose, so the priests cast forth their nets to catch offrings, that they might milk some gaine from euery one of them.

13. *It is written.* Christe bringeth two testimonies taken out of two Prophetes: one out of the fiftie sixe Chapter of Isaiahs, the other out of the seuenth of Ieremy. Further, that which Isaiahs writte agreed to the circumstance of the time: for there is the calling of the Gentiles foretold. Therefore Isaiahs promisseth that God will not onely bringe to passe, that the Temple shalbe restored to the former bewtie, but also that all the Gentyles shall come from euery place thither. It is certaine that he speaketh metaphoricallye: for the Prophetes doe vnder the shadowes of the law set forth the spirituall worshipp of God, which shuld be vnder the kingdome of Christ. But this was neuer fulfilled, that all people should come to Ierusalem to worshippinge. Therefore when he saith that the Temple shall be the place of prayer for all the Gentiles, is as much as if he should haue sayde, the Gentiles shall be gathered into the Church of God, that togeather with the children of Abraham they might with one mouth call vpon the true GOD. But because hee maketh mention of the temple, for so much as it was then the visible seate and place of religion, Christ dooth worthily reprove the Iewes, for that they most vilelye applyed the same to other vses, then those whereto it was ordained.

The meaning therefore is, that God would that the temple should remaine vnto that time as a signe or marke, whereto all true worshippers should be bent. How vnworthily and how wickedly then doe they in turning it into a prophane market? But in Christes time that temple was the house of prayer, so long as the lawe with the shadowes of the same was in force: but it beganne to be the house of prayer to all nations, when as the doctrine of the Gospel sounded from thence, whereby the whole worlde grewe into a consent of sayth. And though it was shortly after destroyed, yet vnto this day appeareth the effect of this prophesie.

For ſith the law came out of Sion, it is neceſſary that whoſoeuer will pray rightly, ſhoulde looke to that beginning. I graunt that there is no difference of places: for the Lorde will bee called vpon euerye where: but as the ſaythfull, which profeſſe themſelues to worſhippe the GOD of Iſraell, are ſayde to ſpeake the language of Canaan, and alſo to come into the temple, becauſe that true religion ſprang from thence: and that ſame was the fountaine of waters, which in ſhort ſpace were wonderfully encreaſed and flowed forth in great aboumdance, and they that drink of the ſame ſhall liue as Ezechiell maketh mention, chap. 47. 9. and thoſe waters going out from the temple, doe ſpread themſelues to the Eaſt & to the weſt. Though we do, uſe churches at this day, for the meeting of ſ holy aſſemblies, yet it is for an other cauſe: for ſince that Chriſt came, he is not propoſed vs in an outwarde and ſhadowiſh image, as hee was in tymes paſt to the fathers vnder the lawe. Furthermore, it is to be noted, that the Prophet by this woord *prayer* meaneth the whole worſhippe of God. For though there was at that time great aboumdance of ceremonies, yet God in few words taught the Iewes to what end al thoſe ceremonies ſhould be referred: namely, that they might ſpiritually worſhip him, as it is more plainly ſet downe in the ſiftie Pſalme. For there dooth God alſo call backe all the exerciſes of godlyneſſe to prayer.

*But you haue made it.* Chriſte declareth that the complainte of Ieremiah belongeth alſo to his time, wherein the Temple was no leſſe defiled. The Prophet rebuketh the hypocrites, which ſtrengthening themſelues with the temple, tooke themſelues a libertie to ſinne. For where it was the purpoſe of God, to inſtructe the Iewes by outward ſignes, as inſtructions to true godlynes, as it is a common matter for hypocrites to turne trueth into a lye (as if it were ſufficient to apply themſelues to outward ceremonies) they were content with the vaine pretence of the Temple. But the Prophet cryeth out againſt them, that GOD is not tied to the temple, or bounde to ceremonies: and therefore they boaiſted in vaine of the name of the temple, which they had made a denne of theeues. For as theeues doe more boldly ſinne in their dennes, becauſe they hope they ſhall eſcape without puniſhment: ſo the hypocrites grow to be bolde vnder a faigned pretence of godlineſſe, ſo that almoſt they are in hope to deceiue God.

Further, becauſe that the Metaphor of a denne reacheth to all corruptions, Chriſt doth very aptly apply the place of the Prophet to this preſent cauſe. Marke addeth that Chriſt forbade that no man ſhould carry any veſſell through the temple: that is, hee would not ſuffer anye prophane thing to be ſeene there: for by the word veſſell the Hebrewes doe ſignifie all kinde of furniture for a houſe. In ſumme, Chriſt tooke away whatſoeuer hindered the reuerence and maieltie of the temple.

14. *The blinde and the halte came vnto him.* Leſt that authoritie which Chriſte hadde taken vpon him more then hee was woont, ſhoulde bee ſuſpected of raſhneſſe, hee confirmed the ſame by miracles. Therefore healed he the blinde and the halte in the Temple, that it might be manifeſtly knowne that the right & honour of the Meſſias belonged to him. For the Prophetes doe deſcribe and ſette him forth with theſe markes, whereby wee ſee agayne that which I ſpake of a litle beefore, that it is

not the parte of euerye of the people to immitate this deede of Christe, leaste that vnadvisedlye. that manne shoulde lyft vppe himselfe into the throane of the Messias. This is to be noted, that the halt and the bynd, which were healed, were witnesses of the diuine power of Christe, as if God from heauen should sanctifie with his voyce the speech of the multitude.

15. *VWhen the chiefe Priestes and Scribes saw the miracles.* Luke declareth that the Pharises beganne to murmur now by the way. The disciples then onely cryed, and they would haue them commaunded to silence. Christ answered that they laboured in vaine: for God would rather make the stones to cry, then that hee would suffer the kingdome of hys Sonne to be ouerwhelmed. It is to be supposed that when there was no end of crying, but that the children also ioyned themselves to them, the Scribes and Priestes waxed more angry: and then they assaulted Christe againe. And they seeme to nippe him very scornefully, while they caste in his teeth that he seeketh for praise of children. Further, it is to be noted, whereof they toke their offence. That they were malicious, wicked, and deadly contēners of God, it appeareth by this, that they are as much vexed at the myracles, as at the happy and ioyfull cries. But now I seeke after some speciall matter, what it was that should vex them most. VVe know how fiercely they fought for their estate: for hottely they sought to maintaine that tyrannye, which they hadde once vsurped. And this had bene no small imparing of their kingdome, if it shuld be lawfull for the people to giue Christ the tittle of a king: yea, euen in the smallest matters they would haue the decrees holden for Oracles: so that it shuld not be lawfull for to allow or to reiect any thing, but according to theyr pleasure. Therefore they thinke it an absurd and peruerse course for the people to giue title of Messias to any man, who they shal not think worthy of that degree. And certainly, it was meete, if they would haue done theyr duety, that they should haue gone before the whole people, as leaders and guydes. For the Priestes were created to this end, that al menne might aske for the knowledge of the law of God from their lippes, and also that they might be the Aungelles and interpreters of the GOD of hostes, Mal. 1. 7. But because they had wickedly extinguished the light of the trueth, Christ aunswereth them very aptly, that they shal preuaile nothing in seeking to suppress the doctrine of saluation: because the stones shall rather vtter it. And in these wordes is contained a secrete graunt: for Christ doth not deny this to be a preposterous order, that the vnlearned common people and children shoulde first celebrate with their speech the comming of the Messias: but because they do maliciously choake the trueth, which shoulde be the approued witnesses of the same, it is no meruaile if God raise vppe others, and to their shame chuse children to doe it. Heereby we reape no litle comfort: for though the wicked labour all the wayes they can deuise to darken & hide the kingdome of Christ, here we heare that they labour in vaine. They hope that when of that company, which promote the kingdome of Christe, they shal kil some, and restraine others with feare, that they shal obtaine theyr purpose. But the Lord wil deceiue them: for he wil rather giue mowthes and tongues to stones, rather then the kingdome of his Sonne shall want witnesses.



16. *Readye neuer.* The Scribes and Priests tooke occasion to quarrell at this, that Christ suffered the children to call him a king: as the wicked ones doe alwayes disdainfully despise the humility of Christs disciples. Christ reproveth this malice with the testimony of Dauid, who also maketh the very infants preachers of his glory. These are the very wordes: Out of the mouth of babes and sucklings hast thou ordained strengthe, Psal. 8. 3. whereby Dauid declareth, that though all tongues should keepe silence, God needeth not any other Rethoricians to set forth his power, then yong infants, which as yet hang vpon their mothers breasts. They are dumbe: but the wonderfull providence of G O D, whiche shineth in them, is as eloquence loudly and well speaking his praise. For he that considereth with himselfe, how the fruit is engendered in the wombe of the mother, is nourished there the space of nine moneths, commeth forth at the length into the lighte, and findeth meate prepared for it alsoone as it is borne: must of necessity not only finde & feele that God is the maker of the worlde, but is wholly caried into an admiration of the same. So the Sunne and Moone, though they be creatures without tounge, yet it is sayd that they haue vtterance and speache, to declare and sing the praises of God, Psal. 19. 1. Seeing then that the tounge of infants doe sound forth the praises of God, Christ doth heereby gather, that it is no absurdity if he haue the voyce of those children which now can speake.

17. *And in the morning as he returned.* Betweene that solemne entrance of Christ, whereof we heard, and the day of the Pasche, he lodged euery night at Bethanie, and on the day time hee was teaching in the temple. And Mathewe and Marke doe report a hystory which befel at that time by the way, that Christ as he came into the Citie was an hungred, came to a figge tree: and when he founde nothing thereon but leaues, he cursed it: and the tree beinge cursed with his woorde, withered presentlye. Further, I take this for graunted, that Christ did not faigne, but was truly an hungred. For wee knowe that of his owne accorde he became subiecte to our infirmities, though by nature he was free and void of them. But the difficulty standeth in this, howe hee shoulde be deceiued to seeke for frute vpon a tree that was without: especiallye when as the time of frute was not yet come: Further, why is his anger so hot against a harmlesse tree? But no absurdity can follow, if we say, that as a man he knewe not what kinde of tree it was: yet it may be that he not being ignorant of the ende, came vnto it of purpose. But hee is not caried with any heate of anger to curse it: for that were not onely an vnrighteous, but also a childish and ridiculous reuengement. But when as hunger was grieuous vnto him in respecte of the flesh, he sought to overcome the same with a contrary affection: namely, that he might set forth the glory of the father, as he sayeth in another place. My meate is, that I may doe the will of my father, Iohn 4. 34. for there also he doeth strue with wearinesse and thirst: and I doe rather incline to this opinion, that hunger was as a meanes prouoking him to woork this myracle, and to teache his disciples. Therefore, when as he was an hungred, and had not meat ready, he fedde himselfe otherwise: namely in setting forth the glorye of G O D. And his will was by the tree to giue a token, what end remaineth for hypocrites, and also to declare howe yaine their boasting is, and to no purpose.

19. *Neuer frute grow on thee hence forward.* Heereby we learne what this woord accursing meaneth: namely, that the tree is condemned to be barren: so againe God blesteth, when by his woord he maketh frutefull. But it doth more evidently appeare by Marke, that the figge tree did not presently wyther, or at the least that the disciples did not marke it, vntill the next day that they sawe the leaues fallen off. Marke also doeth attribute that to Peter alone, which Mathewe doeth commonly referre to all the Disciples: but when as Christ answeareth in the plurall number, it is easie to be gathered that one asked the question in the name of all the rest.

21. *And Iesus answered.* Christ extendeth the vse of the myracle further, that hee might encourage his disciples to faith and confidence. In Marke there is first sette downe a generall exhortation, that they should haue faith in God. Then followeth a promise, that they shall obtaine by faith, what soeuer they shall aske of God. To haue faith with God, signifieth as much as to promise himselve certainly, and to looke for from God, what soeuer is needefull. But because that faith, if there be any in vs, doeth presently breake out into prayers, and pearceth into those treasures of the grace of God, which are shewed in the woordes, that it might enioy the same: therefore Christe addeth prayer to faith, for if hee hadde onely sayd that we should haue what soeuer we shall desire, faith to some might seeme to be too imperious, or too secure. VVherefore Christe declareth that they do then beleue a right, which trusting in his goodnesse and promises, doe humbly flee vnto him. This is a notable place to expresse the force and nature of faith: namely, that it is a certaine assurance resting in the goodnesse of God without any doubtfulnessse. For Christ doeth not acknowledge any others to beleue, but them which doe vndoubtedly account God to be mercifull to them, and doubt not but that he will giue what they doe aske. VVhereby we see with what a diuinish imagination the Papists are bewitched, which doe mixe faith and doubting together: nay, they charge vs with foolish presumption, if we being pertwaded of the fatherly fauour of God towards vs, dare be so bolde as to present our selues before him. And Paule doth especially commend this benefite of Christe, that by faith in him we haue boldnesse and entrance to God with confidence, Ephe. 3. 12. Furthermore this place doth teache, that the true examination of faith, is contained in prayers. If any manne doe obiecte that these prayers were neuer heard, that mountaines should cast themselues into the sea: The answeare is easie. Christe doeth not slacke the raynes to mennes prayers, that they shoulde desire what they lust, while he maketh their prayers subiecte to the rule of faith. For so is it necessary that the spirite should bridle all our affections, & bryng them into obedience to the woordes of God. Christe requireth a certaine and assured confidence in prayer without doubting. And whence shall the minde of manne conceiue this, but out of the woordes of God? Nowe then we doe see that Christe promised nothinge to his disciples, except they keepe themselues within the boundes of the good will of God.

L V K E. 47. *And he taught daily in the Temple.* Marke and Luke do first teache, of what kinde of menne the Church consisteth, that is of the simple common people: Again, what ennemies Christ hadde: namely, the Priests and Scribes, and all the chiefe rulers. And this is a parte of the fo-

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fishnesse of the crosse, that G O D passinge by the excellent thinges of the worlde, chuserh that whiche is foolishse, weake, and despised. Then they make mention that those good gouernours of the church of God fought the meanes to destroy Christe: whereby their wickednesse and vngodlynesse was detected. For thoughte it were graunted that they hadde iuste cause to persecute Christe, yet it was not lawfull for them after the manner of theeues to come out to kill him, or secretly to send forth cutters against him. Thirdly, they teache that their wicked conspiracie was repressed: because that Christe by the secreat counsell of God, was appoynted to the death of the crosse.

Mathew 21.

Marke 11.

Luke 20.

23. And when hee was come into the Temple, the chiefe priests, and the elders of the people came unto him, as he was teaching, and sayde: by what authority doest thou these thinges? and who gaue thee this authority?

24. Then Iesus answered and sayd vnto them: I also will aske of you a certaine thinge, which if ye tell me, I likewise will tell you by what authority I doe these thinges.

25. The baptisme of Iohn, whence was it? from heauen, or of menne? Then they reasoned amonge themselves, saying: If we shall say from heauen, he wil say vnto vs: VVhy did yee not then belecue him.

26. And if wee saye of men, wee feare the people: for all hold Iohn as a Prophet.

27. Then they answered Iesus, and sayde, wee cannot tell. And he sayd vnto them, neither tell I you by what authoritye I doe these thinges.

27. Then they came againe to Ierusalem, and as hee walked in the Temple, there came to hym the hie Priests, and the Scribes, and the Elders.

28. And sayde vnto hym: By what authority doest thou these thinges? and who gaue thee this authority, that thou shouldest do these thinges?

29. Then Iesus answered and sayde vnto them, I will also aske of you a certaine thing, and answer you mee, and I will tell you by what authority I do these thinges.

30. The baptisme of Iohn, was it from heauen, or of menne? answer me.

31. And they thoughte wyth themselves, saying: If wee shall say from heauen, hee will saye: VVhy then did yee not belecue him?

32. But if wee saye of menne, wee feare the people: for all men counted Iohn, that he had bene a very Prophet.

33. Then they answered and sayde vnto Iesus, we cannot tell. And Iesus answered, and sayde vnto them, neither will I tel you by what authoritye I doe these thinges.

1. And it came to passe, that on one of those dayes, as hee taught in the temple, and preached the Gospall, the hie priests and the Scribes came vpon him with the elders.

2. And spake vnto hym, saying: tell vs by what authority thou doest these thinges, or who is he that hath giuen thee this authority?

3. And he answered, & said vnto them, I also wil aske you one thing, tell me therefore.

4. The baptisme of Iohn, was it from heauen, or of men?

5. And they reasoned with him themselves, saying: If wee shall saye from heauen, he will say, why then beleueed ye him not?

6. But if wee shall saye, of men, all the people will stone vs: for they be perswaded that Iohn was a Prophet.

7. Therefore they answered, that they could not tel whence it was.

8. Then Iesus said vnto them, neither tell I you by what authority I doe these thinges.

23. *By what authority doest thou these things.* Because their other purposes and open attempts did not proceede, now the Priests and Scribes doe ouerthwartly trie, if they may by any meanes driue him from his maner of teaching. But they quarrell not with him for his doctrine it selfe, whether it be true or no, for that they had often tried that in vaine: but they mooue the question of his calling and of the commaundement. And this was a goodly colour: for sith no manne might thrust himselfe either into the honour of the priesthoode, or into the office of a prophet, but muste waite for his calling from God: muche lesse is it lawfull for any manne, to take vpon him the name of the Messias, except it may evidently appeare, that he is chosen thereunto of God. For he must be appoynted not onely by the woorde of God, but also by his othe, as it is wrytten in the Psalme. 110.4. But they deale very peruersly and wickedly, because that when the diuine maiestie of Christ had beene declared by many myracles, as though they were ignorant of all things, they inquire fro whence he came. For what is more absurde when they saue the hande of God stretched foorth in healing the halte and the blinde, to doubt whether a priuate man hath rashly taken this authority vpon him. Further, it was more then sufficiently proued before, that Christ was sent from heauen: so that they could do no lesse, then to allowe of his dedes in their heart, when they acknowledged God to bee the authour of them. Therefore they rest vpon this, that he is not a lawful minister of God, whom they shall not chuse with their voyces, as if the whole power were in their handes. But though they were lawfull gouernours of the Church, yet it were a monstrous thing for them to liste themselves againste G O D. Nowe we vnderstand why Christ doeth not directly answere them: because that wickedly and shamelesly, they asked him a question of a matter evidently knowne.

25. *The baptisme of Iohn.* Christe asketh the question of the baptisme of Iohn, not onely that he might shew that they are vnworthy of all authority, because they had despised the holy Prophet of God: but also that he might reprocue them in their owne aunswere, impudently pretending ignorance of a matter evidently known: For it must be remembered, wherefore Iohn was sent, what his message was, what matter he specially bent himselfe vnto. He was sent as a crier to proclaime Christ: he slackked not those things he was set about: and he chalenged nothing to himselfe, but that he might prepare the way to the Lorde. Further, he poynted out Christ with his finger, and testified that hee was the onely sonne of God. Nowe then, whence would the Scribes haue the newe authority of Christe approoued vnto them, when as the baptisme of Iohn hadde made a lawfull and assured triall of the same? Nowe we see that Christe vsed not any crafty subtilty to auoide them, but answered the question proposed wholly and fully: for Iohn could not be acknowledged for the seruant of God, but that Christ must be acknowledged for the lord. So he armed not frowarde men, whiche without any commaundement, but of their owne presumption, dare take a publike office vpon them: neither doeth hee by his example teache any sophistical arte for the concealing of the truth, as many subtile men doe falsly alleage him for their authour. I graunt that a man may not alwayes answere after one manner, especially if the enemies lay snares to catch vs: but their malice must be



be so wisely auoided, that truth be not left vndefended. But baptisme is not taken in this place onely for the outward signe of washing, but for the whole ministerie of Iohn. For Christe would haue had this answered, whether Iohn was a true and lawfull Prophet of God, or a deceiuer. Yet this sentence containeth a profitable doctrine, whether the baptisme of Iohn be from God or of men: for thereby we gather, that the godly may not admit amongst them any doctrine or sacrament, except it may appeare that the same proceeded from God, neither is it in the power of men to coyne any other at their pleasure. Hee speaketh of Iohn, whome the Lord other where doeth highly commende aboue all the Prophetes. Yet Christ sayeth that his baptisme may not be receiued, except the same be commaunded of God. VVhat then shall be said of those fained Sacraments, which are fondly brought in by menne of no value, without any commaundement of God? For Christe doeth openly declare in these woordes, that the whole gouernment of the Church doth depende vpon the direction of God, so that it is wickednesse for menne to bring in any thing of themselves.

They thought amongst themselves. The wickednesse of the priestes is heereby shewed, they consider not what is true, neither doe they aske their owne conscience: nay, they had rather most vilely to tourne backward, then to confesse that whiche they knowe to be true, least any poynt of their tyrannie should be lost. So all the godlesse, though they seeme desirous to learne, yet they shut the gate against the truth, if they thinke it to be against their gaine. Therefore Christ doeth not sende them away without an answer, but sendeth them away ashamed and confounded: and alleageth so much of the testimony of Iohn, as sufficeth to shewe that he doeth it by the power of God.

Mathew 21.

Marke.

Luke.

23. But what thinke yee? A certaine man had two sonnes, and came to the elder, and sayde: Sonne, goe and worke to day in my vineyard.

29. But he answered and sayde, I will not: yet afterward he repented himselfe, and went.

30. Then he came to the second, and sayd likewise. And he answered and sayde, I will sir: yet hee went not.

31. VVhether of them twaine did the will of the father? They sayd vnto him. The first. Iesus sayd vnto them: Verely I say vnto you, that the Publicanes & the harlottes shall goe before you into the kingdome of God.

32. For Iohn came vnto you in the way of righte-ousnesse, and ye beleued him not: but the Publicanes and the harlots beleued him: and yee, though ye sawe it, were not moued with repentance afterward, that ye might beleue him.

This clause sheweth to what end this Parable tendeth, when as Christ

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preferreth them which were notorious, infamous and abominable people before the Scribes and the priests. For he discouereth these hypocrites, that they should no more boast themselves for the ministers of God, and pretend a vaine shew of godlinesse. For though their ambition, & pride, and cruelty, and couetousnesse, were knowne to all men, yet they would be accounted otherwise. And when as lately they assailed Christ, they fained themselves very carefull for the order of the church, as if they had beene faithful and carefull preseruers of the same. So, sith they so grosely mocke with God and men, Christ reproveth their impudencie, shewing that they were nothing lesse then suche as they boasted themselves, and were so farre from that dignity wherewith they flattered themselves, that they should sit beneath the Publicanes and harlots. For in that they professed themselves to be the chiefe maintainers of the worship of God, & zealous of the law, Christ sayeth that this is euen like, as if a sonne should only in woord promise obedience vnto him, and yet should deceiue him. As concerning Publicanes and harlots, he excuseth not their sinnes, but compareth their dissolute life, and the disobedience of an vntoward and disobedient sonne together, who at the first reiecteth his fathers commandement: but he sheweth that he did muche better in this, because they doe not continue in their sinnes to the end, but they rather become meete and apt to beare the yoaake which they had so disdainfully refused. Nowe we vnderstand the purpose of Christ. He doth not only reprove the Priests and Scribes, for that they doe stubbornly resist God, and doe not repent after so many admonitions: but he spoyleth them of that honour, whereof they were vnwoorthy: because their vngodlinesse was worse then the wantonnesse of harlots.

30. *I will sir.* This phrase is borrowed of the Hebrew tongue. For when the Hebrewes would offer their seruices, and would say that they were ready to obey, they vse these wordes: Beholde, I am ready sir. And it is a vertue of it selfe praise worthy, to be willing and ready to obey, as soone as God shal speake the word. Neither doeth Christ in this place commend slacknes: but when as there is fault in both, after a mā hath lingred long, at length to goe to his labour, and in wordes to professe that which thou wilt not perforce, Christ teacheth that this hypocrisie is more intolerable, then that stubbornnesse which in proceesse of time is tamed.

32. *For Iohn came vnto you.* Because that Iohn was a faithfull minister of God, Christ referreth what soeuer he taught to god himself. This speech had beene more full and plaine, God came preaching righteousness in the mouth of Iohn: but because that Iohn spake in the name of God, and not as a priuate man, he is aptly sette in the place of God. And this place giueth no small authority to the preaching of the woorde, while they are accounted stubborne and disobedient against him, who soeuer they are, which shall despise the godly and holy admonitions of a teacher sent by him. Some doe more subtilly expound this word righteousness, whome I doe permit to vse their owne sense. But in my iudgement it signifieth nothing else, then that the doctrine of Iohn was sound and right: as if he shoulde haue sayde, that there was no cause why they shoulde reiecte the same. Further, when he sayeth that the Publicanes beleueed, his meaning is, that they did not only allow of the word, but did with earnest affection embrace that which they heard, VVherby we gather that this of it self

is not faith, if any man subscribe to sounde doctrine : but it comprehendeth a greater and a deeper matter, that the hearer renouncing him selfe, should giue his life wholly to God. VVhen he sayeth that they were not moued with such an example, he amplifieth their obstinate malice. For this were a token of extreeme desperation, at the least not to follow harlots and Publicanes.

Math. 21.

Marke 12.

Luke 20.

33. Heare an other parable, there was a certaine housholder, whiche planted a vine-yearde, and hedged it rounde about, and made a wine presse therein, and built a tower, and let it out to husbandmen, and went into a strange country.

34. And when the time of the fruit drewe neare, he sent his seruants to the husbandmenne, to receiue the fruites thereof.

35. And the husbandmenne tooke his seruants, and beate one, and killed another, and stoned another.

36. Again, he sent other seruants, mo then the first: and they did the like vnto them.

37. But last of al he sent vnto them his owne sonne, sayinge, they will reuerence my sonne.

38. But when the husbandmen saw the sonne, they saide among themselves, this is the heire: come, lette vs kill him, and lette vs take his inheritance.

39. So they tooke him, and cast him out of the vineyard, and slew him.

40. VVhen therefore the Lorde of the vineyarde shall come, what will hee doe to those husbandmen?

41. They said vnto him, he wil cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer him the fruites in their seasons.

42. Iesus

1. And he beganne to speake vnto them in parables, a certaine manne planted a vineyard, and compassed it with an hedge, and digged a pit for the winepresse, and builde a towre in it, and lette it out to husbandmen, and went into a strange country.

2. And at a time, he sent to the husbandmen a seruaunt, that he might receiue of the husbandmen, of the fruit of the vineyard.

3. But they tooke him, and beat him, and sent him away emptie.

4. And againe, he sent vnto them an other seruaunt, and at him they cast stones, and brake his head, and sent him away shamefully handled.

5. And againe, he sent another, and him they slewe, and many other, beating some, & killing some.

6. Tet had he one sonne, his deare beloved: him also hee sent the last vnto them, sayinge: they will reuerence my sonne.

7. But the husbandmen sayd among themselves, this is the heire: come, let vs kil him, and the inheritance shalbe ours.

8. So they tooke him, and killed him, and cast him out of the vineyard.

9. VVhat shal the Lord of the vineyard doe? he wil come & destroy these husbandmen, & giue the vineyard to others.

10. Hana

9. Then began he to speake to the people this parable. A certain man planted a vineyard, and lette it forth to husbandmen: and went into a straunge country for a great season.

10. And at a time he sent a seruaunt to the husbandmen, that they shoulde giue him of the frute of the vineyard, but the husbandmenne did beate him, and sent him away emptie.

11. Againe, he sent yet an other seruaunt, and they did beate him, and soule intreated him, and sent him away emptie.

12. Moreover, hee sent the third, and him they wounded, and cast out.

13. Then sayd the Lord of the vineyarde, what shall I doe? I will sende my beloved sonne: it may be that they wil doe reuerence, when they see him.

14. But when the husbandmenne sawe him, they reasoned with themselves, sayinge: this is the heire: come, lette vs kill him, that the inheritance may be ours.

15. So they caste him oute of the vineyarde, and killed him, what shall the Lorde of the vineyard therefore doe vnto them?

16. Ha

42. Iesus sayd vnto them, read yee neuer in the scriptures: the stone which the builders refused, the same is made the heade of the corner? This was the lordes doinge, and it is merueilous in our eyes.

43. Therefore sayd I vnto you, the kingdome of God, shall be taken from you, and shall be giuen to a nation, which shal bring forth the fruites thereof.

44. And who soeuer shall fall on this stone, he shall be broken: but on whome soeuer it shal fall, it will grinde him to powder.

45. And when the chief priests and Pharisees had heard his parables, they perceiued that hee spake of them.

46. And they seeking to lay handes on him, feared the people, because they tooke him as a prophet.

10. Haue yee not redde so muche as this scripture? The stone which the builders did refuse, is made the heade of the corner.

11. This was done of the Lorde, and it is meruailous in our eyes.

12. Then they went about to take him, but they feared the people: for they perceiued that hee spake that parable against them: therefore they lest him, and went their way.

16. He wil come and destroy those husbandmen, & wil giue out his vineyarde to others. But when they heard it, they sayd, God forbid.

17. And he behelde them, and sayd: what meaneth this then that is writtē, the stone that the builders refused, that is made the head of the corner?

18. VVho so euer shall fall vpon that stone, shal be broken: and on whome soeuer it shall fall, it will grinde him to powder.

19. Then the his priests, and the Scribes the same houre went about to lay handes on him: (but they feared the people) for they perceiued that he had spoken this parable against them.

33. Heare another Parable. The woordes of Luke doe somewhat differ frō these, for he sayeth that Christ spake to the multitude: and the speach is heere directed to the Priests and Scribes. But this is easily answered, for though Christ bent his speach to them, yet he discouered theyr shame before all the people. VVhen Marke sayeth that Christe began to speake in parables, he omitteth that which was first in order: as also in other places of the whole, he onely toucheth a parte. The summe of the parable is this, it is no new thing, if the priests and other gouernours of the church, doe endeauour wickedly to defraude God of his right, for they haue vsed the like theeuery before against the Prophets, and now they are ready to slay the sonne, but they shall not escape vnpunished: for God wil arise to reuenge his own right. And this is spoken for two principall causes: first, that he might reprove the priests of vnthankfulnesse full of infidelitie and wickednesse: then that he might take away the offence, which might be taken of his death which was so neare at hande. For they had preuailed so much by their false title, amongst the false & simple people, so that religion amongst the Iewes, depended of their wil and pleasure. Therefore Christ preparerth the weake before, and teacheth that sith the priests in times past haue slaine so many Prophets one vpon an other, there is no cause why any man shoulde be troubled, if the like example be also wrought in his owne person. But now let vs consider euery parte of the same.

Hee planted a vineyarde. This similitude is often founde in the scripture. As concerning this present place, this is Christes only meaning, that when God



God placeth pastours ouer his church, he giueth not ouer his right vnto them, but dealeth in like maner, as if a housholder shoulde set out a vineyard or a field to a husbandman, who bestowing his labour in dressing it, shoulde pay yearely frute for the same. And as he complained by Isai, 5. 4. and Iere. 2. 21. that the vineyard, about the dressing whereof he had bettowed much labour and cost, brought forth no frute: so in this place he accuseth the keepers of his vineyard, who as strong theeues tooke al the profit to themselues. This saying of Christ, that the husbandmen receiued the vineyard well dressed and laboured at the hand of the householder, doeth not a little encrease their faults, for the better they were dealt with, the more worthy they are to be abhorred for their vnthankfulness. Paule vseth this argument, 1. Tim. 3. 15. when he would exhort the pastours diligently to doe their duety, because they were stewardes, chosen to gouerne the house of God, which is the pillar and ground of truth. And well, for the excellenter and the more honourable their estate is, so much the more bound are they to God, not to followe his woorkes slouthfully, but diligently. So much the more is their vnfaithfulness to be detested (as was sayd euen nowe) which do scornfully abuse so great liberalitie and honour which God hath vouchsafed to bestowe vppon them. But God planted a vineyard, when he being mindfull of his free adoption, had separated againe the people deliuered out of Egypt as peculiar vnto himselve, and had testified that he woulde be their God and father, and had called them into the hope of eternall saluation. For this is the planting whereof there is mention made in Isa. 60. 21. and in other places. By the winepresse and tower, are vnderstoode those meanes and helpes which were ioyned to the doctrine of the law, for the nourishment of the faith of the people, as the sacrifices and other ceremonies. For God as a prouident and carefull housholder, vsed all diligence for the fensing of his Church, with all the helpes that might be.

30. *He set it out to husbandmen.* God might of himselve haue preserved the estate of the Church in good order without the helpe of men; but he taketh men for his ministers, and vseth their hands for helpe. So in times past he appoynted the Priests, that they should be as dressers of the vineyard. But it is marueile why Christ should compare the Prophets to seruants which are sent at the ende of the vintage to aske for frute. For we know that they also were vine dressers, and had one charge in common with the priests committed vnto them. I answere, it was not necessary for Christe to shewe what agreement or difference there was betweene these two orders. The priestes were created at the first for this cause, that they might thoroughly furnish the church with sound doctrine, but when they either of slouthfulness or of ignorance neglected the worke committed vnto them, the Prophetes were sent as an extraordinarye supplie, which should purge the vine of hurtfull weedes, shoulde cutte off superfluous loppe, and should supply all things that were wanting through the negligence of the Priestes: and yet further they shoulde sharply reprove the people, restore religion decayed, stirre vpp slouthfull mindes, and bring them backe againe to the woorkshippe of God and newnesse of life. And what was this else, but to aske for frute due vnto the Lorde of his vineyard? the which Christ doeth aptly and truly apply to the purpose.

pose. Neither yet was the continual regiment of the Church established in the Prophets, but the priestes alwayes kept it in their handes: euen as if a slouthfull husbandman forsaking husbandry, shoulde yet vnder pretence of the possession keepe the place whereunto he was once appoynted.

35. *They beate one.* Marke and Luke doe somewhat differ in this place from Mathewe: for when as he maketh mention of many seruantes, and when they were all euill and cruelly handled, there was a greater number sent againe: they onely sette euery manne in his seuerall order, as if there were not two or three sent together, but one after another. And though they all had one generall purpose: namely, that the Iewes woulde attempt the like against the Sonne, of that which they had so often done against the Prophets: yet Mathewe doeth declare the matter it selfe more plainly: that is, that God by sending many Prophets, stroue with the malice of the priestes. VWhereby it appeareth howe outrageous their madnesse was, **which** could not be reformed by any meanes.

37. *They will reuereuce my sonne.* This thought doeth not properly belong to God: For he knewe what shoulde come to passe, neither was hee deceiued with the hope of any better successe: but it is a common thing, especially in parables to attribute humane affections to him. Neither yet is this added without a cause, for Christe would shew as in a glasse, how desperate their wickednesse was, whereof this was too euident a testimonye for them with a diuelishe madnesse to arise against the Sonne of God, who came to bring them againe into their right minde. As they hadde done before what lay in them, to driue God out of his possession, by the cruell slaughter of the Prophets: so this was the greatest sinne of all, to slaye the Sonne that they mighte raigne as in a house without an heire. For this was the cause why the Priestes did rage so against Christe, least they shoulde lose their tyrannie as a pray. For it is he whome God the father would haue raigne, and to whome he hath giuen all authoritie. The Euangelistes doe also somewhat vary in the ende. For Mathewe sayeth that they began to make a confession against themselues, wherein they condemned themselues: Marke simply sayeth that Christe declared what punishment shoulde light vpon so wicked and vngodly seruantes. Luke seemeth plainly to differ from them both: saying that they wythstoode and were against the iudgement which Christ had pronounced. But if we marke the meaning better, there is no diuerlity amongst them, for it is not to be doubted, but that they would agree vnto Christe, that suche seruants hadde deserued that plague: but when they sawe bothe the sinne and the iudgement laid vpon themselues, they woulde shifte it off.

42. *Reade you neuer in the scriptures?* That must be remembered which we spake a little before, when the priestes and Scribes had the people bound vnto them, this principle was common amongst them, that they onely were the lawfull arbiters and iudges of the redemption to come: so that no man might be receiued for the Messias, but he whom they by their liking and consent shoulde allowe of. Therefore they affirme that Christ had spoken a thing impossible, that they should slay the sonne and heyre of the Lord of the vineyard, But Christ confirmeth it by the testimonie

of:

of the scripture and he asketh the question very vehemently: as if he had sayd: You account it a great absurdity, that it shoulde come to passe, that the husbandmen to whome the vineyard was lette, shoulde so wickedly conspire against the sonne of God. VVhat? hath the scripture foretold that he shoulde be chearefully and ioyfully received, and that the rulers themselves should not rather be against him? The place also which he citeth, is taken out of the Psalme 118. 22. from whence that happy & ioyfull cry was fetched. O Lorde saue now, blessed be hee that commeth in the name of the Lorde. And this was prophesied of the kingdom of the Messias, as it doeth appeare there, in that God created Dauid king, wyth this condition, that his throane should stand for euer, euen so long as the Sunne and Moone should shine in heauen, and being decayed, it shuld by the grace of God be restored into the former estate. Therefore whereas that Psalme containeth a description of the kingdome of Dauid, it promisseth wythall, that it shall be perpetuall, and restored againe. If this had bene spoken of a temporall kingdome, Christ shoulde haue improperly drawen it vnto himselfe. But this muste alwayes be noted, that the kingdome which God erected in the person of Dauid: was established in the true Messias vnto the ende of the worlde. For that annoynting in times past was but a shadowe of this. VVhereby it is gathered, that that which was begunne in Dauid, was a paterne and figure of Christe. Nowe let vs returne to the woordes of the Psalme. The Scribes and priestes thoughte it incredible, that Christe shoulde be reiecte of the rulers of the Church. But he proueth out of the Psalme, that by the wonderful power of God he shoulde bee placed in his throane against the will of menne: and that was figured long before in Dauid, whome God tooke when he was reiecte by the mighty powers of the world, that he might declare & shew, what he would worke at the length in his Christ. And the Prophet borroweth a Metaphore of buildings. For because the Church is the holy house of God, Christ vpon whom it is builded, is called the corner stone: that is, the stone which beareth the whole weight of the building. This similitude holdeth not out square on euery side, if a man should lyste out euery particuler poynt which belongeth to Christe: but it agreeth very well in this, that the saluation of the Church lieth vpon him, and he vpholdeth the estate of the same. So other Prophets also followed the same phrase and maner of speakinge, especially Isaia 28. 16. and Daniel. But Isaia alludeth very neare vnto this place, who bringeth in God speaking thus. Beholde, I will lay in Syon a foundation stone, a stone tried and pretious, whereat bothe the houses of Israel shall stumble. And in the newe Testament this maner of speache is often founde. Therefore the summe is, that the kingdome of God shoulde be builded vpon a stone, which the chiefe builders themselves shoulde caste away as rubbishe and nothing woorth. And the meaning is, that the Messias who is the foundation of the saluation of the Church, shoulde not be chosen by the common voyces of menne: but when the chiefe rulers, to whome the care of the buildinge is committed, shoulde be against him, God woulde wonderfully exalte him by a secrete and vn hoped for power. But heere are two thinges for vs to beholde: for God least the endeouours of the wicked, whyche ryse vppe to hinder the buildinge of the Church shoulde trouble vs, hee admonyssheth vs before, that it shoulde so come to passe.

Then hee declareth withall, that in the erection of the kingdome of Christe, what soeuer menne shall labour to the contrary, his power shall preuaile, we must diligently obserue bothe. It is wonderfull that the author of saluation shoulde be reiected, not by straungers, but by them of the household: and not of the foolish people, but of the gouernours themselves, who hadde the gouernance of the Church in their hands. Against suche outrageous fury of menne, faith must be nourished and supported, least it shoulde faint and fall away at the straungenesse of the matter. Nowe we vnderstande howe profitable that forewarning was, whiche putteth the mindes of the godly out of that feare, which they might otherwise conceiue, at that sorowfull sighte. For there is nothing more straunge, then the members shoulde rise against the heade, the husband-menne against their Lorde, the counsellours against their kinge, and the chiefe builders to cast away the foundation from the building. There is also more efficacie in the other clause, where God declareth that the wicked shall preuaile nothing by reiecting Christe, but that he shall haue his dignity whole and perfect: namely, that the faithfull trusting in this promise, might safely as out of a fort, laugh at the ouerthwart pride of men in reiecting Christ. For when they haue done al that they may, yet Christ will in spite of them holde that place which his father hath giuen hym. Though they which seeme to haue honour and power, shall forcibly sette themselves against him, yet notwithstanding he will stand in his estate, and yelde nothing at all vnto them for all their wicked contempt. To be shorte, the power of God shall preuaile, so that he shalbe the stone tried and precious, which shall vpholde the Church, kingdome and temple of God.

Further, he is called the heade stone of the corner, not as that hee were onely a parte of the foundation (when as it appeareth by other places, that the Church is firmlye builded vpon him alone) but the simple meaninge of the Prophet was this, that he should be the chiefe stay of the building. Some doe very curiously discourse of the woorde *Corner*, that Christe was placed in a corner, that he might ioine together two diuers walles: namely, the Gentiles and the Iewes. Yet in my iudgement Dauid hadde no farther respecte, then that the corner stone vpholdeth the chief weight of the building.

Nowe it is demanded why the spirite should call them *Chiefe builders*, which doe onely seeke the ruine and destruction of the Church of God. For Paul doeth therefore glory that he is a good maister builder, 1. Cor. 3. 11. because he builded the Church vpon Christ alone. The answer is easie. Though they vnfaithfully did discharge the charge committed vnto them, yet he graunteth them this title in respect of their callinge. So deceiuers haue often the name of Prophets: and they are called shepherds which as wolues deuoure the flocke. Neither doe they gette so much honour as shame by this title, while they roote vpe the foundation of the Church of G O D, when they were appoynted to be chiefe in building the same. Heereof is this profitable lesson gathered, that notwithstanding their lawfull calling, they may be wicked and vngodly ennemies of Christ, which should be his ministers.

It is euident that the Priesthoode of the lawe was ordained of God, and that the Lorde committed the authority of gouerning the Church



to the Leuites: doe they therefore faithfully discharge their office? should it become the godly to deny Christ to obey them? Nowe let the Pope goe with his horned Bishops, and let them boast that they shoulde be beleueed in all things, because they supply the place of shepherdes. If wee shoulde graunte that they are rightly called to the gouernment of the Church: yet it is in vaine that they challenge vnto themselves more then the titles of the prelates of the Church. But they haue not so much as the title of a callinge: for the whole order of the church was ouerthrowne, that they might lift vppe themselves into this tyranny. But graunt they doe rightly challenge the ordinarie iurisdiction, yet if they ouerthrowe the holy house of God, they are to be accounted maister builders but only in name. This doeth not alwayes fall out, that they to whome the gouernment of the Church is committed, should reiecte Christe. For there were vnder the lawe many godly priests, and also in the kingdome of Christ, there were pastours, which laboured diligently and faithfully in building of the church: but yet because this must needes be fulfilled, it be-houeth vs wisely to discerne betweene them. And the holy Ghost hath purposely forewarned vs, least any man shoulde bee deceiued by a vaine title and dignity of calling.

*This was the Lorde doing.* Because the common capacitie of man could not conceiue how the pastours of the Church themselves shoulde reiect the sonne of God their Prince, the Prophet calleth them backe to the secreat counsell of God, which though we cannot conceiue in our vnderstanding, yet may we beholde and wonder at it. Therefore we must knowe that here is cutte off all occasion of questioning, and expressly forbidden that no man should esteeme or measure the nature of the kingdome of Christ by the reason of flesh. For the simplicity of it, is wonderful, which the Prophet exhorteth vs to reuerence, for that his wil was so to abase it to the capacity of our vnderstanding. Thou wilt allowe no more of the kingdom of Christ, then seemeth probable to thee: and the holy Ghost sayth that it is a mystery worthy of great admiration, because it is hidde from the eyes of menne. Therefore, so ofte as there is mention of the beginning, restitution, state, and the whole preseruacion of the Church, let vs remember not to consult with our senses, but giue the honor to the power of God, and haue his secreat worke in admiration. Here also is set downe a secreat opposition betweene God and men: for we are not onely commaunded to imbrace the wonderful maner of gouerninge the church, because it is the worke of God, but we are also called back from that sonde estimation of men, which often darkeneth the glory of God. As if the Prophet should haue sayd, though men excell in glorious titles, yet he doth very ouerthwartly that shall oppose the against God, whereby the diuelish wickednesse of the Papistes is confuted, whiche doubteth not to preferre the determination of their Church before the woord of God. For whereof doeth the auctorithy of the woordes of God depend according to their opinions, but of the pleasures of men, so that there is no more authority left vnto God, then that which he receiueth by the allowance of the Church. But the spirite teacheth vs farre otherwyse in this place: namely, that as soone as the maiestie of God shal appeare, that all the world keepe silence.

43. *Therefore say I vnto you.* Christ directed his speache thus farre to the  
O o. 3. guide

guids & gouernors, but before the people: but now he speaketh likewise to the people themselues, & he had good cause so to do, for that they assisted and holpe the Priestes and Scribes to hinder the grace of G O D. The Priestes were the beginners of this mischiefe: but the finnes of the people hadde already deserued to haue so corrupt and degenerate pastours: to be shorte, the whole bodye was bent with like malice to resist God. And this is the cause why Christ pronounced the horrible vengeance of God so generally against them all. For as the priestes were puffed vppe with their authoritye, so the rest of the people was proude of their pretended title of adoption. Nowe Christe declareth that God is not bounde vnto them, and that it shall therefore come to passe, that the honour which they haue made themselues vnwoorthy of, shall be bestowed elsewhere. And this was once spoken to them, but it is wrytten for all our sakes, that if God shall chuse vs for his people, that wee become not wanton with a vaine and wicked confidence of the flesh: but lette vs againe endeouour to shewe our selues suche children towards him as he requireth. For if he spared not the naturall braunches, what shal become of them that are grafted in? Rom. 11. 21. The Iewes thought that the kingdom of God belonged vnto them by right of inheritance, & therefore without all care they became hardened in their finnes. VVe against nature do presently succede in their place, and therefore it is much lesse tied vnto vs, except we be roted in true godlines. And as we ought to be afraid of this, that Christ sayth, that they shall be depriued of the kingdom of God, which shall prophane the same: so the perpetuities of the same which is here noted, may comfort all the godly. For Christe doeth declare in these wordes, that though the wicked doe beate downe the worshippe of God amongst them, yet they shall not bring it to passe that the name of Christe shoulde be abolished, and that true religion shoulde perish: because that God (in whose hande all the endes of the earth are) wil finde a seat and dwelling place for his kingdom other where. Thys moreouer is to be learned out of this place, that the Gospel is not therefore preached, that it shuld lie barren and idle, but that it might fructifie.

44. *VVho soeuer shall fall on this stone.* Christe doeth more fully confirme the former sentence, that he loseth nor wāteth not any thing, by that the wicked doe reiecte him, for though their obstinacy be hard as stone or yron, yet he will breake them in their owne hardnesse, & so his glory shall the more appeare in their destruction. He sawe a wonderful vntowardnesse in the Iewes, therefore it was necessary that this vengeance shoulde in this order be seuerely pronounced against them, least they should perish in their security. This doctrine doeth partly teache vs with a tender and flexible heart, quietly to deliuer our selues to be tamed by Christe, partly also he confirmeth his against the ouerthwart and furious violence of the wicked, whome hee will at the lengthe moste fearefully destroy. They are sayde to fall vppon Christ, which thrust at him to overthrowe him: not that they clime vppe higher then he, but because their madnesse doeth cary them so farre forth, that they endeouour to pull Christ downe from on high. But he declareth that they onely preuaile in this, that in this conflict they themselues shall be broken in pieces. But whereas they shal lift vp theselues so proudly, he telleth them before, that they shall bring an other thing to passe; namely, that they shalbe ground

to pieces vnder that stone, against the which they haue so boldly thrust.

45. They perceiued that he spake of them. The Euangelistes do declare how little Christ profited among them, least we shoulde marueile because the doctrine of the Gospell doeth not winne all menne at this day to obey it. Let vs also learne that it cannot otherwise be, but that threatens should make the wicked more and more madde. For as God sealeth his woordes in our hearts, so hee also woundeth wicked consciences with his hotte yron. VWhereby it commeth to passe that vngodlinesse doeth the more burne out and shew it self. Therefore we must pray vnto him to bring vs to a willing feare, least the naked feare of his vengeance shuld more exasperate vs. That the only feare of the people restraineth them, that they lay nor hands vpon Christ, let vs know that it was because God hadde brideled them. VWhereby no smal comfort doeth also come to the faithfull, when they heare that they are shielded by the hande of God, so that they escape as it were the iawes of death.

Math. 22.

Marke 12.

Luke 20.

23. Then went the Pharisees & sooke counsell howe they might tangle him in talke.

24. And they sent vnto him their disciples with the Herodians, saying: Maister, we knowe that thou art true, and teachest the way of God truly, neyther carest for any manne: for thou considerest not the persons of menne.

25. Tell vs therefore, how thinkest thou? Is it lawfull to giue tribute vnto Caesar or not?

26. But Iesus perceiued their wickednesse, and said: why tempt ye me, yee hypocrites?

27. Shew me the tribute money: and they brought him a penny.

28. And he said vnto them: whose is this image and superscription?

29. They sayd vnto him, Caesars. Then sayde he vnto them: Giue therefore to Caesar, the thinges which are Caesars, and giue vnto God, those thinges which are Gods.

30. And when they heard it, they marueiled, and left him, and went their way.

13. And they sent vnto him certaine of the Pharisees, and of the Herodians, that they might take him in his talke.

14. And when they came, they sayd vnto him: Maister, we know that thou art true, and carest for no manne: for thou considerest not the person of menne, but teachest the way of God truly. Is it lawfull to giue tribute to Caesar or not?

15. Shoulde we giue it, or shoulde we not giue it? But he knew their hypocrisie, and sayd vnto them: why tempt ye me? Bring me a penny, that I may see it.

16. So they brought it, and he sayd vnto them: whose is this image and superscription? and they sayd vnto hym, Caesars.

17. Then Iesus answered, & sayd vnto them: Giue to Caesar, the thinges that are Caesars, and to God, those that are Gods: and they marvelled at him.

20. And they watched him, and sent forth spies, which shuld saine themselves iust men, to take him in his talke, and to deliuer him vnto the power and authoritie of the gouernour.

21. And they asked him, saying, Maister: wee knowe that thou sayest, and teachest righte, neither dost thou accept mans person, but teachest the way of god truly.

22. Is it lawfull for vs to giue Caesar tribute, or not?

23. But he perceiued their craftinesse, and sayde vnto them: why tempt ye mee?

24. Shewe me a penny, whose image & superscription hath it? They answered and sayd, Caesars.

25. Then hee sayde vnto them: Giue then vnto Caesar, the thinges which are Caesars, and to God those which are Gods.

26. And they coulde not reprocus his sayinge before the people: but they marueiled at his answer, and held their peace.

VVhe the Pharisees had tried al other waies against christ, at the last they thought thus the best way to destroy him, if they could deliuer him to the

gouernour as a seditious person, and one that sought after innouations. Ther was about that time a great question amongst the Iewes touching tribute (as we haue sene other wher:) for when as the Romanes had translated to themselves the tribute, which God in the law of Moses commanded to be paid to himself, the Iewes in all places were offended, & thought it a hainous offence, and not to be borne, that prophane men shoulde pull in this maner to themselves, that which of right appertained to God. Further, when as that paying of tribute appoynted by the law, was a witnes of their adoption, they thought themselves spoiled of the honour due to them. Now, the porer any man was, the bolder he was in hope of his poverty, to raise stirres and tumults. Therefore the Pharisees do deuise this subtilty to catch Christ in, so that he should ensnare himselfe, which way soeuer he shuld answer. If he shuld deny to pay it, he shuld be guilty of sedition. But if he shuld graunt that it shuld be paid of right, he shuld be accounted as an enemye to his owne nation, and a betrailer of the liberty of their countrey. But this was their speciall purpose, to alienate the people from him. This is the catching which the Euangelistes doe note: for they thinke that they haue so laid a snare on euerye side for Christe, that now he could not escape. But because they were his professed enemies, & knewe that they were therefore suspected, they suborned some of their own disciples as Mat. reporteth. But Luke calleth them spies, or deceitful persons, which shuld faine themselves to be righteous, that is, they shuld pretend a simple & honest desire to learne. For this faining to be righteous, is not generally takē, but is restrained to this present cause: for they shuld not haue ben admitted, but vnder pretence of a sincere affection & desire to learne: they ioyned the Herodians to them, who had a greater fauour to the Romane Empire, wherby they were the apter to lay an accusation to his charge. But it is woorth the labour to note, how they being at sharpe dissention amongst themselves, could yet agree together to destroy Christ, so great was their hatred against him. VVee haue shewed other where what maner of sect this was. For when as Herode was but half a Iew, or a degenerate and adoulterous professour of the law, whosoever would kepe the lawe exactly in euery poynt, condemned him and his prophane kinde of worshipping: and he had his flatterers, which would cast a colour vpon his corrupt doctrine. So besides other sectes, there was also sprung vp at that time a courtly religion.

16. *Master, wee knowe.* This is that righteousnesse which they dissemble, while they do flatteringly crouch vnto Christ, as if they were desirous to learne, and they do not only pretend to be godly, but seme also to be well perswaded of his doctrine. For if they had spoken from their heart, this had ben sincere dealing. So by their wordes there may be a definition gathered of a true and faithfull teacher, such as they faine Christ to be. They say that he is true, & teacheth the way of God: that is, he that is a faithful interpreter of God, and that in truthe, that is without any corruption. The way of God is opposed against inuentions of men, and all forraine and straunge doctrines: and truthe is sette against ambition, couetousnesse, and other wicked affections, which doe vsually corrupte the pure manner of teachinge. Therefore wee muste accounte him for a lawfull teacher, whyche bryngeth not in the deuices of menne, nor departeth from the pure woordes of G O D, but deliuereth as it were by hande,

that



that which he hath learned from his mouth: further, with a sincere mind to doe good he applyeth the doctrine to the benefit & saluation of the people, and corrupteth it not with any corruption. As concerning this last clause, Paule, 2. Cor. 2. 17. in saying that he hath not made merchandise of the word of God, declareth that there are some, which are very expert: for they will not openlye ouerthrow true doctrine, neither are they notorious for wicked doctrine: yet they wil defile and corrupt the purity of doctrine: because they are eyther ambitious, or couetous, or chaungeable hether and thether after the desire of the fleshe. Therefore he compareth them to vintners or mixers, because they corrupt the sincere vse of the word of God. That also is worthy to be noted, whiche these hypocrites do adde withall, that Christ taught truelye, because hee regarded not the persons of menne. For there is nothing that withdraweth teachers more from saythful and pure dispensing, then the hauing of respect vnto men. For it is impossible that any manne shoulde serue God truely, which desireth to please menne, Gala. 1. 10. Menne must be regarded: but not so as that we shuld curry fauour with them by flattering them. To be short, that we may be sincere, it is necessary that we auoyde acception of persons: for it darkeneth the light, and peruerteth iust iudgment, as GOD dooth often commaunde in the lawe, Deuteronomy, 1. 16. 17. and 16. 19, and experience dooth also declare the same. Therefore Christ in Iohn, 7. 24. compareth togeather iudgement according to the appearance, and righteous iudgment, as things contrary one to the other.

18. *Iesus perceived their wickednes.* They vsed their wordes so, as if they differed nothing from the sincerest disciples. Therefore how could Christ know this, but because his spirit was the searcher of heartes? For mans coniecture could not smell out their subtilty, but because that hee was God, he peared into their heartes, so that their flatteries and fained holynesse was but a vaine couer for them. Therefore before he gaue any aunswere, he shewed his deitie in reuealing their secret malice. Now sith the wicked doe dayly lay the like snares for vs, and their inwarde malice lyeth hidde from vs, we must pray that Christ would giue vs the spirit of discretion, and that he would bestow that as a free gift vpon vs, which he had by nature and of his own right. Further, how necessary it is that we should haue this wisdom, it appeareth by this, that if we take no heede of the snares of the wicked, wee shall make the doctrine of God subiect to their slaunders. Also that commaundement of Christe that they should shew their money, though it seemeth at the first to bee of no moment: yet is it sufficient to break their snares, & to ouerthrow their deuises. For therein he gaue them a plaine graunt of obedience, so that Christ needed not to commaund them any new thing: The image of Caesar was vpon the money. Therefore the authority of the gouernment of the Romaines was commonly allowed. VVhereby it appeared that the Iewes hadde now of theyr owne accorde layde that lawe of payinge trybute vpon themselues: for they hadde graunted the power of the sworde vnto the Romaines. For they coule not dispute of tribute alone: but this question dependeth of the whole gouernment of the common wealth.

21. *Giue vnto Caesar, the thing which are Caesars.* Christ declareth that there

is no question to be made of that matter, when as the money declared the subiection of their nation: as if he should haue sayde, if you thinke it absurd to pay tribute, be not subiect to the Romane empyre. But the money (which is a pledge of mutuall fellowshippe and dealing betweenne menne) declareth that Caesar raigaeth ouer you, and your owne secrete allowaunce declareth that the lyberty which you pretend, is lost and taken away. And Christes aunswere is not so indifferent, but that it deliuereth the whole doctrine of the question proposed. For here is a plaine difference put betweene the spirituall and politike gouernment, which teacheth vs that the outward obedience hindereth vs not, but that wee may with a free conscience serue GOD. For the purpose of Christe was to confute their errour, which thought that they could not be the people of God, except they were set free from the yoke of all humane authoritie. As Paule also doth diligently apply himselfe in this matter, leaste they should thinke that they could not serue God alone, if they should obey the lawes of menne, if they should pay tributes, and should submit their neckes to beare other burdens. In summe hee declareth that the lawe of GOD is not broken, nor his worshippe hindered, by the obedience of the Iewes to the outward polytike gouernement of the Romanes.

He seemeth also to reprove theyr hypocrisie, for that they carelesly suffred the worshippe of God to be defiled manye wayes: nay, they defrauded God wickedly of his power, and pretended onely this great zeale in a matter of nothing, as if hee should haue sayde: you are very carefull least GOD should lose any of his honour, if you should paye tribute to the Romanes. But you should rather applye your selues to yelde that worshippe to God, that he requireth of you, and also to giue vnto men that which belongeth to them. This seemeth not to be a fitte diuision, for to speake properly, when we doe our duety to menne, we do thereby yelde obedience to God. But Christ framing his speach to the capacite of menne, thought it sufficient to distinguish the spirituall kingdom of God, from the politike order and state of this present life. VVherefore this difference must alwaies be remembred, when the Lorde wil be the onely lawgiuer for the gouernment of soules, the rule and order for worshipping him must be fetched out of his word, and wee must onely rest in that sincere worshippe, which is there described: and the power of the sworde, and the lawes and iudgements are no hynderaunce, but that the worshippe of GOD may remayne perfect amongst vs. Now this doctrine reacheth farther, so that euery manne according to his calling may discharge his duety to menne, the children to the parentes, the seruauantes may submitte themselues willingly to their maisters: other may be duetifull and obedient to others, according to the lawe of charitie, so that God may alwayes haue the chiefe gouernment: in respect of the which let whatsoeuer is due vnto men be brought ynder, or holden as in a second degree, as menne saye. The meaning therefore is, sith that whosoever doe weaken the politike estate, are rebelles against GOD, the obedience towardes Princes and Magistrates must alwayes be ioyned with the worshippe and feare of God: but againe, if Princes do challenge any thing to themselues, which belongeth to God: they are to be obeyed no further, then we may with a good conscience.

23. They meruailed. Here also it appeareth how God turneth the wicked endeouours of his enemies to a contrary end, and he dooth not onely delude their hope and make it frustrate, but also driueth them awaye with shame.

Sometime it shall fall out that though the wicked be ouercome, yet they will not cease to murmure: but though their frowardnesse wyll not be tamed, how many battailes soeuer they doe make againste the word of God, so many victories are in his hand, that hee may triumph ouer them and their head Satan. But in this answere the speciall purpose of Christ was to set forth his owne glory, while he compelleth them to depart with shame.

Math. 22

Mark. 12

Luk. 20.

23. The same daye the Saduces came to hym, (which say, there is no resurrection, and asked him, saying, master, Moses said, if a man dye, hauinge no children, let his brother marry his wife, & raise vpp seede vnto his brother.  
24. Now there were with vs seauen brethren, and the first married a wife, and deceased: and hauing no issue, left his wife vnto his brother.  
25. Likewise also the seconde, and the thirde, vnto the seauenth.  
26. And last of all the woman died also.  
27. Therefore in the resurrection, whose wife shall she be of the seauen? for all had her.  
28. Then Iesus answered & said vnto them, ye are deceiued, not knowing the scriptures, nor the power of God.  
29. For in the resurrection they neither marrye wīues, nor wīues are becoued in marriage, but are as the Angels of God in heauen.  
30. And concerning the re-

urrection

28. Then came the Saduces vnto him, (which saye there is no resurrection) and they asked him, saying,  
29. Master, Moses wrote vnto vs, if anye mans brother die, and leaue his wife, and leaue no children, that his brother shoulde take his wife, and raise vp seed vnto his brother.  
30. There were seauen brethren, and the first tooke a wife, and when hee dyed left no issue.  
31. Then the second took her, and he died, neither did he yet leaue issue, and the third likewise.  
32. So seauen hadde her, and left no issue: last of all the wife died also.  
33. In the resurrection then, when they shall rise againe, whose wife shall she be of them? for seauen had her to wife.  
34. Then Iesus answered and saide vnto them, are yee not therefore deceiued, because ye know not the scriptures, neither the power of God?  
35. For when they shall rise

again

27. Then came to him certeine of the Saduces (which deny that there is any resurrection) and they asked him,  
28. Sayinge, Master, Moses wrote vnto vs, if anye mans brother dye, hauing a wife, and hee die without children, that his brother shoulde take his wife, and raise vpp seede vnto his brother.  
29. Now there were seauen brethren, and the first tooke a wife, and he died without children.  
30. And the seconde tooke the wife, and he died childlesse.  
31. Then the third tooke here, and so likewise the seauen died, and left no children.  
32. And last of all the woman died also.  
33. Therefore at the resurrection, whose wife of them shall shee bee? for seauen hadde her to wife.  
34. Then Iesus answered and said vnto them, the children of this world marrie wīues, and are married.  
35. But they which shall bee counted worthy to enioye that worlde, and the resurrection from the dead, neither marrye wīues, neither are married,

34. For

rection of the dead, haue ye not read what is spoken vnto you of God, saying.

32. I am the God of Abraham, and the God of Isaac, and the god of Iacob? God is not the God of the dead, but of the liuing.

33. And when the people heard it, they were astonished at his doctrine.

again from the dead, neither men marry, nor wiues are married, but are as the Angels, which are in heauen.

36. And as touching the dead, that they shal rise again, haue ye not read in the booke of Moses, howe in the bush God spake vnto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Iacob.

37. Hee is not the God of the dead, but of the liuing: yee are therefore greatly deceived.

36. For they can dye no more, for asmuch as they are equall vnto the Angels, and are the sonnes of God, since they are the children of the resurrection.

37. And that the dead shal rise againe, euen Moses shewed it, besides the bush, when hee sayd, the Lord is the GOD of Abraham, and the God of Isaac, and the God of Iacob.

38. For hee is not the God of the dead, but of them which liue: for all liue vnto him.

39. Then certaine of the Pharises answered, and sayde, Master, thou haste well sayde.

40. And after that, durste they not aske him any thing at all.

Heere we see how Sathan gathereth all the wicked together, to overthrow the trueth of God, which men in other thinges could not agree amongst themselves. For though there was great dissention betweene these two sectes, yet they conspire together against Christe: so that the Pharises were not displeased that theyr doctrine was oppugned in the person of Christ. So at this day we see al the bandes of Satan, though otherwise some of them are against others: yet they ryse from al places against Christ. And the Papistes do beare so great hatred against the gospel, that they doe gladly nourish Epicures, Libertines, and suche other monsters, so that they may haue their helpe to overthrowe the Gospel. In summe we see that they came out of diuers fortes to assault Christ: and this came so to passe, because that all menne generally hated the lyght of sounde doctrine. But the Saduces moue the question to Christ, so as vnder the colour of an absurditie, they might eyther drawe hym into an error, or if hee shoulde dissent, they myght dyffame him, and bringe him into contempt amongst the rude and vnlearned multitude. And it maye bee, that they were woonte to trouble the Pharises before with the same obiection, but now they lay the same snare for Christ.

23 Which say that there is no resurrection. I haue shewed before of the beginning of the Saduces. They did not onely deny the last resurrection of the flesh, but also the immortalitie of the soule, as Luke declareth, Act. 29.8. And truely if the doctrine of the scripture be wel considered, without the hope of the resurrection the life of the soule shall seeme to bee a very dreame. For God doth not say that the soules do so liue after death, as if they should now enioy the present glory and blessednes: but he spendeth theyr hope vnto the latter day. I graunt that the Phylosophers, which



which were ignoraunt of the resurrection of the flesh, spak many things of the immortall essence of the soule: but they speake so fondly of the estate of the life to come, that theyr writings are to no purpose. But sith the scripture saith, that the spirituall lyfe dependeth of the hope of the resurrection, and that the soules separated from the bodyes haue respect to that, whosoever denyeth the resurrection, doth also deny the immortality of soules. But here is to be seene the horrible confusion of the Iewish Church, that the chiefe maisters of theyr religion tooke awaye the hope of the lyfe to come: so that after death there should be no difference betweene men and beastes. They did not deny a holy & righteous lyfe, neither were they so prophane as to account the worship of GOD a needelesse matter, (but they rather acknowledged God to be the iudge of the world, & that all things appertaining to man are gouerned by his providence:) but sith they tyed aswell the reward of the godlye, as the paynes due to the wicked, to this present life, though they had sayd truly, that euery manne is now handled equally, according to his desert: yet this was too preposterous, to shutte vp the promises of God into so narrow corners.

Now expyience doth euidently declare, that their folly was too grosse, sith it is euident that the rewarde which is layde vp for the good, is deferred to an other lyfe, and the punishments are not powred vpon the wicked in this world. To be short, there cannot be imagined any thing more absurde then this fantasie, that menne created after the image of God, should perish like beastes. But howe vile and monstrous a matter was this, when as some opinion at the least of the life to come remained euery where amongst the prophane and blynde Idolaters of the Gentiles, that this seede of godlynes shoulde be abolished amongst the Iewes the peculiar people of God. What should I say, that when they saw the holy Fathers, that they made haste to the heauenly life, and the comenaunte which God made with them is spirituall and eternall, muste they not be more blinde then blockes, which coulde not see in so cleare a light? But first this was a iust rewarde for them, which had rente the Church of God into sectes: then God in this maner reuenged the wicked contempt of his doctrine.

24. *Mayster, Moses sayde* Sith it might haue sufficed to haue proposed the matter simply, to what end made they such a preface? namelye, they doe craftily pretend Moses name, to proue those mariages lawefull, whiche were made not after the pleasure of menne, but by the commaundement and ordinaunce of God himselte: also it is necessarye that God himselte should agree with himselte. This therefore was their snare, if God will in time to come gather the faithfull into his kingdome, then will he restore vnto them that which he had giuen them in the worlde: therefore what shall become of that womanne, whom God had giuen to seauen men? So all the godlesse and Heretikes doe frame their cauils, wherewith they could deforme the true doctrine of godlynesse, and make the seruantes of Christ ashamed: yea the Papistes endeouoring to entrappe vs as past all shame, doe openly scorne at God and his word. Therefore it is not without cause that Paule, Tit. 1.9. would haue the doctour furnished with weapons, wherewith he may driue backe the enemies to the truth. As concerning this law, wherein GOD commaunderth the next kinmen

in bloud to succede the dead in marriage, if the first should die without children, this was the reason, that the woman which was married into any family should receiue seede therof. This must not be vnderstoode of naturall brethren, but of cosines and such like: for it were incest to marry within the degrees forbidden by the law.

29. *Ye are deceiued, not knowing the Scriptures.* Though Christ speaketh to the Saduces, yet this reproofe doth generally belong to all deuisers of false doctrines. For sith God doth plainly shew himselfe vnto vs in the Scriptures, the ignarance of them is the fountaine and cause of all errors. But this is no small comfort to the godly, that they shalbe safe and out of the daunger of errour: so long as with an humble and modest desire to learne they shall seeke in the scriptures what is right and true.

Christes ioyning the power of God with his word, is to be referred to the circumstance of this present matter: because the resurrection far exceedeth the capacite of mannes vnderstanding, it wil be incredible vnto vs, vntyll our mindes behold the great power of God, which is able to subdue all things to himselfe: as Paule teacheth, Phylippians, 3. 11. Further, it was necessary that the Sadduces should be deceiued: because they did falslye measure the glorye of the heauenly lyfe with the presente estate. Yet, in the meane season doe wee teache that they doe iudge and speake ryghtlye and wyselye of the misteries of the kyngdome of heauen, whiche doe ioine the power of GOD together with the scriptures.

30. *They are as the Angelles of God.* Hee meaneth not that the children of God shalbe when they are rysen, in all thinges lyke vnto the an-gelles, but so farre as they shall be free from all infirmities of this presente lyfe: as if he shoulde saye, that they were no more subiecte to the thinges which this transitory and corrupt life hath neede of. Luke dooth more plainly set forth the reason of the similitude, because they could not die againe: therefore they should not bring forth their fruite, as vpon earth. And he speaketh of the faythful onely, because there was no question of the reprobate. But it is demaunded why hee saith, that they shall then bee the sons of God, because they shalbe the children of the resurrection, sith the Lord doth vouchsafe this honour to his faithfull ones, though they be shutte vp in the pryson of the frayle body. And how should we bee the heires of eternall lyfe, if God shoulde not acknowledge vs nowe for children?

I aunswere, after we are grafted into the bodye of Christe by fayth, God adopteth vs for children, and the spirit is a witnesse, seale, marke & pledge of this adoption, so that in hope hereof wee may freely cry, Abba, Father, Rom. 8. 15. Gal. 4. 6. But though wee knowe that wee are the sonnes of God, yet because it doth not yet appeare what we shall be, vntill we be trasfigured, and see him in his glory, as he is, wee are not in effect accounted as sonnes. And though we be regenerate by the spirit of God, yet, because our lyfe is hidde as yet, the manifestation of the same shall make a true and perfect difference betweene vs and straungers. In this sense is our adoption deferd by Paule to the Rom. 8. 13. to the last daye.

L V. 37. *And that the dead shall rise againe.* After Christe had confuted that absurdity obiected against him, now he confirmeth the doctrine of the

the last resurrection by the testimonie of the Scripture. And wee muste keepe this order, that the enemies of the trueth hauing their quarels answered, may vnderstand that they striue against the word of GOD. For vntill they be ouercome by the testimony of the scripture, they may alwaies murmur and grudge. Christ citeth a place out of Moses, because he had to doe with the Sadduces, who gaue but small credit to the Prophetes, at the most they accounted no better of them, then we do of the booke of Ecclesiasticus, or the hystory of the Machabes. Also seeing they alleadged Moses, he had rather turne him backe againe vpon the, then to obiekt any one of the Prophetes. Further, hee had not this purpose, to gather al the places of scripture that serued for this purpose: as we see the Apostles in lyke manner did not alwayes vse all the testimonies that serued for the same matter. Yet Christ did not vnaduisedlye make choise of this place before the rest: but chose it with great iudgement (though at the first sight it seemeth to be hard:) because the Iewes should especially account of that, and remember it: sith it declareth that the Lord did therefore redeeme them, because they were the children of Abraham.

God saith that he came thither to helpe the afflicted people: but hee addeth withall, that he acknowledged that people for his, in respecte of the adoption, and for the couenaunt made with Abraham. Howe cometh it to passe, that God should haue regard rather of the dead, then of them which liue: but because he gaue the greatest honour to the fathers, with whome he had made his couenaunt? But how should they be so excellent and honourable, if they were dead? This relation doth euidently set forth this matter also. For as there can be no father without childre, nor a king without a people: so the Lord cannot properly be called god but of the lyuing. Christ doth not reaso so much of the common maner and phrased of speech, as of the promise which is included in these wordes. For the Lord dooth offer himselfe of this condition to bee our God, that he might haue vs againe to be his people: which one thing is sufficient to strengthen the hope of the ful and-perfect blessednes. Hence came that saying of the Church set downe by the Prophet, Haba. 1. 12. Thou art our God of old, we shall not dye. Therefore when he promisseth to saue all them, whose God he saith he is: and this beeing spoken of Abraham, Isaac and Iacob after their death, it followeth that there remaineth hope of life euen for the dead. If any man obiekt that the soules maye lyue, though the bodyes rise not againe: I answered a litle before, that these two are ioyned together: because the soules beeing not yet in their estate, doe aspyre to the enheritaunce layde vppe for them.

38. For all liue vnto him. This manner of speech is diuerslye vsed in the Scriptures: but Christ here meaneth, that the faythfull doe lyue in heauen with God after they passe out of the world: as Paule to the Ro. 6. 10. saith, that Christ after he was receiued into the heavenly glory, liueth to God: because he is exempted from the infirmities and troubles of this transitory lyfe. But Christ doth purposely declare heere, that wee must not iudge of the life of the godly after the sense of flesh and blood: because it is hydden in the secrete custodie of God.

For if they be almost like vnto the dead, while they wader in the world, much lesse doth there appeare anye token of life in them after the death of the body. But God is faithfull, so that beyond the capacity of men hee will keepe them aliuie before him.

39. Then certeine of the Pharises answered. It is euident that they were all maliciously bent, but by the power of God was this confession wrested out of some of the Pharises. Though they wished that Christe myght haue bene overcome, and haue bene put to silence with shame: yet because they saw themselves armed by his aunswere against the contrary faction, ambition causeth them to triumph at the victory gotten. It may be also that for enuy they would not haue Christ overcome by the Saduces. But by Gods wonderfull prouidence it cometh to passe, that euen his greatest enemies should subscribe to his doctrine. Their boldnes also was brydeled, not onely because they saw Christ prepared to withstand all their assaultes: but because they feared they shoulde haue the foyle with shame, as they had oft receiued before. Further, because they were ashamed, by silence they graunted him the victory: so that his credit encreased so much the more amongst the people. And in Matthewes wordes that they wondred all at his doctrine, it is to be noted, that the doctrine of godlynes was at that time corrupted with so many corrupt and colde commentaries, that it might well bee accounted as a wonder, that the doctrine of the resurrection was so readily and so aptly proued by the law.

## Mat. 22.

34. But when the Pharises hadde heard that he had putte the Saduces to silence, they assembled together.

35. And one of them which was an expounder of the lawe, asked him a question, tempting him, and saying,

36. Master, which is the great commandement in the law?

37. Iesus said to him, thou shalt loue the Lord thy God with all thine heart, with all thy soule, and with all thy minde.

38. This is the first and the great commandement.

39 And

## Mark. 12

28. Then came one of the Scribes that had heard the disputing together, and perceiving that he had answered them well, he asked him which is the first commandement of all?

29. Iesus answered him, the first of all the commandements is, heare Israel, the Lord our God is the onely Lord.

30. Thou shalt therefore loue the Lord thy God with all thine heart, and with all thy soule, and with all thy minde, and with all thy strength: this is the first commandement.

31. And the second is like: that is: thou shalt loue thy neighbour as thy selfe. There is none other commandment

## Luk. 10.

25. Then beholds a certeine expounder of the lawe stood up, and tempted him, sayinge, maister, what shall I doe, to enherite eternall lyfe.

26. And he sayde vnto him, what is written in the lawe? how readeest thou?

27. And he answered, and sayd, thou shalt loue thy Lord God with all thine heart, and with all thy soule, and with all thy strength, and with all thy thought, and thy neighbour as thy selfe.

28. Then hee said vnto him, thou hast answered right: this do, & thou shalt liue.

29. But he willing to iustifie himself, said vnto Iesus, who is then my neighbour?

30. And Iesus answered, and said, a certeine man went downe from Ierusalem to Iericho, and fell amonge thornes,



39. And the seconde is like unto this, thou shalt loue thy neighbour as thy selfe.

40. On these two commandements hangeth the whole lawe and the Prophets.

ment greater then these.

32. Then the Scribe saide vnto him, well maister, thou hast saide the trueth, that there is one God, and that there is none but he.

33 And to loue him with all the heart, and with all the understanding, and with all the soule, and with all the strength, & to loue his neighbour as himself, is more then all burnt offrings and sacrifices.

34 Then when Iesus sawe that he answered discretely, hee said vnto him, thou art not far from the kingdom of God. And no man after that durst ask him any question.

theeues, and they robbed him of his raiment, and wounded him, and departed, leaving him half dead.

31. And by chauce there came down a certein priest that same way, and when hee saw him, hee passed by on the other side:

32 And likewise also a Levite, when hee was come neere to the place, went and looked on him, and passed by on the other side.

33 Then a certeine Samaritan, as he iourneied, came neere vnto him, and when he saw him, he had compassion on him.

34. And went to him, and bound up his woundes, and powdered in oyle and wine, and putte him on his own beast, & brought him to an inne, and made provision for him.

35 And on the morowe, when he departed, hee tooke out twopence, and gaue them to the host, & said vnto him, take care of him, and whatsoeuer thou spendest more, when I come againe, I wil recompence thee.

36. VVhich now of these threes, thinkest thou, was neighbour vnto him & fel amōg the theeues?

37. And he said, he that shewed mercy on him, the said Iesus to him, goe, and doe thou likewise.

Though those things which Matthew in the 22. chapter, and Marke in the 12. doe reporte, haue onely something in them like to this history, and be not one: yet I haue chosen to set it down in this place, because that when Matthew and Marke doe say, that this was the last question, wherewith the Lord was tempted, Luke maketh no mention of that matter: And he seemeth to omit it of purpose: because that he hadde reported it other where. Yet I doe not saye that it is one and the same history: for Luke hath some things diuerse from the other two. They all agree in this, that a Scribe moued this question to tempt Christe. But hee whom Matthew and Mark do make report of, at the length departeth well affected: for he yeeldeth to Christes aunswere, and sheweth a token of a mild spirit apt to be taught. Note also that Christ likewise saith, that he is not far from the kingdome of heauen. But Luke bringeth in an obstinate man, swelled with pride, in whome there appeareth no to-

ken of repentaunce. And it may be sayde without absurditie, that this question of the true righteousness and obseruation of the lawe, and of the rule of good lyfe was ofte moued to Christ. But whether Luke reporteth this in an other place, or whether he pretermitted that other question (because that former history was sufficiēt in respect of the doctrine) the likenesse of the doctrine seemeth to require, that I should confer the three Euangelists together.

Now it must bee considered what occasion moued this Scribe to aske this question of Christ: which was because he was an interpreter of the law, and was offended at the doctrine of the Gospel, because he thought that the authoritie of Moses was thereby diminished. But hee did it not so much of zeale to the law, as that hee tooke it disdainefully, that his maister should lose any honour. Therefore hee demaundeth of Christe whether he would professe any thing more perfecte then the lawe. For though hee vttereth not this in wordes, yet his captious question tendeth to this, to bring Christ to be hated of the people. Further, Mathew and Marke doe not attribute this subtiltie to one man onely, but they do teach that the matter was done by agreement: and that one was chosen out of the whole company, who seemed to excell the reste in witte and learning. Luke also doth somewhat differ from Matthewe and Marke in the manner of mouing the question, For in him the Scribe demaundeth what men should doe to attaine eternall life: and in the other two, what is the greatest commaundement in the law. Yer it is to one end: for hee assauleth Christ subtilly, so that if hee could draw any thing out of his mouth that differed from the law, he might shake him vp as an Apostata, and an aucthour of wicked backsliding.

L V. 26. *What is written in the law?* He heareth another maner of aunswere of Christ, then he looked for. And Christe shewed no other rule of a holy & righteous life, then that which was deliuered in the law of Moses: because that the chiefe perfection of righteousness is contained vnder the perfect loue of God, and of our neighbours. Yet it muste be noted that Christ spake here of the meanes to obtaine saluation, according to the question that was moued to him. For he doth not plainly teach here as he doth otherwhere, how men shoulde come to eternall lyfe: but how they shoulde liue, that they might be accounted righteous before God. It is euident that the law teacheth men howe they shoulde frame theyr lyfe, to purchase theyr owne saluation before God: But that the law can do nothing but condemn, and is therefore called the doctrine of death, and is saide to encrease transgressions (Rom. 7. 13.) the fault is not in the doctrine, but in vs, because it is impossible for vs to performe that which he commaundeth. Therefore though no manne is iustified by the law: yet the law it selfe containeth the chiefe righteousness: for it doth not deceitfully promise saluation to them that follow the same, if any man doth fullye obserue whatsoeuer it commaundeth. Neyther should this manner of teaching seeme absurd to vs, that God should first require a righteousness of workes, and shoulde after offer it freelye without good workes: because it is necessarye for men to acknowledge theyr owne iust damnation, that they might be driuen to flye to the mercy of God. Therefore Paule dooth compare both the righteousnesses together (Rom. 10. 5.) that we might know that God iustifieth vs freelye, because

cause we haue no righteousness of our owne. But Christ applied himselfe in this aunswere to the Lawyer, and had respect to the manner of the question mooued. For he demaunded not whence they should seeke their saluation, but by what works it should be attained.

M A T. 38. *Thou shalt loue the Lord.* Marke setteth downe a preface, and saith that the God of Israel is the only Lord. In which words GOD would sette forth the authority of the law two wayes. For this should be both a sharpe spur to stirre vs vp to worship God, while wee are certainly perswaded that we worshippinge the true maker of heauen & earth, for doubting dooth naturallie make vs slouthfull, and it dooth sweetely allure vs to loue him, because that hee adopteth vs of hys free grace to be his people. Therefore least the Iewes should be affrayde (as it commonly vseth to be in things that are doubtfull) they heare that the true and onely GOD prescribeth them this rule for them to liue by. And least that distrust should draw them backe, God commeth to them familiarly, and commendeth his free couenaunt vnto them. Yet notwithstanding it is not to be doubted, but that God would make himselfe known from all Idolles, least the Iewes should be drawne away, but shuld keepe themselves in the true worshyppe of him alone. But now if no vncertainty canne hynder the miserable Idolaters from following their loue with a madde heate, what excuse shall the hearers of the Law haue, if they become slouthfull, when God hath reuealed himselfe vnto them? That then which followeth is a brieve summe of the lawe, which Moses also setteth downe. For when as the lawe was deuided into Tables, of the which the first commaundeth the worship of God, the seconde charitie, Moses gathered this summe well and wisely, that the Iewes might knowe what GOD required in euerye of the commaundementes. But though it is meete that GOD shoulde bee beloued farre otherwise then menne: yet it is not without cause that for worshyppe or honour God shoulde require vs to loue him: for by this meanes he declareth that no other worshyppe pleaseth him, then that which is done of a free wil. For he will yeelde himselfe to a ryght and true obedience to God, that loueth him.

Furthermore, because the wicked and corrupt affections of the fleshe do withdraw vs fro a right course, Moses declareth that our lyfe shal the be well brought into order, when the loue of God shall possesse all our senses. Let vs therefore learne that the loue of GOD is the beginning of godlynes: for God refuseth al obedience of me, which cometh of constraint, and will be worshipped wyllingly and freely. Yet let vs learne that vnder the loue of GOD is noted the reuerence which is due vnto him. Moses addeth not the minde, but onely maketh mention of the hearte, the soule and the strength. And though this partition into these foure partes is the fuller, yet it altereth not the sense. For when Moses would summarily declare that God should be beloued perfectlye, and that what power soeuer is in men, should be employed this waye, it was sufficient for him to adde strength to the soule & hart, and so to leaue no part of vs voyd or without the loue of God. Also we know that the Hebrewes do somtime note the mind by this word *heart*, especially where it is ioyned with this word soule. But I do not labour much to shew what

the minde doth differ from the hearte aswell in this place, as in that of Matthew, except that it signifieth a higher seate of reason, from whence all counsellles and thoughtes do proceede. But by this short summe it appeareth that God in giuing the lawe and commaundementes respecteth not what men can doe, but what they should doe. For it cannot be that the perfect loue of God should reigne and rule in this infirmitie of the flesh. For we know how all the senses of our minde are bent to vanitie. Lastly we do gather hereby that God doth not stay vpon the outwarde shew of workes, but doth especiallye require the inwarde affection, that good fruits may grow of a good roote.

39 *The second is like to this.* He placeth loue and charity amongst men in the second place, because the worshippe of GOD is firste in order. And he saith that the commaundement of louing the neighbours is like to the first: because it dependeth of it. For sith euery manne is giuen to selfe loue, true charitie towarde our neighbours cannot be founde any where, but where the loue of God reigneth. For the loue wherewith the children of the world doe loue one another is to bee bought and solde: for euery manne careth for his owne profite. Againe, it is impossible that the loue of God shoulde reigne, but that brotherlye loue amongst menne should spring out of it.

Also, when Moses commaundeth vs to loue our neighbours as our selues, hee would not set the loue of our selues first, that euery manne might loue himselfe firste, and then his neighbours (as the Sorbonicall Sophisters doe cauill, that the ruled is inferiour to his rule) but sith wee are giuen too much to our selues, Moses reproouing this faulte, sette our neighbours in equall degree with vs: as if hee should forbid euery man neglecting others, to haue care of himselfe: because that charitie ioyneth all into one body. And correcting selfe loue, which deuideth men asunder, hee bringeth them all backe to a common societie, and as it were to a mutuall embracing one of another. VVhereby we gather that Paule doth not without cause call it the band of perfection, Coloss. 3. 14. and the fulfilling of the law, Romans, 13. 10: Because that all the commaundementes of the second Table should be referred to it.

L V. 28. *Doe this, and thou shalt lyue.* I haue shewed somewhat before how this promise agreeth with the free iustification by fayth. For God doth not therefore iustifie vs freely by grace: because the lawe doth not shewe and describe a perfecte righteousnesse, but because that wee sayle in the obseruation of the same: and therefore hee saith, that wee cannot lyue by the same, because it is weake in our fleske. So that these two doe agree well togeather: the lawe teacheth howe menne shall bee iustified by workes, and that no manne shal be iustified by workes, because the want is not in the doctrine of the lawe but in men. Yet was it Christes purpose to take awaye that obiection: because he knew that the rude and vnlerned people murmured against him, as if that he shuld goe about to ouerthrowe the lawe, as it is the perpetuall rule of righteousnesse.

29. *But he willing to iustifie himselfe.* This question might seeme to serue nothing to the iustifying of man. But if we remember that which is said elsewhere, that mens hipocrisie is most found out in the second table (for  
where.



For presently euen from the beginninge, Sathan endeoured by all the meanes he coulede, to thrust in some fained Christ, who should not be the true mediatur betweene God and men. Because that God had so often promised that Christe shoulde come of the seede or loynes of Dauid, this perswasion was so deeply settled in the hearts of all menne amongst the Iewes, that they would neuer be drawn from this perswasion, to beleue that he shoulde not haue the nature of man. Therefore Sathan suffered them to acknowledge Christe to be very man, and the sonne of Dauid, because he should haue tempted in vaine, to ouerthrow this article of the faith. but that which was worse, he spoyled him, of his Godheade, as if he shoulde bee some one of the sonnes of Adam. And by this meanes the hope of the eternall life to come, and the spirituall righteousnesse was abolished. But since that Christe came into the worlde, heritikes haue endeoured by many engines or snares to ouerthrowe sometime his man-hood, sometime his Godheade, least that hee shoulde haue full power to saue vs, or least that we shoulde haue familiar accessse vnto hym. Further, sith that the hower of death was now at hand, the Lorde himselfe would make his Godheade knowne, that all the godly might without feare put their confidence in him. For if he were only man, it were neither lawfull to glory in him, nor to hope to be saued by him. Now we vnderstand his purpose, that he shewed himselfe to be the sonne of God, not so much for his owne sake, as that he might establish our faith on his heauenly power. For as the infirmity of the fleshe, wherein he came neare to vs, maketh vs bolde to approche neare vnto him: so if that onely shoulde be before our eyes, it would rather fill vs with feare and desperation, then make vs to be of good hope. Yet it is to be noted, that the Scribes are not reprehended, because they taught that Christ shoulde be the sonne of Dauid, but because they imagined Christ to be meere manne, who shoulde come from heauen, to take vpon him the nature and person of a man. Neither doeth the Lord speake these woordes expresly of himselfe: but he simply sheweth that the Scribes were in a wicked errour, which only looked for a Redemer from the earth, and of the progenie of man. But though he it was an olde opinion amongst them, yet we gather by Mathew, that they were asked before the people what they thought.

¶ 43. *Howe then doeth Dauid in spirit.* The saying of Christe that Dauid spake in spirit, is a forceable and vehement speache. For he opposeth the prophesie of a thing to come, to the testimony of a thing preient. For by this saying he preuenteth the canill wherewith the Iewes doe flee away at this day. They say that the kingdom of Dauid was commended with this commendation, as if that God who had appoynted him to raigne, would rise against the furious endeoures of his enemies, and hee sayeth they shall preuaile nothinge againste the will of God. Least the Scribes should obiecte any such thing, Christ sayeth before, that the Psalme was not made nor spoken of the person of Dauid, but was spoken by the spirit of prophesie, describing the kingdom of Christ which was to come: so also it is easie to be proued out of the text, that the words which are read in that place, can neither agree vnto Dauid, nor to any other earthly kings. For Dauid in that place doth bring in a king adorned with a new priesthoode, whereby it was necessary that the olde shadowes of the law shoulde be abrogated.

Nowe it is to be seene how he proueth that Christ should be of greater excellency, then that he could be begotten of the seede of Dauid only: Namely, because that Dauid, who was the king and heade of the people, calleth him Lord. VWhereof it followeth, that in him there was somewhat more then a man. Yet the reason seemeth to be very weake & cold; because it may be excepted, that when hee gaue this Psalm to the people to be song, not hauing respect of his own persō, he gaue Christ authority ouer others. But I doe take exception to the contrary, when as hee was one of the members of the Church, there was nothing more vnlikely, then that he would depriue himselfe of the common doctrine. Here he commandeth all the children of God to reioyce as it were with one voice, for that they should be safe vnder the defence of the heauenly and victorious king. If he should be separate from the body of the church, he coule not be a partaker of the saluation promised in Christ. If this were the speech of a few, the kingdom of Christ should not extend so farre as to Dauid. But nowe neither he, nor any other, can exempt himselfe from his subiection, but that withall he must fall away from the hope of eternall saluation. Therefore such a better thing could not befall vnto Dauid, then to be comprehended within the compasse of the church, he made this Psalm aswel for himselfe as for the rest of the people. In sum, by this title Christ is appoynted to be the chiefe and only king, that should raigne ouer all the faithful. Neither may there be any exception admitted, but where the redeemer is made gouernour of the church, all men should be brought to one order. VWherefore it is not to be doutd but that Dauid would submit himselfe to his gouernment, that he might be accounted amongst the people of God. But now heere ariseth an other question: coule not God haue raised vp some man whom he might haue made the redeemer, that might haue ben Dauids Lord, though he was his sonne: For the substantiall name of God is not here set downe, but only *Adonai*, which is oftentimes giuen also to men. I answer, Christe taketh it for graunted, who is exempted from the number of men, & is exalted to that degre of honor, that he should be the chief head of the church, that he was not meere man, but also endued with the maiesty of God, for the eternall God who challengeth this with an oth to himselfe alone, that euery knee should bow before him, Isa. 45. 23. & 42. 8. He also sweareth that he wil not giue his glory to another, Ro. 14. 11. And Paul sayth, Phil. 2. 9. while Christ was made king, he hadde a name giuen him, which is aboue euery name, that before him euery knee should bow. And though Paule had neuer spoken it, yet so it is, that Christ is therefore aboue Dauid & all other holy kings, because that he is also aboue angels. VWhich could not befall to any man which is a creature, except the same were also G O D manifested in the flesh. I graunt that he doeth not heere expressely, and in woordes expresse his diuine power, but it maye easily bee gathered that hee is God, who is placed aboue all creatures.

44. *The Lorde said to my Lorde.* The holy ghost beginneth here a triumphant song to al the godly, so that they might boldly stand against sathan & all the wicked, and might laugh their madnes to scorne, forasmuche as they goe about to throwe Christ out of his throne. Therefore, least they should be amased or afraid, when they should see great stirres vpon the earth, they are commaunded to oppose the holy and inuiolable decree of God

God against all their endeouours to the contrary. Therefore the meaning is, though men become mad, yet what soeuer they dare attempt for the ouerthrow of the kingdom of Christ shalbe in vaine, because that it standeth not vpon the pleasure of men, but is erected by god to stand for euer. Therefore, so oft as this kingdom is violently assaulted, let vs remeber this heavenly oracle: for certainly this promise was laid vp in Christes hand, that euery of the faithful might apply the same to their own profit. And God is neither variable nor deceitful to call backe that whiche hee hath once spoken with his mouth. The sitting also on the right hand, is metaphorically taken for the second or next degree, which Gods vicar or deputy holdeth. VVherfore it signifieth asmuch as to get great authority & power in the name of God: as we know that god committed these things to his only sonne, that he might gouerne his church by his hande. So this speache appoynteth not any place, but rather includeth both heauen and earth vnder the dominion of Christ. And God sayth that Christ shall sit vntill his enemies be ouerthrowne, to let vs vnderstand that his kingdom cannot be vanquished nor beaten downe, nor that he should be deprived of the power that is giuen him, when his ennemies are ouerthrowne: but because that he shal stand sound for euer, when al his enemies are fallen. Yet the estate of the kingdome which is seene at this day must be noted, least we should be troubled, when we see it assaulted on euery side.

Mathew 23.

1. Then spake Iesus to the multitude, and to his disciples:
2. Saying, the Scribes and the Pharisees sit in Moses seate.
3. All therefore, what soeuer they bid you obserue, that obserue and doe: but as for their workes doe not, for they say and doe not.
4. For they binde heauye burdens, and grievous to be borne, and laye them on mennes shoulders, but they themselues wil not mooue them with one of their fingers.
5. All their workes they doe for to be seene of men: for they make their phylacteries broad, and make long the fringes of their garments.
6. And loue the chiefe place at feastes, and to haue the chiefe seates in the assemblies,
7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.
8. But be not ye called Rabbi: for one is your doctour, to wiste, Christ, and all ye are brethren,
9. And call no man your fasher vpon the earth: for there is but one, your fasher which is in heauen.

Mar. 12.

38. Moreover, he sayd vnto them in his doctrine: Beware of the Scribes which loue to goe in long robes, and loue salutations in the markets.
39. And the chiefe seates in the synagogues, and the first rownes at feastes.

Luke 11.

45. Then answered one of the expounders of the lawe, and sayd vnto him: maister: Thus saying, thou puttst vs to rebuke also.
46. And he sayd: woe be to you also, yee interpreters of the lawe: for ye lade menne with burdens grievous to be borne, and yee youre selues touche not the burdens with one of your fingers.

A little before.

43. VVoe be to you Pharisees: for yee loue the uppermost seates in the Synagogues, and greetings in the markets.

Luke 20.

41. Then in the audience of all the people, hee sayde to his disciples:

20. Be not called doctours: for one is your doctour, euen Christ.

21. But he that is greatest amongst you, let him be your seruaunt.

22. For who soeuer wil exalt himselfe, shall be brought low: and who soeuer will humble himselfe, shall be exalted.

46 Beware of the Scribes which desire to go in long robes, & loue salutations in the markettes, and the highest seates in the Synagogues, and the chiefe roumes at feastes.

1. Iesus spake to the multitude. This was a very profitable admonition, that amongst so many dissentions, and grudging contentions, amongst the troubled and confused estate of things, in the desolation of a right & lawfull gouernment, yet the authority of the woord of God shoulde remaine safe. For to this ende bent the purpose of Christe, least the people being offended with the sinnes of the Scribes, shoulde cast of all regarde and reuerence of the law. For we know how readily mennes mindes are bent to loath and despise the same. Especially, where the life of the pastours is dissolute, all men commonly fall to wantonnesse after theyr example, as if they had a graunt to doe it freely. The same also (nay somewhat worse) falleth out in dissentions: for the greater part shaking off the yooke, powre forth their lustes, and breake forth into extreme contempt. Furthermore, at that time the Scribes were euen enflamed wyth couetousnesse, they swelled with ambition, their extortions were knowne, their fearful cruelty and corruption of their liues were so great, that they seemed to haue conspired the ouerthrowe of the lawe. Moreouer, they had peruerted the right and naturall sense of the lawe, with their corrupt commentaries, so that Christe was compelled sharply to contende wyth them: because they were caried with a wonderfull madnesse to quenche the light of the truthe. Therefore, because it was to be feared least that many shoulde growe into contempt of all godlinesse, partly by reason of such corruptions, partly because of tumultuous contentions, Christ meeteth with them in good time, and sayth that it should be wickedly done, if for the corruptions of men, true religion should be beaten downe, and the law should be any thing the lesse regarded. Sith that the Scribes were mooste obstinate enemies against the truthe, because they oppressed the Church with their tyranny, Christ was compelled to discouer their corruptions. For except that good and simple men had bene drawn out of their bondage, the gate had bene shutte vppe against the Gospel. There was also another reason: because the people thoughte that lawfull for them, which they sawe theyr rulers do, they made a law vnto themselves of their corrupt liues. But least any man should wrest those things which he should speake into a diuers sense, he vseth this speech before, what manner of men soeuer the doctours be, yet it is not meete that the woorde of God should receiue any blotte or blemishe because of their filthy liues, or that they should take the liberty to sinne of their wicked examples. And this wisdom must be diligently noted. For many while they take holde of one thing, that they might bring the vngodly and the wicked into hatred and infamie, doe with an vnaduised zeale mixe and confounde all things together. For all discipline is despised, shame is troden downe: to be shorte, there remaineth no regard of honestie: yea, many become impudent, and doe of purpose spread abroad the sinnes of the Priesttes, that they



while they faigne themselves to be great seruers of God, they doe openly deale vncharitably towards their neighbours) and thereby it may be easily gathered that the Pharise vsed this shift; that being couered vnder this false cloake and colour of holines, hee might not be brought forth into the light. Therefore when hee perceiueth that the examination of his charitie would make against him, least that he shuld be found a transgressour of the law hee seeketh starting hoales in the name of a neighbour. And first we see that the Scribes had herein corrupted the law, because they accounted none others for their neighbours, but they which were worthy of it. And thereof was that as a generall rule receiued amongst them, that it was lawfull to hate their enemies. For this was one meanes that the hypocrits vsed to cleare themselves of guiltines, to draw back as much as they could, least their life shuld be brought to be iudged by the law.

30. *Iesus answered.* Christe might haue taught simply that the name of a neighbour doth generally belong to euery manne, because that all mankind is ioyned and knitte togeather with a certeing holy bande of fellowshippe. And surely the Lord set downe this name in the lawe for no other cause, but that he might gently allure vs to loue one another. The commaundement had bene playner thus, Loue euery man as thy selfe: but because that men are so blinded in their owne pride, that euery man lyketh so wel of himselfe, that he scarce thinketh others worthy of the lyke estate, but withdraweth their dueties from them, the Lorde therefore of purpose calleth all neighbours, that the affinity it self might ioine them together one to another. Therefore that any man may become our neighbour, it sufficeth that hee is a man: for it is not in our power to blotte out that nature common to all. But the purpose of Christ was to drawe such an aunswere out of the Pharisee, as that hee myght thereby condemne himselfe. For sith that this maisterly determination had taken place amongst them, that no man is our neighbour, but hee which is our friend: if Christe had precisely asked him the question, at one word he would neuer haue graunted, that all menne are comprehended vnder this name neighbour: which he yrgeth him to confesse by the similitude, which he bringeth forth. And the summe is, that the greatest straunger is our neighbour: because G O D hath so tyed all men togeather, that euery of them shoulde helpe others. Yet at the firste hee doth properly rebuke the Iewes and Priestes, because that when they boasted themselves to bee the Sonnes of one Father, and that they were separate from all other nations by a priueledge of adoption, that they might be God his holye inheritaunce: yet they despyfed and had eache other in barbarous and beastly contempt, as if there were no neighbourhood betweene them. For it is not to be doubted but that Christe describeth this cruell neglect of charitie, whereof they were guiltie. But, as I sayde, this is the chiefe purpose, the neighbourhood which bindeth vs to doe each for other, is not tyed to friends or kinsfolkes, but to belong to al mankind.

To proue this, Christ compareth the Samaritā to the priest & the Leuit. It is very well knowne howe the Iewes hated the Samaritanes with a mortal hatred: so that there was great discord euen amongst them that dwelt neere together.

Now, saith Christ, a Iewe, a citisen of Iericho, when as he journeyed to Hierusalem, being wounded of theeues, was neglected aswell by the Leuite as by the Priest, which came by him, as hee lay halfe dead: but he was lovingly prouided for by the Samaritan: and at the length hee asketh which of the three was neighbour to this Iew. This subtil Doctor could not shift away, but that he must preferre the Samaritan before the other two. For here may be seene, as in a glasse the felowshippe and neighbourhood of menne, which the Scribes endeouored to wipe away with their wicked cauill. And the mercy which this enemy shewed to the Iewe, declareth by the direction and instruction of nature, that manne was made for mannes sake: whereof the mutual bond of neighbourhood amongst all menne is concluded. The Allegory whiche the patrons of free will doe coyne out of this place is so foolish, that it needeth not to be confuted. In their opinion the condition of Adam after his fall is described vnder this figure of the wounded manne. VVhereof they inferre that the power to doe well was not altogether quenched in him: because it is sayde onely, that hee was halfe dead. As though that it should be Christes purpose to speake in this place of the corruption of mannes nature, and to shewe howe deadly or curable a wound Sathan gaue Adam: and as though hee sayde not plainely, and without a figure, Iohn 5. 25. All menne are dead, but they whom hee maketh aliue by his voice.

The other Allegory hath no more colour in it: which yet is so much accepted, as that it is receiued for an oracle almoste by all menne allowance. They imagined this Samaritan to bee Christe, because hee is our keeper: they say that wine and oyle were powred into the wound, because that Christ healeth vs with repentance and the promise of grace. They haue forged a thyrde subtiltie, that Christe dooth not restore to health presently, but committeth vs to the Church, as to an Inne keeper, to bee healed by litle and a litle. I graunte that euerye of these is very plaufible: but the Scripture must bee more reuerenced, then to take this libertie thus to alter the sense of the same. But it is manifest to euery man, that these imaginations were deuised by curious men against Christes minde.

**MAT. 40.** *In these two commaundementes.* Nowe I returne to Matthew, where Christe saith, that all the lawe and the Prophetes dependeth vppon these two commaundementes: not that he would restraine the whole doctrine of the Scripture to this: but because that whatsoeuer is commaunded anye where of the rule of holye and righteous lyfe, shoulde be referred to these two heades. For Christe dooth not generallye declare what the lawe and the Prophetes doe containe: but in his speach hee saith that nothinge else is requyred in the lawe and the Prophetes, but that euery manne should loue God and his neighbours: as if hee should haue sayde, the summe of a godlye and vpright lyfe is containd and included in the worshippe of GOD and loue of men: as Paule saith, Romans, 13. 10. that loue is the fulfilling of the lawe. VVherefore certeine ignorant people doe wickedly snatch at this saying of Christe: as if that wee shoulde search no further in the law and the Prophetes. For, as there is a difference betweene the promises and the commaundementes: so Christ doth not generallye declare in this place

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what must be learned out of the word of God: but according to the circumstance of the matter he sheweth to what end all the commandementes are directed: yet the free remission of finnes, whereby wee are reconciled to God, the hope of calling vpon God, the marke of our enheritaunce to come, and all other partes of fayth, though they haue the highest place of the law, doe not depende vpon these two commandementes. For it is one thing to demaunde that, which is due, and another thing to offer, that which wee want. Mark noteth the same thing in other wordes, that there is none other commandement greater then these.

M A R. 32. *Well Master, thou hast sayde the trueth.* Onely Mark maketh mention that the Scribe was humbled. And it is worthy to bee noted, that he which maliciously and deceitfully assaulted Christe, did not onely with silence giue place to the trueth, but hee subscribeth to Christe openly and freely. So we see that hee was not one of that sorte of enemies, whose obstinacie was incurable: for though they should be ouercome a hundred tymes, yet they doe not cease to sette themselves against the trueth euery waye. But it is to bee gathered by this aunswere, that Christ did not precisely comprehend the rule of lyfe in two words onely: but as occasion was giuen, he enuighed against the feigned & counterfeited holynesse of the Scribes: who giuing themselves only to outward ceremonies, made no account almost of the spirituall worship of God: and there was no great reckoning of charity amongst them. And though the Scribe had some such corruptions: yet, as it cometh sometymes to passe, hee had conceiued the seede of true knowledge out of the Lawe, which laye hydde and smothered in his heart, and by reason heereof hee yeeldeth & suffereth himselfe to be reclayned from that corrupt course. This yet seemeth not to fall out well, that the sacrifices, which are parte of the worshippe of God, and apperteine to the firste table of the law, should be lesse esteemed then charity towards menne. The aunswer is, though the worshippe of God is farre more excellent and pretious then all the duties of a ryghteous lyfe: yet the outward exercises of them are not of themselves of that value, as to ouerthrowe charitie. For wee knowe that charitie pleaseth GOD simplye and of it selfe, when as hee doth not regarde nor allowe of sacrifices, but to an other ende. Note that hee speaketh heere of naked and vaine sacrifices: for Christ dooth oppose a fayned kynde of holynesse againste true and sincere holynesse.

The same doctrine is found also in diuerse places of the Prophets, that the hypocrites might know that the sacrifices are of no value, which are not offered in spirite and trueth: for God is not pleased with the sacrifices of beastes, where charitie is neglected.

34. *Then, when Iesus sawe.* It is vncerteine whether this Scribe did profite anye further afterwarde or no: but because hee sheweth himselfe apt to be taught, Christ reached his hande forth vnto him, and teacheth vs by his example to helpe them, in whome there appeareth some beeginning eyther of readinesse to be taught, or of right vnderstanding. For it seemeth that Christ said, that this Scribe was not farre from the kyngdome of heauen for two causes: namely, because he would yeeld to

his duety, and did wisely discern the outward profession of the worship of God, from the necessary duties of neighbourhood. Further, Christe tolde him that hee was not farre from the kingdome of GOD, not so much to praise him, as to exhort him to goe forwarde, and in his person he encourageth vs al, that being once entred into the right way, we shuld goe the cheerefullier forward. By these wordes we are also taught, that many while they are yet in errour, doe yet with closed eyes come to the waye, and are by this meanes prepared, to runne in the race of the Lord when tyme shall serue. That which the Euangelistes doe saye that the mouthes of the aduersaries were stopt, so that they durste not tempte Christ any more, must not so be taken, as if they ceased and left of their obstinate frowardnes. For they fretted inwardly as wilde beastes vse to doe, when they are shutte vp in caues, or as fierce horses doe byte vpon the brydle. But the more they shewed themselues hard harted, and their rebellion not to be vanquished, the more notable triumph did Christ get vpon them both.

And this his victory must not a little encourage vs, neuer to bee amazed in defending of the trueth, being sure of the successe. It shal come ofe times to passe, that the enemies shall frowardlye lift vp theselues euen to the end: but God will bring it to passe at the length, that this madnesse shall fall vpon their own heades, and the trueth shall notwithstanding proceede with the victory.

## Math. 22.

## Mark. 12.

## Luk. 20.

41 VVhile the Pharisees were gathered together, Iesus asked them,

42. Saying, what thinke yee of Christ? whose Sonne is hee? They sayde vnto him Dauids.

43 Hee sayd vnto them, how then doth Dauid in spirite call him Lord, saying,

44 The Lorde saide to my Lord, sitte at my right hande, till I make thine enemies thy feetstool?

45 If then Dauid called him Lorde, howe is hee his sonne?

46 And none could answere him a word, neither durste anye from that daye forth aske him any more questions.

35 And Iesus answered and saide, teaching in the Temple: How say the Scribes that Christe is the sonne of Dauid?

36 For Dauid himself said by the holy Ghost, the Lorde said to my Lord, sitte at my right hand, till I make thine enemies thy feetstool.

37 Then Dauid himselfe calleth him Lorde: by what meanes is he then his sonne? And much people heard him gladly.

41 Then hee saide vnto them, howe saye they that Christ is Dauids sonne?

42 And Dauid himself saith in the booke of the psalmes, The Lorde saide vnto my Lord, sitte at my right hand,

43. Till I shal make thine enemies thy feetstool.

44. Seeing Dauid calleth him Lord, howe is hee then his sonne?

42 VVhat thinke ye of Christ? Marke and Luke doe more plainly declare, why Christe asked this question: namelye, because the Scribes had this corrupt opinion amongst them, that the promised Redeemer should be some one of the sonnes and successours of Dauid, who should not bring with him any thing more excellent then the nature of manne.



they might haue the better cloake for their sinne. But Christ doeth inuey so against the Scribes, that first he deliuereth the law of God from contempt. Therefore wee must learne to vse the same wisdom, if we desire that our reprehensions should do any good: yet againe it is good to note, that Christ was not afraid of offending any man: whereby he should be kept from discouering those vngodly Doctours, as they had deserued. He onely helde this moderation, least the word of God should grow into contempt through the wickednesse of men. Further, to let vs vnderstand that he spake of the sinnes, and not to procure hatred to the personnes of men, but least that infection should spread further, Marke sayeth expressly, that he spake *in his doctrine*. By which words he declareth, that he wold haue the hearers profit by these admonitiōs, that they might take hede to themselues. And though Luke semeth to restrain this to the disciples, yet it is probable that he directeth this speach generally to the whole multitude. The which doeth also more evidently appeare by Mathewe: and the matter it selfe required that Christ should haue respecte to all men in generall.

2. *They sitte in Moses seat.* It is not without consideration that I haue set that heere whiche Luke rehearseth in another place. For besides that it is the same doctrine, I doubt not but that Luke after he hadde said that the Lorde had seuerely and hardly reprobued the Scribes, he added also other reprehensions, which Mathewe deferde to a proper place. For now we haue seene how the Euangelists haue placed diuers sayings of Christ together, as occasion required. But because that Mathewe wryteth more at large, I will rather interpret that which he wryteth. The Lorde in sum exhorteth the faithfull, sith the Scribes liued moste wickedly, not to leade their life after their corrupt maners, but rather to frame it accordinge to the rule of the lawe, which they heare out of the mouthes of the Scribes. For it was necessary (as I touched euen now) that he should reprehende many corruptions in them, least they should infecte the whole people. Therefore, least their wickednesse should robbe away the force from the doctrine whereof they were ministers and preachers, hee commaundeth the faithfull to attend to their wordes, but not to their deedes: As if that he should haue sayd, there is no cause why the euill examples of the pastours should hinder the children of God from liuing well. Vnder the name of the Scribes are the Doctours or the interpreters of the law noted, and it agreeth very well with the Hebrew phrase. And it is certaine that Luke calleth the same men lawyers. But the Lorde doeth especially reprobue those Pharisees which wer of the number of the Scribes: because that at that time this secte had the chiefe place in the gouernment of the Church, and in the interpretation of the scripture. For we shewed other where that when the Sadduces and the Essenes would be accounted learned, according to the learned, the Pharisees followed an other maner of teaching deliuered vnto them from their elders, as it were from hande to hand, so that they would searche out more subtilly the mysticall sense of the scripture. And thereof they had their name giuen them: for they are called Pherusim as interpreters. And though they had defiled the whole scripture with their inuentions: yet because they gloried in that popular kinde, they had most authority in setting forth the worship of God, and the discipline of holy life. Therefore the sentence must be resolved thus:

the Pharisees & the rest of the Scribes: or the Scribes amongst whom the Pharisees haue the greatest honor, are in their words, good maisters of an vpright life: but in their vngodly dedes they teach you very yl: wherefore marke rather their mouthes then their hands. Now it is demanded whether we must obey what soeuer the doctors do cōmand without putting any differēce. For it sufficiently appeareth that the Scribes of that age had wickedly & vngodly corrupted the law with their vngodly fantasies, & had laden the miserable soules with vnrighteous lawes, & had defiled the worship of God with many superstitions, and Christ woulde haue their doctrine kept, as if that it were not lawful to resist their tyranny. The answer is easie, he doeth not simply compare euery doctrine with their life: but this was Christes purpose to put a difference betweene the holy law of God & their prophane works: for to sit in Moses chaire, is nothing els then to shew out of the law of God how they should liue. And though I do not certainly know whēce this manner of speech is borrowed, yet their cōiecture is probable which do refer it to the pulpit which Esdras set vp, whēce the law was red. Neh. 8. 4. And when the Rabbines wold speake of the scripture, they of the cōpany which were to speake, arose in order. But it may be that the custome was to read the law it self out of a higher place. He therefore sitteth in the chaire of Moses, which commandeth not of himself, or of his owne iudgement, but of the authority and woord of God. Yet herewithal is noted a lawful calling: for Christ doeth therefore command that the Scribes shuld be heard, because they were the publike teachers of the church. The papists which do giue lawes, think it inough to haue the title and the place: for to this ende doe they wrest Christes words, as if it were necessary for men to receiue obediently what soeuer the ordinary prelates of the church do cōmand. But this cauil is confuted againe & againe, in another cōmandement of Christes, where he willetth to take heede of the leauen of the Pharisees. If by the authority of Christ it is not only lawful, but also behouefull to reiect what soeuer the Scribes do adde of their owne to the pure doctrine of the lawe: it is euident that what soeuer they please to cōmande, may not be receiued without choise & iudgement. Furthermore, if Christ wold haue tied their consciences to the precepts of men, he had spokē falsly other where, saying that god was worshipping in vain with the precepts of men. Heereby it appeareth, that christ exhorted the people that they shuld so far obey the Scribes, as they continued in the simple & pure interpretation of the law. For Aug. doth very wel & aptly according to the mind of Christ, expōūd the sitting of the Scribes in Moses chair, to be that they taught the lawe of God: and therefore the shepe ought to hear the voice of the shepherd by them as by men appoynted to that office. To the which words he presently addeth, therefore God teacheth by them: but if they will teach their owne, heare them not, do not after them. In the treatise vpō Ihon 46. To the which sentence that which the same man saith in his 4. booke *de doctrina Christiana*, answereeth: Because the good faithful men do not hear all men, but they hear God himself obediently, therefore they are heard profitably, who also do profitably abstain from those things they should not do. Therefore the chair not of the Scribes but of Moses cōpelled them to teach good things yea though they did those things which were not good. In their life they did their own works: but the chair which was none of theirs, suffred the not to teach their owne doctrines.

4. For they binde burdens. He accuseth not the Scribes, as if they should tyrannically oppresse the soules with hard & vnrighteous lawes: for though they had brought in many superfluous rites (as it appeareth by other places) yet Christ doth not touch that fault now: for he compareth true doctrine with a corrupt and dissolute life. Also it is no maruel that the law of God is called a heauy burden, and hard to bee borne, and especially in respect of our infirmity. But though the Scribes required nothing, but that which God had commanded: yet Christ doth here reprove their strait and austere kind of teaching, which is comon with these proud hypocrites, so that they do imperiously require of others whatsoeuer is due to god: they are not to be entreated from vrging others in their dueties, & they do flatteringly spare themselves, euen in those things which they doe seuerely enioyne to others, & carelessly they giue themselves to any thing. In which sense Ezechiel reproveth them, for that they ruled with austerity & power. For they which doe earnestly feare God, though they endeavour to frame their disciples to obey him sincerely and perfectly, yet because they are seuerer, rather towards themselves then towards others, they are not so precise exactors: further, because they know their own infirmity, they do lovingly forgie the weak. But none can be imagined more bold or more cruel in commanding, then the blockish contenters of God: because they care not for the difficulty of that, from the which they do exempt themselves. Wherefore no man can orderly rule others, but he which first hath ruled himself.

5. *At their works they do.* He had said euen now that the Scribes liued far otherwise then they taught: but now he addeth, that if they had a shew of any good thing, euen that was but fained and toyish: because they had no other purpose but to please men and to glorye of themselves. And here he doeth secretly oppose the disguised vicer of their works which serue but for ostentation against the study of godlinesse and of a holy life. For a sincere worshipping of god wil neuer giue himself to these vainglorious boastings, wherewith the hypocrites are puffed vp: so he doth not only reprove ambition in the Scribes and the Pharisees: but sith the Lord had condemned the transgression and contempt of the law of god in their whole life, least they should object their fained holinesse as a defence, he answereth it before it be objected, that these things wherof they glory, are but friuolous trifles, & not to be accounted of, because they raigned nothing in them, but mere boasting. Afterward he bringeth forth one kind wherby such ambition was easily knowne, for that euen in the hems of their garments they wold shew before the eyes of men that they were good obseruers of the law. For to what end were the borders of their garments broader, & their phylacteries exceeding the common custome of the people, but to make a vaine shew? The Lord had commanded the Iewes to weare certaine choyse sentences, both in their forehead and vpon their garments: for because that man woulde easily forget the lawe, therefore the Lord would that his people should thus be put in minde thereof. And therefore were they also commanded to wryte such sentences vpon the postes of their houses, that whether soeuer they turned their eyes, they might presently haue some godly admonition. But what did the Scribes? They wore the commandements of God more gorgeously wrought vpon their garments, that they might differ from the rest of the people. And in this their glorious boasting, their filthy ambition was beyrayed.

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But hereby we do also learne, how wise men are, to adde their own vaine fantasies, to the ende they might couer their owne sinnes vnder some colour and cloake of vertues: as in this, that they wrest to serue their hypocritie, those exercises of godlinesse which God commaunded. There was nothing more profitable then to exercise all the senses in meditating of the lawe: neither was that commaunded of the Lord in vaine. But they were so farre from profiting by such instructions, that they put a perfect righteousness in the decking of their garments, and despised the law in all their life. For the lawe of the Lord coulde not more reprochefully be derided, then when as in a stagelike habite they woulde faine to keepe the same, and woulde call to be the keepers of it persons prepared to playe a comedy. That which Marke and Luke do speake of the robes, doth tend to the same ende: for we know that the people of the East vsed long garments euery wher, which fashion they also keepe at this day. But it appeareth by Zach. 13. 4. that the prophets had a certain kind of cloke wherby they war distinguished from the rest of the people. And it was not without a cause, that the teachers shuld be so apparelled, that there might be more grauity and modesty in their apparell, then in the common sort. But the Scribes had wickedly turned that to serue their pleasure and pomp. The which example the popish sacrificers wrested to serue them, whose robes appeare to be nothing else but badges and tokens of their proud tyrannie.

6. *And they loue the chiefe rourmes.* He proueth by manifest signes, that the Scribes had no desire of godlinesse in them, but were altogether giuen to ambition. For none do desire the chiefe rourmes, and the chiefe seates, but they which had rather to be proudly extold amongst men, then to be approved of God. But Christ doeth condemne this especially in them, that they desired to be called masters. For though the name Rabbi signified of it self excellency, yet it was growen at that time into such an vse amongst the Iewes, that they called the masters and teachers of the lawe by that name. But Christ sayeth that this honour belongeth not to any manne, but to himselfe alone: whereof it followeth, that it can not be giuen to men without doing iniury to him. But this seemeth to be too harde and absurde, sith that Christ doeth not teache vs now by himselfe, but ordaineth and setteth masters ouer vs: and it were a follye to take away the name from them, to whom he giueth the office. Yea, when hee was conuersant vpon the earth, he ordained Apostles which should go and teach in his name. If that the question be of the title, Paul certainly would not haue gloryed in that which hee vsurped by doing iniurie and sacriledge to Christ, when hee called himselfe the maister and doctour of the Gentiles, 1. Tim. 2. 7. But because that Christes purpose was to bring all from the least to the greatest into order, that euery one might haue his owne right, there is no cause why any manne should strue about the woorde. Therefore Christ regardeth not how they be called, which discharge the office of teaching, but he tieth them within their bondes, least they shuld raigne ouer the faith of the brethren. For this distinction must alwayes be holden, that Christ onely must be obeyed, because the voyce of the father spake from heauen of him onely.

*Hearre him.* And the doctours must be his ministers, so as he may be heard in them, and they may be masters vnder him, because that they supply his rourme.



roume. The summe is, that he may haue his authority wholly to himselfe, and that no mortall man should take the least part of it away from him. So he is the onely pastour: but yet hee admitteth many pastours vnder him, so that he onely may be aboue all, and may gouerne the church by them. So the contrary must be noted: for because that we are brethren, no man must strue to vse mastershippe ouer others. And so it followeth, that such mastership as doth not violate brotherly fellowship amongst the godly, is not condemned. To be short, heere is nothing els commaunded, but that all men should depend of Christes mouth only. Paul reasoneth almost after the same maner, when hee sayeth that we are forbidden to iudge rashly one of an other, because we are all brethren, and we all shall appeare before the iudgement seat of Christ. Rom. 14. 10.

9. *And call no man your father.* He chalengeth the honour of a father to God alone, almost in the same sense, in which he sayd euen now that he was the onely maister. For men tooke not this name to themselves, but it was graunted them by God. VVherefore it is not only lawfull to call them our fathers vpon earth, but it is a wicked thing to deprime them of that honour. Neither is that distinction whiche some doe make, to any purpose, that menne which doe begette children, are fathers accordinge to the flesh: but that God onely is the father of the spirites. I graunte that God is so distinguished sometime from men (as to the Hebrewes 12. 5.) but sith Paule doeth often call himselfe a spirituall father, 1. Corinthis 4. 15. and to the Philippians 2. 22. it must be seene howe that agreeth with the woordes of Christe. Therefore this is the true meaninge, the honour of a father is giuen wrongfully to men, if the glory of God be thereby darkened. And that doeth come to passe so oft as mortal man will be accounted a father of himselfe without God, when as all degrees of kinred doe depende of God alone through Christ, and they doe so agree amongst themselves, that God is properly the onely father of all menne. So the former sentence of the maisterhippe of Christe is againe rehearsed the seconde time, that we might know this to be the lawful order, if God alone doe rule and enioy a fatherly right and authority ouer all menne: and Christ woulde haue all menne subiecte, and become disciples to his doctrine. As it is sayde other where, that Christe is the onely head of the church, Ephes. 1. 22. because that it is meete that the whole body be subiect and obedient to him.

11. *But he that is the greatest amongst you.* In this sentence he declareth that he doeth not Sophistically quarrell about woordes, but hath rather respect to the matter: least any manne forgetfull of his estate, should take vpon him more then is meete. Therefore he sayeth that the greatest dignity in the church is not to rule, but to minister. VVho soeuer keepeth himselfe in this measure, robbeth neither God nor Christe of any thing, what title soeuer he haue. So againe that authority whiche derogateth from the maisterhippe of Christe, doeth pretende the title of a seruant in vaine. For what profiteth it the Pope when hee hath oppressed poore soules with tyrannous lawes, to call himselfe the seruant of the seruants of God, but that he might openly rise vppe against God, and opprobriously laugh menne to scorne?

But as Christe doeth not stande vpon woordes, so hee gaue this pre-

cise commaundement to his Disciples, that they should not aspire nor desire to clime higher, that they may equally maintaine a brotherly fellowship vnder the heauenly Father: and that they which do excell in honour, shoulde become seruauants to others. Hee addeth that notable sentence whych is expounded in an other place. He that exalteth hymselfe, shall be brought lowe, &c.

## Mathew 23.

23. VV<sup>o</sup> therefore be unto you Scribes & Pharisees, hypocrites, because ye shut vp the kingdom of heauen before menne: for yee your selues goe not in, neither suffer yee them that would enter, to come in.

24. VVoe be unto you Scribes and Pharisees, hypocrites: for yee deuoure widowes houses, euen vnder a colour of long prayer, wherefore yee shall receiue the greater damnation.

25. VVoe bee unto you Scribes and Pharisees, hypocrites: for yee compasse sea and lande to make one of your profession: and when hee is made, yee make him two folde more the childe of hell, then you your selues.

## Mar. 12.

40. VVhich deuoure widowes houses, euen vnder a colour of longe prayers. These shall receiue the greater damnation.

## Luke 11.

52 VVoe be to you interpreters of the lawe: for yee haue taken away the key of knowledge: yee entred not in youre selues: and them that came in, yee forbade

## Luke 20.

47. which deuoure widowes houses, euen vnder a colour of longe prayings: these shal receiue greater damnation.

Hee inueigheth yet more sharply againste them, and hee doeth it not so muche for their cause, as that he might call backe the common and simple people from their secte. For though we see the vengeance of God against the reprobate proposed oft times in the scripture, that they might be the more inexcusable: yet vnder the personne of them, the children of GOD doe receiue profitable admonitions, least they shoulde intangle themselues in the same snares of wickednesse, but that they shoulde beware of the like destruction. For when the Scribes hauing overthrowne the woorthippe of GOD, and corrupted the doctrine of godlinesse, would beare no correction, and in a desperate madnesse opposed themselves (to the destruction of themselves and the whole people) against the redemption profered, it was meete that they shoulde be made odious and detestable to all menne. Though Christe did not so muche respect what they hadde deserued, as what was profitable for the rude and vnlearned people. For his will was, at the ende of his life, to leaue some solemne testimonie, that no manne might but he which wittingly and willingly would, be deceiued by those vngodly knaues. And wee knowe what a hinderance the foolish reuerence of the false teachers was to the simple, least they shoulde bee deliuered from errours. The Iewes were then defiled with false doctrine, yea they hadde drunke vpe many superstitions euen from their infancie. Sith it was a difficult and hard matter of it selfe to drawe them backe into the way, they were moste hindered by a preposterous opinion whiche they hadde conceived of the false teachers, for that they thought the false teachers to bee the lawfull pa-  
stours

stours of the Church, the chiefe maisters of the woorshippe of G O D, and pillars of godlinesse. Adde also, that they were so bewitched, that they coulde scarce be drawen from thence, but by a violent feare. Therefore Christe denounceth the horrible iudgement of God againste them, not that hee might heale the Scribes, but that hee might driue the rest by feare from their deceitfull practises. As at this day wee are enforced to thunder the sharplyer againste the Popish cleargie, not for any other cause, but that they which are apte to bee taught, and not altogether cast away, shoulde giue eare to their saluation, and being smitten wyth the iudgement of G O D, shoulde breake those deadly superstitious snares wherein they are holden prisonners. VVhereof it may be gathered, that their tender daintinesse is crueltie, whiche are troubled with our earnest vehemencie. It displeaseth them that the wolues shoulde bee so sharply and hardly handled, whiche doe daily seeke to kill and to deuoure the sheepe: and yet they see the miserable sheepe deceiued with a vain pomp, cast themselues willingly into the wolues iawes, except the Pastour who desireth that they shoulde be safe, and endeuoureth to deliuer them from destruction, shoulde driue them away wyth a loude crying voice. Therefore the purpose of Christe must bee remembered, that we after hys example might seuerely threaten those wicked deceiuers, & cry out aloud against them: that who soeuer are curable might flee from them for fear of destruction. For though the enemies of the truthe doe not profite thereby, yet they must be cited to the tribunall seat of God, and others must be warned, that the same curse is ready to fall vpon them, if they depart not speedily from that wicked company.

13. *You shutte vpp the kingdome of heauen.* Christ pronounceth a curse against them, because they peruerter their office to the generall destruction of all the people. For sith the gouernment of the Church was in their hands, they shoulde haue bene as porters of the kingdome of heauen. For where vnto belongeth religion and sacred doctrine, but to open the heauens for vs? For we knowe that all mankinde is banished from God, and shutte out of the inheritance of eternall saluation. And the doctrine of godlinesse, is as the gate whereby we enter into life, therefore the scripture sayeth Metaphorically, that the keyes of the kingdome of heauen, are giuen to the pastours: as I haue shewed more at large in the sixteenth Chapter. And this definition must be remembered, which is more plainly deliuered in Lukes woordes, where Christe vpbraideth the Lawyers, because they tooke away the key of knowledge: Namely, because that they being the keepers of the lawe of God, defrauded the people of the true vnderstanding of the same.

Therefore, as at this daye the keyes of the kingdome of heauen are committed to the pastours, that they shoulde admitte the faithfull into eternall lyfe, and should driue the vnfaithfull from all hope of the same: so in times past was the same office committed to the Priests and Scribes vnder the lawe.

Further, by the woorde knowledge we doe gather howe foolishly the Papistes doe make theyr fantastickall keyes: as if it were a certaine magicall power without the woorde of G O D. For Christ sayeth that none canne vse these keyes, but they whiche are minystrers of the woorde.

If any manne wil obiecte, that the Pharisies, though they were corrupt interpreters of the lawe, hadde yet the keyes: I answere, though they were committed vnto them in respecte of their office, yet they were so ouerwhelmed with malice & deceit, that there remained no vse of them. Therefore Christe sayeth that they had taken away, or stolne away the key of knowledge, wherewith they should haue opened the gate of heauen. As at this day heauen is shut vp in Popery against the miserable people, while the porters (at the least they to whome this charge was comitted) doe by their tyranny hinder the opening of the same. So that vnlesse we were very blocks, we would not willingly giue our hands to vngodly tyrants, who do cruelly hinder vs from entring into life.

14. *Forge deuoure.* Nowe he proceedeth further. For he doth not only lay open their sinnes, which were woorthy of hatred and detestation, but also he discouereth their fained and dissembled vertues wherewith they deceued the people. If any man wold say, that it was not nedeful to reprocue those things, the example whereof were not hurtfull, it must be remembred, that the saluation of them coule not otherwise be provided for, which were intangled in the errours of the Scribes, except they shuld altogether depart from them. This cause therefore compelled Christe to speake against their vaine shewe of holinesse, which was the nurse of superstitions. Therefore he sayeth in summe, that euen there where they seemed to doe well, they did wickedly abuse the pretence of religion. There was some signe of rare godlines in their long prayers: for the holier a man is, the more he is giuen to the exercise of prayer. But Christe sayeth that the Scribes and Pharisies are so wicked, that they coule not vse the chiefe part of religion without sinne: for their custome to pray was for filthy gaine sake. For they solde their prayers as hired labourers, doe their daies workes. VVhereof we doe also gather that he doeth not precisely forbidde long prayers, as if the thing it selfe were sinfull (especially sith it behoueth the pastours of the church to be much bent to prayer:) but this corrouption is cōdemned, that a thing which of it self is commendable, should be turned to a wicked ende. For where as gaine is gotten by setting prayers out to hire, the more feruent (as they say) and deuout they seeme to be, the more is the name of God prophaned. But because the mindes of the people had bene wrongfully perswaded a longe time, Christ doth therfore threaten them the sharper. For the pollution of so holy a thing could not be any small fault. And it is no maruell that they especially went about to entrap widowes: for sith simple women were bent to superstition, it was alwaies a common matter for lewd men to make their gaine of them. So Paule obiecteth against the false teachers of his time, that they ledde captiue simple women laden wyth sinnes, 2. Tim. 3. 6.

15. *For yee compasse sea and lande.* The Scribes had gotten them fauour by this their zeale, for that they labored to bring strangers and the vncircūcised to the Iewish religion. And so if they had gotten any man by theyr swete persualions or any other subtilty, they triumphed wonderfully as though the church were increased. For this cause also had they much allowance of the cōmon people, for that by their industry & the power of God they had brought strangers to the Church. But Christ sayeth to the contrary, that they are so far from being worthy of praise for their labor



that they rather prouoke the vengeance of God thereby more and more against themselves: for they draw them which ioine themselves to their secte, into a greater destruction. For it must be noted how corrupt the estate, and howe confused religion was at that time: for as it was a notable woorke and a godly, to bring disciples to God: so to bring the Gentiles to the Iewish religion (which was at that time degenerate and stuffed full of wicked prophanations) was nothinge else but to drawe them out of Scylla into Charybdis. Furthermore, by their sacrilegious abusing of the name of God, they prouoked the greater vengeance against themselves, for that by reason of religion they tooke the greater libertie to sinne. The like example may be seene at this day amongst the Monkes, for they doe busily scrape together Profelites from all places: but suche as of wantons, and of men of a wicked life they do make very deuils. For such is the corruption of those dennes wherein they keepe their Bacchus bankets, as woulde corrupt euen the Angels of heauen. Yet euery kinde of the Monkes apparrell, is a fit couer for their sinnes.

Mathew 23.

Marke.

Luke.

16. VVoe be to you blinde guides, which say: who-  
soeuer sweareth by the Temple, it is nothinge: but  
who soeuer sweareth by the golde of the temple, hee  
offendeth.

17. Ye fooles and blinde, whither is greater, the gold  
or the temple that sanctifieth the golde?

18. And who soeuer sweareth by the altar, it is no-  
thing: but who soeuer sweareth by the offering that is  
vpon it, offendeth.

19. Ye fooles and blinde, whether is greater, the  
offering, or the altar which sanctifieth the offering?

20. VVho soeuer therefore sweareth by the altar,  
sweareth by it, and by all things thereon.

21. And whosoever sweareth by the temple, swea-  
reth by it, and by him that dwelleth therein.

22. And hee that sweareth by heauen, sweareth by  
the throne of God, and by him that sitteth thereon.

26. VVoe be to you blinde guides. As ambition is almoste alwayes ioyned with hypocrisie, so the couetousnesse and extortion of the pastours is woont to nourish the superstitions of the people. The world doeth willingly runne into errors: yea, it doeth as it were procure it selfe to be deceived and beguiled euery way: but then doe false and corrupt woorshippings take place amongst them, when the chiefe maisters of religion doe confirme them. And it commeth to passe for the most parte, that the gouernours doe not only fauour those errors by winking at them, but they doe rather kindle them, and sette them the more on fire with their bellowes, because they see them gainful for them. So we see in Poperie, that when the sacrificers doe gape for gaine, superstition encreaseth many wayes: for they doe yet daily deuise many things wherewith they might the more bewitch the simple multitude.

And when Sathan hath once darkened their eyes with his mists, there is nothing so absurd or monstrous that they wil not receiue euen with greedines. Hereof it came to passe that the Iewes gaue more reuerence to the golde of the temple, and to the holy offrings, then to the temple or to the altar. But the holines of the offrings depended vpon the temple and the altar, and this was only a meaner addition to the same. And it is to be supposed that the Scribes and Priests were the authors of this fanisie: for it was a very fitte way for to gette them gain. But the errour was no lesse daungerous then foolish, because that it caried the people to grosse imaginations. There is not any thing more easie then for menne to fal away from the true worshippe of God. VVith the helpe therefore of this faile, it was an easie matter for sathan to drawe them altogether awaye from God, who already were bent more then was meete to foolish imaginations. This is the reason why Christ doth so sharply rebuke that errour. And yet the papistes were not ashamed to abuse the holy name of God more shamefully then so. For a crust of vinowed bread, was more accounted of amongst them, then the holy booke of both the testaments: or else to lift vp the handes to heauen. So by this meanes ther was broughte in a fleshly worshipping of God, which by little and little blotted out all true feare of him.

*It is nothing.* He doeth not meane by this word that all honour was taken away from the temple: but hee speaketh by the way of comparison. For when they extold their oblations more then was meete, the common people was drawn into such a reuerence of them, that the maiesty of the temple and the altar was not accounted of, and they made lesse conscience of prophaning the same with periuries, then to sweare vnreuerently by the holy offerings.

13. *And who soeuer sweareth by the altar.* The Lord doth that heere, which was meete to be done in reproouing of errours, in this that he calleth vs backe to the fountaine, and teacheth vs by the nature of an oth, that the temple doeth farre excell their offrings. Therefore he taketh that principle, that it is not lawfull to sweare but by the name of God, whereof it followeth, that what maner of othes soeuer menne shal deuise, God will haue his honour referued to himselfe alone. VVhereof it is to be gathered againe, how and in what respect it is lawful to sweare by the temple: namely, because it is the seat and sanctuary of God: as by heauen, because the glory of God doeth shine there. For in suche outward tokens of his presence, the Lorde suffereth himselfe to be called to be a witnesse and a iudge, so that he may referue his owne righte safe vnto himselfe. For it were sinfull idolatrie to imagine that heauen had a Godhead. Nowe, the more token God hath sette of his glory in the temple, then in offerings, the more reuerence and estimation doth the name of the temple deserue. Nowe therefore we doe vnderstand in what sense Christe sayeth, that in swearing by heauen, he that dwelleth in heauen is sworne by, for that he would direct all maner of othes to their lawfull ende and purpose.

Mathew 23.

Marke.

Luke 11.

23. *Woe be to you Scribes and Pharises, hypocrites: for yee tithe the Minte, and Anise, and Coramin, and leaue the weightier matters of the lawe, as iudgement, and mercy, and fidelitie. These ought ye to haue done, and not to haue lefte the other.*

42. *But woe be to you Pharises: for yee tithe the Mint and the Rewe, and all maner of herbes, and passe ouer iudgement and the loue of God: these oughte yee to haue done, and not to haue lefte the other undone.*

24. *Yee blinde guides, whiche straine out a gnatte, and swallowe a camel.*

25. *Woe be to you Scribes and Pharises and hypocrites: for yea make cleane the vnter side of the cuppe, and of the platter: but wythin they are full of briberye, and ex-  
cesse.*

A little after.

26. *Thou blinde Pharise, cleanse first the inside of the cuppe and platter, that the outside of them may be cleane also.*

27. *Woe be to you Scribes and Pharises, hypocrites: for yee are like vnto whyled zombes, which appeare beautifull outward, but are within full of drade bones, and of all filthinesse.*

28. *So are yee also: for outward ye appeare righteous vnto menne, but within yee are full of hypocrisie and iniquitie.*

44. *Woe be to you Scribes and Pharises, hypocrites: for ye are as graues which appeare not, and the men whiche walke ouer them, perceiue not.*

Christ reprooueth that fault in the Scribes, which all hypocrites haue: for they are very diligent and carefull in small matters, and they neglecte the greater poyntes of the lawe. This disease raigned almoste in all ages, and in all nations, so that the greater sorte of the people thought lightly to please God with some small obseruation. And because they coulde not exempt themselues wholly from all obedience, they flee to this seconde remedy, that they might redeeme their hainous offences with satisfactions of no value. So we see the Papists at this day, when they transgresse the greatest commaundements, they are very earnest to satisfie him with colde ceremonies. Therefore Christ now reprooueth such dissimulation in the Scribes, who were very diligent and scrupulous in payinge their tythes, and little regarded the chiefe poyntes of the lawe. Further, that he might the rather make their vile ostentation to be loathed, he doeth not say that they payed tithes of all thinges, but of Mint, Anise seede, and as Luke sayth, of all maner of herbes: that with a little cost they might make a shewe of a rare desire of godlinesse. Yet because that Christe putte the chiefe righteousnesse of the lawe in mercy, iudgement and faith, we must first see what he meaneth by these woordes: then why he omitted the commaundements of the first table, which doe properly pertaine to the worshippe of God, as if godlinesse were inferiour to charitie. Iudgement is taken for equitie or vpright dealing, whereby it commeth to passe that euery manne hath that guen him which is his owne, and that no manne should defraud or hurt others.

But mercy extendeth further, as that euery man shoulde endeauour to helpe his brethren with that which hee hathe, to helpe the poore with counsell or goodes, to defend them which are vniustly oppressed, & with a good wil to employ that power he hath for their common good. Faith is nothing else but a sincere simplicitie which attempteth nothing subtilly, maliciously, or through deceit: but seeketh that plaine dealing be mutually vsed amongst all menne, in euery thing wherein they haue to doe one with an other. And so charitie is accounted to be the summe of the lawe. I knowe that there are some which doe otherwise interpretate the woorde faith, as that by the figure Synecdoche it should comprehend the whole worshipping of God: but Christe heere after his maner doeth diligently trie their holinesse by their loue to their brethren, and therefore he toucheth not the first table at all.

And though Luke putteth in the loue of God for faith, yet doeth it not make against this sense: for it was the purpose of Christe, to shewe what the Lorde doeth especially require of vs in the lawe. And it is well knownen that the lawe was deuided into two tables, that he might shew first what was due to the Lorde, and after what was due to menne. And Luke setteth downe both partes: as if Christ should say, that the law did principally tende to this, that wee shoulde loue God, and be vprighte and mercifull towards our neighbours, Mathewe was content with the one table onely, and it is no absurdity to call the duties of charity the chiefe poyntes of the lawe, sith that Paule to the Romanes 13. 18. calleth charitie it selfe the perfection of the lawe, as he sayeth in another place that the lawe is fulfilled if we loue our neighbours. And Christ being demanded before of the commaundements of the lawe, onely rehearseth these of the seconde table.

If any man wold obiekt that by this meanes mē shuld be preferred before God, because the charitie which is done to the, is more accounted of then religion, it is easily aunswered: the second Table of the lawe is not opposed here against the first, but he rather proueth by the obseruation of the second, whether their worship of God be true and from the heart. Because that godlynes lyeth hidde within, and that God is not conuersant amongst vs, to try our loue towards him, and needeth not our seruice, it is an easie matter for hypocrites to lye, and falsly to pretend the loue of God.

And because the worke of brotherly charity may be seene and iudged of all men, their impudency is the better reprovved by them. Christ therefore would not subtilly dispute in this place of the seueral partes of righteousness, or of the order of them: but as the common capacity of menne could conceaue, he taught simply, that the law of God is then truly obserued, when they behaue themselves vprightly, louingly, and truly towards each others: for so they doe witnesse that they doe loue and reuerence God, and do shew forth a lawfull and fit testimony of sincere godlynes. Not that it shall auaille to doe our duty towards menne, except that God haue his due: but because it dooth necessarily follow that he should be a true worshipper of GOD, which frameth hys lyfe after hys appoyntment. But yet the question is not thoroughly aunswered: for the tythes before the which Christe preferreth equitye and mercye,

were



were a part of the worshipping of God, and some part of them was wont to be bestowed amongst the poore: so there was a double sacrifice in the. I answer, he doth not simply compare here the tithes with almes and faith and iudgment: but the fained holynes of the Scribes with sincere and perfecte charitie. For why were they so ready and willing to paye tythes, but that they would please God with a small charge and trouble? For they were not bent to do it throughly. And therefore it might not be numbred amongst the works of charity, because that in final matters they dissembled both with God and men.

23. *These things you should haue done.* It is an answer wherewith Christ preuenteth their quarrel. For they might haue ouerthwartly quarrelled at his speech, as if he should make no accounte of that, which was commaunded in the law of God. Therefore he graunteth, that what thinge soeuer God hath commaunded must be obserued, and not any thinge of the same omitted: but the loue of the whole law is no impediment, to hinder them from obeying the chiefe poyntes. VWhereof hee gathereth that they deale preposterously, which busie themselves in small matters, when they should rather beginne at the chiest, for the tithes were but an addition to the law. Therefore Christ saith, that it was not his mind to derogate from the authoritie of the least commaundementes, though he commendeth and requireth an order in the obseruation of the lawe. The whole law therefore remaineth sound, which cannot be broken in any poynt without the contempt of the Authour: for he which hath forbidden to commit whoredome, and to kill, and to steale, hath also condemned all concupiscence. VWhereby we gather that al the commaundements are so knit together, that it is not lawfull to disceuer the one from the other. VWherefore it is also wrytten: Cursed is he that doeth not all things that are wrytten. In which wordes the whole righteousnes of the law is sanctified without exception: but this regard, as we saide, taketh not away the difference betweene the commaundementes, nor the purpose of the law: whereto the true obseruers of the same doe direct their minde, least they should onely play with the outward shew.

24. *Ye blinde guides.* It is a prouerbe, which doth well set forth the vile scrupulositie of hypocrites in small matters. For at smal sinnes they tremble, as if they had rather die an hundred deathes, then fall into one such transgression: but in most grieuous sinnes they doe fauourably flatter themselves and others. Therefore they doe as much, as if a man should straine at a crumme of bread, and swallow downe a whole loafe. VVee know that a gnat is a small creature, and a camell a great beast: nothing therefore is more ridiculous then to straine wine or water, leaste thou shouldest hurt the iawes with swallowing vp a gnat, but carelessly suppe vp a camell. But it is manifest that hypocrites doe dally with such toys: for when they passe by iudgment, mercy & faith, and neglect the whole law, they are very austere and sharpe in matters of no great weight. And when by this meanes they would seeme to kisse Gods feete, they do disdainfully spit in his face.

25. *Ye make cleane the outward side.* The Lord prosecuteth the same sentence, and after this manner, as in a figure, he reproveth the Scribes, because that they did only regard this to be accounted of before men. For by the outward side of the platter, he doth metaphorically note the out-

ward shew. As if that he should say, you haue no regard of any cleannes; but of that which is to the outward appearaunce: euen like as if any man should diligently wipe away the filth from the outward side of the cup, and should leaue the inside filthy. This is a borrowed manner of speach, as it appeareth by the seconde parte of the sentence, where the inward filthines is condemned, and that because they were inwardly full of intemperaunce and rapine. Therefore he reproveth their hypocritie, because they only sought to frame their liues to the eyes of men, that they might get themselves the reporte and vaine fame of holynes. Therefore he calleth them backe to a pure and sincere desire to liue wel. Make cleane, saith he, first that which is within: for it were a ridiculous thing to feede the eyes with outward cleannes, and to drink of a cuppe soule with dregges, or filthy by other means.

27. *You are like to whitened tombes.* Here is an other similitude, but it tendeth to the same ende. For hee compareth them to tombes, which the menne of the worlde doe ambitiouslye make fayre and gorgeous for themselves. Therefore as the painting and pargeting of tombes draweth mennes eyes to looke vpon them, when as they are full of dead carcases within: so Christe saith, that hypocrites doe deceiue with the outward shewe, because they are full of fraud and wickednesse. Luke vseth other wordes, as that they deceiue mennes eyes, as the graues which they do not often perceyue, which walke ouer them: yet the meaning of them both is one, for vnder the pretence of feigned holynesse there laye filthynes hydden, which they nourished in their heartes: euen as the marble tombe, because it maketh a fayre and pleasaunt shewe, couereth the filthines of the carcases, least it should offend them that passe that way. VVhereby we gather that which I sayde before, that Christ puld of their paynted visor, that he might helpe the simple and vnlearned people, who the Scribes through dissimulation kept in bondage vnder them. For this admonition was profitable to the simple, that they might the speedilyer withdraw themselves out of the iawes of the wolues. Yet this doctrine containeth a generall doctrine, that the children of God shoulde not so much desire to be seene, as to be pure.

## Math. 23.

29 VVoe be to you Scribes and Pharises, hypocrites: for yee builde the tombes of the Prophets, & garnish the sepulchres of the righteous,

30 And say, if wee had beene in the dayes of our fathers, we woulde not haue beene partners with them in the bloud of the prophets.

31 And then yee bee witnessess vnto your selues, that yee are the chylaren of the that murdered the Prophets.

32 Fulfill

## Mark.

47. VVoe bee to you: for yee builde the sepulchres of the Prophets, and your fathers killed them.

48. Truly yee beare witnessess, and allow the deedes of your fathers: for they killed them, and ye builde their sepulchres.

49 Therefore said the wisdom of God, I will sende them Prophets and Apostles, and of them they shal slay and persecute.

50. Thus

## Luk. 11.

32 Fulfil ye also the measure of your fathers.

33 O serpents, the generation of vipers, how should ye escape the damnation of hel?

34 VVherefore beholde, I sende vnto you Prophets, and wise men, and Scribes, and of them ye shall kil and crucifie: and of them shall ye scourge in your Synagogues, and persecute from city to city:

35. That vpon you may come all the righteous blood that was shed vppen the earth, from the blood of Abell the righteous, vnto the blood of Zacharias, the son of Barachias, whom yee slew betweene the temple and the altar.

36. Verely I saye vnto you, all these thinge: shall come vpon this generation.

37 Ierusalem, Ierusalem, which killest the Prophetes, and stonest them which are sent to thee, how often would I haue gathered thy children together, as the hen gathereth her chickens vnder her winges, and ye would not.

38 Beholde your habitation shall be left vnto you desolate.

39 For I say vnto you, yee shall not see me henceforth, till that ye say, blessed is he that cometh in the name of the Lord.

50 That the blood of all the prophets shed from the foundation of the world, may be required of this generation.

51 From the blood of Abel vnto the blood of Zacharias, whiche was slaine betweene the altar and the temple: verely I saye vnto you, it shall be required of this generation.

Luke. 13.

34 O Ierusalem, Ierusalem, which killest the Prophetes, and stonest them that are sent to thee, how often would I haue gathered thy children together, as the henne gathereth her broode vnder her wings, & ye would not.

35 Behold, your house is left vnto you desolate: and verely I tell you: yee shall not see me, vntill the time come, that yee shall saye, blessed is hee that cometh in the name of the Lord.

Luke. 11.

53 And as hee said these thinges vnto them, the Scribes and Pharisees began to urge him sore, and to prouoke him to speake of many thinges:

54 Laying waite for him, and seeking to catch some thinge of his mouth, whereby they might accuse him.

29. For you buyld the tombes. Some doe wrongfully thinke that he reproued the Scribes of superstition, because that they preposterously honoured the Prophetes, which are dead, with sumptuous Sepulchres, as the Papistes now doe giue the honour due to God to dead Saintes, and do wickedly worshippe their images. They were not at that time so blinde nor so madde: wherefore Christ had another purpose. The Scribes also by this dissimulation gatte themselues credit amongst the vnlearned people, and amongst all the Iewes, because that they reuerently esteemed the memory of the Prophetes. For when they in this manner feigned to maintain their doctrine, euery man would haue thought that they had beene faithful followers, and most earnest and zealous keepers of the worshippe of God. Therefore it was a thing verely plausible, to build the monumentes of the Prophetes: for by this meanes religion was puld as it were out of darkenesse, to be honoured,

But they meant nothing lesse then to restore the doctrine, which might seeme to haue ben ouerthrowne by the death of the Prophets. But thogh they were straungers and most cruel enemies of the doctrine of the prophetes, yet being dead they honoured them with sepulchres, as if that they maintained one cause with them. And this is the manner of hypocrites, to honour the holy ministers of God and pure teachers after theyr death, whom they could not abide in their life. And this commeth not onely of common corruption (which Horace noteth in these wordes, of enuie we hate vertue when it is present, and seeke for it, when it is taken away:) but because the dead ashes doe not trouble them any more with sharpe and seuerer rebukes, they doe willingly make a vaine shew of religion in worshipping of them, at whose wordes and speach they hadde beene almost mad. For this dissimulation, to desire to worshippe the dumbe, is not much to be regarded. So all the Prophetes in their tyme were contumeliously reiected, and much troubled of the Iewes, yea, and they were oft times most cruelly slaine: And the posteritie which came after them, being nothing better then their fathers, rather reuerenced the memory of them as in a shadow, then imbraced their doctrine: for that they hated that as much as their teachers. For as the world, because it da-reth not despise God altogether, or at the least to arise against him altogether, inuenterh this subtil deuise, to worshippe a shadow of GOD for God: so it vseth the like mockery with the Prophetes. VVhereof there is too plaine experience in Popery: for they beeing not contente with the lawfull reuerence of the Apostles and Martyres, doe worshippe them as Gods: and what honours soeuer they doe heape vppe togeather, they do not thinke that they doe exceede measure: yet by their raging against the faithfull, they doe declare how they would worshippe the Apostles and Martires, if they were aliuie at this day, and shoulde doe their office they did in times past. For why are they so outrageous against vs, but because we desire that the doctrine which the Apostles and Martyres sealed with their blood might be receiued and flourish.

Further, sith the holyc seruantes of God esteemed it more pretious then their owne life, would they spare theyr life, which doe so outrageously persecute the doctrine? Therefore let them adorne the Images of Saintes with incense, candelles, flowers, and with all kinde of pompes at theyr pleasure: if Peter were now aliuie, they would teare him in peeces, they would ouerthrow Paule with stones: if Christ himself liued yet in the world, they would roast him with a small fire. And because the Lord saw the Scribes and sacrificers of his time, seeke to be praysed of the people, as holy worshippers of the Prophetes, he reproveth them for deceitfull dealing, because they doe not onely refuse the Prophets, which were presently sent vnto them, but they doe cruelly trouble them. And therein doth their vile dissimulation and grosse impudency bewraye it selfe, while they desire to seeme religious in worshipping of the dead, and labour to ouerthrow them that are aliuie.

30. *If we had beene in the dayes of our fathers.* Christ spake not this in vaine. For though he doe not accuse them in the person of their Fathers, nor doth impute it as a faulte to them, for that they were murderers chyl-dren: yet he doth by the way reprove their vaine boasting, because they vsed to glory of their kinred, who yet were the offspring of bloody ene-mies



mies of GOD. The sentence therefore must bee expounded thus. The worship which you do to the Prophetes which are dead, is as you think, a sacrifice for your fathers sinnes. Therefore I doe now conclude this, that you doe glory in vaine of a holy kinred, when you come of vngodly and wicked parentes. Goe now and couer your wickednes with their godlynes, whose hands you confesse were defiled with innocent blood. But you commit a farre greater offence: for the sacrilegious madnes of your fathers, which you doe condemne in the sepulchres of the dead, you doe follow in murdering them that liue. Wherefore he concludeth at the length, that in this matter they were not degenerate from their fathers: as if that he should haue sayde, your nation doth not begin nowe to rage against the Prophetes of God: for this is an olde order, this custome was vsed of the fathers: to be short, this manner of dealing is as it were planted in you. But hee doth not commaund them to doe, as they doe, as to kill the holy teachers, but he dooth figuratiuely declare that by right of enheritaunce they doe arise against the seruantes of God, and haue libertie giuen them to oppresse the truth: for by this meanes they fulfill the wickednesse whiche was wanting in their fathers, and they weaue vp the webbe, which they beganne. And in these wordes hee doth not onely say that they are past hope, and such as cannot bee brought againe to their right minde: but hee admonisheth the simple, that it is no meruaile if the Prophetes of God be euill handled by murderers children.

33. *Generation of vipers.* After that Christ hath shewed that the Scribes are not onely wicked enemies of godlye doctrine and faithlesse corruptours of the worshippe of God, but also deadly plagues of the Church: he making an end of his speech, inueigheth more sharply against them, as it is necessary that hypocrits should be violently shaken or driuen from their dainties, and drawne as it were before the tribunall seate of God, that they might be terrified: yet Christ had not onely respect vnto the, but his purpose was to make all the people afraide, that all might beeware of the like destruction. But how hard and intollerable these sharpe wordes were to these reuerend maisters, may bee gathered by this, that their gouernment had now bene peaceably settled to them by long custome, so that no man durst murmur against them. And without doubt many were offended at this freedome of Christ his words, they were so bitter: and he was accounted very froward and immodeste, for that hee durst speake so reproachfully of the order of the Scribes, as at this daye many dainty men cannot abide to heare any thing spoken sharply of the Popish cleargy. But because that Christ had to doe with most vile hypocrites, which were not onelye puffed vp with a disuaine full contempte of God, and were drunken with a vaine confidence in themselves, but they had bewitched the common people with their vaine shewes, therefore it was necessary that he should deale the vehementlyer against them: therefore he calleth them serpentes aswell in nature as in manners: then hee pronounceth a vengeance against them, which they shal not escape except they repent speedily.

34. *Therefore behold I send.* Luke setteth it downe somewhat plainelier, Wherefore the wisdome of God also sayd, which some interpreters doe expound thus, I which am the eternall wisdome of God doe pronounce of you.

Yea

Yet I doe rather allow that God shoulde speake this vnder the person of his wisdom, after the vsuall manner of the scripture: so the sense should be this, God hath spoken of you beefore in the spirite of prophesie what should come to passe. I graunt that the very wordes of this sentence are not read in any place: but because that God dooth euery where reprove the vntamed frowardnesse of this people, Christe maketh as it were a brieft collection, and sheweth more plainly in this, mouing the Lord to speake againe, what the iudgment of God was, of the incurable wickednesse of this nation. For it might seeme a wonder, if the teachers hadde done nothing worrhy the noting, why the Lorde would tyre them out spidily. For so men doe reason, God loseth his labour, when hee sendeth his word to the reprobate, whom he knoweth to bee obstinate. And the hypocrites doe hope that God is mercifull and fauourable to them, because they had dayly preachers of the heavenly doctrine amongst them, as though this onely were sufficient, that the outward worde was preached amongst them, though they would neuer learne any thing therby. So the Iewes made great boast of themselues, that they farre excelled all other nations in this their hauing of Prophetes and doctours: as if they had deserued to great an honor, and that this had bene an euident signe of their dignitie.

Christ that he might beate downe this their foolish arrogancie, doth not onely say, that they are no better then other nations, because that God hath vouchsafed to send Prophetes and notable interpreters of his wisdom vnto them: but he proueth that this grace being abused, shalbe their greater rebuke, and the more to their destruction: for the purpose of GOD was farre otherwyse then they imagined: namelye, that hee might make them the more inexcusable, and that the heape of their wicked malice might be brought to the full height: as if he should haue said, you doe verie fondlye and foolishlye pretende this as an honour to you that God hath sent you Prophetes. For God hath determined another thing in his secrete iudgment, that by this continuall course of calling of them so louingly, he might openly discouer your wicked obstinacy: and that he might when he hath brought the same to passe, destroy the children and the fathers together. As concerning the wordes, the sentence in Matthew wanteth somewhat, the sense wherof must be supplied out of Lukes wordes.

He numbrell the Scribes and the wise men with the Prophetes, that he might amplifie and set forth the grace of God. VVhereby their vnthankfulnesse dooth the more appeare: that when GOD had omitted no meanes that might serue for their destruction, yet it preuailed nothing. Luke for the Scribes and wise menne placeth the Apostles, but the sense is all one. This place doth also teach, that God dooth not all wayes saue menne so oft as he sendeth his word vnto them: but his will is that it shall be preached to the reprobate, whom he knoweth to be obstinate, that it might be vnto them a sauour of death vnto death. The word of GOD is of it selfe and of the owne nature holsome, and calleth all menne generallye to the hope of eternall life: but because that all menne are not moued inwardlye, neyther dooth GOD open the eares of all menne: to be short, because that all menne are not renew-  
ed

ed by repentance, nor brought to obedience: whosoever doe refuse the worde of God, doe by their vnbelieve turne it to their destruction and make it deadly to them. VVhen God knoweth before that it shall come so to passe, he doth purposely send his Prophets vnto them, that he may cast the reprobate headlong into the greater destruction: as hee declareth more at large, Isay, 6. 10. I graunt that this agreeth not with the reason of manne, as we see the wicked contemners of God, doe take a iolly occasion to barke out, that God, as some cruell tyrant, should delight himselfe in the greater destruction of menne, whom without hope of profiting, he doth wittinglye and willingly blinde and harden more and more. But God doth by such instructions teach the saythfull modestie. Therefore let vs learne this sobrietie, fearefully to reuerence that which passeth our vnderstanding. They which doe say that the foreknowledge of God is no hinderaunce, but that the vnbeleeuers may bee saued, they doe fondly excuse God with a vaine defence.

I graunt that the reprobate doe not seeke their owne death, beecause that God foresawe that it should be so, and therefore their destruction cannot be ascribed to his foreknowledge: but I say that the righteousness of God is not thus rightly defended, for it may be presently objected, that it is in the power of GOD that they doe not repent, beecause that the gyfte of fayth and repentance is in his hand. This maye also be objected, what the meaning of this should be, that GOD of sette and deliberate purpose appoynteth the light of his word to blinde men: why is he not contented simply with the destruction of them that are appointed to eternall death, but would haue them perish twise or thrise? There is no other aunswere to be made, but to giue this glory to the iudgements of God, that we may cry with Paule, that it is a profounde and vnsearchable depth, Romanes, 11. 33. But it is demanded howe GOD should say, that the propheties were giuen to the Iewes for their destruction, when as his adoption did alwaies flourish effectually in that nation. I answere, when as onely a smal remnaunt embraced the worde by faith to saluation, he speaketh here of the greater nūber or of the whole bodye: as where Iesaias, 8. 6. foretellethe the generall destruction of that nation, hee is commaunded to seale vppe the lawe of God amongst the disciples. Therefore we must knowe, that as ofte as the Scripture iudgeth the Iewes to eternall death, the remnautes are alwayes excepted, in whom the Lorde preferueth some seede, beecause of his owne free election.

35. *That vpon you may come all the righteous blood.* Hee dooth not onely take from them that which they wrongfully toke to themselves, but hee teacheth that the Prophetes were giuen them altogether to an other end, that no age might be free from the sinne of rebelling against God. For the Pronowne *you* doth generallye comprehend the whole nation from their beginning. If any man would object that it agreeth not with the iudgement of God, that the children should be punished for the offences of the fathers: the answere is ready, sith they ioined with them together in that vngodly conspiracy, it must not seeme absurd, if God generally punishing all men, should cast the punishment due to the fathers into the bosome of the children.

There

Therefore the account of perpetual contempte is iustlye exacted and required of the whole nation, and the punishment is laid vpon them at once, though some of them liued at one age, and others in another. For as God by the long continuance of his patience, stroue continually with the malice of the whole people, so the whole people is woerthily founde guilty of stubbornnesse, which would not be amended, but continued euen to the last of it, and as all those ages slewe their Prophets, as if they had agreed vpon the same, so it was meete that they should be called to a generall iudgement, and that all those slaughters which were done with one consent, should be reuenged vpon them all.

*From the bloude of Abel.* Though he Abel was not slaine by the Iewes, yet Christ imputeth his death vnto them, because there was a certaine kindred of vngodlinesse betweene them and Caine: otherwise that which he saith could not agree, that the righteous bloude euen from the beginning of the worlde was shed by this generation. Caine therefore is accounted as the heade and the prince and author of the Iewish people, for since they began to kill the Prophets, they succeeded in his roume, whose steps they followed. Further, hee nameth Zachariah, not as if that he were the last martyr (for the Iewes made not an ende then of murdering the Prophets: but their boldnesse and rage rather encreased therby, and their posterities which followed them, made themselues drunken with the blud which their fathers had only tasted:) neither yet for that his death were more famous and knowne, though the holye scripture reporteth the same: but there is an other reason, which is worthie to be noted, but the interpreters saw it not. VVhereby it came to passe, that they not onely staggared themselues, but also entangled their readers with a troublesome question. For so Christ might seeme to haue bene forgetfull in making mention of this one slaughter, which had bene done of olde, and passeth an innumerable sort of murders, which were committed afterwarde vnder Manasse. Neyther did the Iewes cease to persecute good men at the time when they were lead into captiuitie, yea, when they were now afflicted, we know how cruelly they raged against Ieremiah, 32.2. But the Lorde of set purpose did not vpbraide them for these late murders, but rather chose this which had bene done so long before (which was a beginning and fountaine of a wicked libertie, so that afterwarde they brake out into an vnbrideled crueltie) because that it was most apt for his purpose. For this was the chiefe end of his purpose, as I shewed euen now, to proue that nation (sith it ceased not from wickednes) guiltie of all those murders, which had bene committed long before. Therefore he doth not onely pronounce vengeance againste them for this present crueltie: but hee saith that they shall yelde a reckoninge for the bloud of Zachariah, as if their handes were yet wette with his bloud. Neyther is their opinion probable, which doe refferre this to Zacharyah, who exhorted the people which were brought backe from the captiuitie of Babylon to buyld the Temple, whose Prophecies doe yet remaine. For though the tytle of the Booke declareth that hee was the Sonne of Barachias, yet we read not in any place that he was slaine. Further, that exposition is wrested, that he was slaine in the meane time betweene the building of the Altar and the Temple. But the scripture maketh mention of an other Zachariah the son Ieiada, which agreeth best with this place:



For, when after the death of his father true religion decayed by the vngodly falling away of the king and the people, hee being moued by the spirite of God, reprobued sharply their publike idolatrie: and therefore he was slayne in the court of the Temple. And it is no absurditie to saye that his Father Ioiada hadde the name of Barachiah giuen him for honours sake: for sith in all his lyfe he was a defender of the true worlship, hee might worthily be accounted the blessed of GOD. But whether Ioiada had two names, or whether there was a faulte in the word (as Hierome imagineth) the matter is not to be doubted of, but that Christ notwithstanding that sacrilegious stoning of Zachariah, which is recorded in the second booke of the Chronicles, the 24. cha. verse 22. The circumstance of the place augmenteth the haynousnesse of the faulte: for that they regarded not the holynesse of the place. Further, the Temple is taken here for the court or porch, as in other places. The Altar of burnt offrings was neere to this place, that the Priestes might offer the sacrifices in the sighte of the people. Therefore it appeareth that theyr madnesse was too outrageous, which the sight of the Altar and Temple could not appease, but that the Iewes woulde defile the holye place with horrible murder.

37. *Ierusalem, Ierusalem.* Christ declareth more evidently how iuste a cause he had to be angry, that Ierusalem, (which GOD had chosen for a sanctuary & a heauenly dwelling place) had not onely shewed it selfe vnnorthy of so great honor, but was as a den of theeuers and had accustomed nowe a long time to shedde the blood of the Prophetes. Christe therefore with great affection cryeth out at so great a wonder, because that the holye cite of GOD was false to that madnesse, that it shoulde so lately endeouour to blotte out the wholsome doctrine of GOD with the blood of the Prophetes. And therefore he rehearsed the name, because that so wonderfull and incredible wickednesse was worthy of no samll detestation.

And Christ dooth not reprove them for one murder or two, but hee saith that the cite was growne into such a custome, that it ceased not to slaye the Prophetes, how many soeuer were sent vnto them. For the Participle is putte in the place of an Epithite, as if Christe shoulde haue sayde, thou which oughtest to haue bene a faythful keeper of the word of GOD, the mistresse of heauenly wisdom, the light of the world, the fountaine of true doctrine, the seate of the worlshippe of GOD, an example of fayth and obedience, art become a murderer of the Prophets: so that nowe thou haste gotten a certeine habyt in sucking theyr blood. Therefore it dooth heereby appeare, that they which hadde so filthilye prophaned the sanctuarie of GOD, were worthy of all kinde of reproaches.

It was Christes purpose also, to meete with the offence which was at hande: least the faythfull when they shoulde see him slayne at Ierusalem without a cause, shoulde be troubled at the straungenesse of suche a sight. For they were nowe admonished with these wordes, that it was no meruaile, if that cite which had bene accustomed to slaye or stone the Prophetes, shoulde cruellye slaye their Redeemer. But heereby it appeareth howe much it is conuenient to attribute to places. God had giuen such notable ornamentes to no cite in the world, nor so honourably

blye exalted anye as this: yet wee see how vnthankfull it became. Now let the Pope compare the seate of hys theeuerye with that holye Citie: what shall hee finde worthye of the like honour? his hyred flatterers doe boast to vs, that sayth flourished there in times past. If we shoulde graunt that to be true, if it appeare at this daye to be alienated & falne away from Christ through infidelitye, and that it is full of innumerable sacrilegies, howe fondly doe they glorye that the honour of the supremacye is tyed vnto it? And lette vs rather learne by this example worthye to bee remembered, that the higher anye place is sette by the great benefittes of G O D, and thereby exempted from other places there aboutes, if it degenerate, it shall not onelye bee spoyled of those ornamentes, but it shall bee so much more odious and execrable, because it hath filthily polluted the glory of God, by defiling the bewtie of his graces.

*Howe ofte woulde I.* It is rather a woorde of disdaine then of compassion. Hee pittiyeth as yet the citie it selfe, ouer the which hee had wepte a litle beefore, but hee dealte more hardlye and sharplye towards the Scribes the authours of saluation, as they had deserued. Neither dooth he spare the rest, for that they were all faulty, allowers and companions of the same sinne: but hee prouing all alike guiltie, inueigheth speciallye against theyr leaders and guydes, which were the cause of all those guilles.

Now the vehemencie of the speech muste bee noted. If the grace of G O D hadde beene simplye denied to Ierusalem, theyr vnthankfulness might so much the lesse haue bin excused: but sith God tried by louingnesse and gentlenesse to allure the Iewes vnto him, and preuayled nothing by so great gentlenesse, the offence of their proud contempt was so much the greater. Heere is also to bee added theyr vntamed forwardnesse: for G O D went not about to gather them once or twise, but continually tyme after tyme hee sent vnto them diuerse Prophetes, all which almost were refused for the most parte. Nowe wee vnderstande why Christe in the person of G O D compareth himselfe to a Henne: namelye, that hee might lay so much the more shame vppon this wicked nation, which had refused his sweete and more then motherlye allurements. And certainly this was a wonderfull and incomparable token of loue, that hee disdayned not to humble himselfe euen to entreate them, that hee might so by that meanes bringe those rebelles to obeye him.

The like reproofe almoste is sette downe by Moses, Deuteromye, 32. 11. that God as an Eagle embraseth the people with stretched out wings. And though God dooth not stretch out his wings in one sort or manner to nourish that people, yet Christe dooth peculiarlye applye this manner of speech, to this one thing: namely, that God sent his Prophetes, to gather them which wandred and wente astray into the bosom of God. VWhereby hee declareth that the worde of God is neuer opened vnto vs, but that hee with a motherlye kindnesse openeth his lappe vnto them: and not satisfied therewith, hee woulde humble himselfe to the simple affection of a Henne in nourishing her chickens. VWhereof it followeth that our crueltie is more then monstrous, if wee will not suffer our selues to be gathered together by him. Certainelye, if of the

one parte wee could remember the fearefull maiestie of GOD; and of the other our owne vile and base estate, we shuld be compeld for shame to stand amased at so great and wonderfull goodnesse. For what meaneth this, that God should humble himselfe so farre for our sakes: when hee taketh vpon him the person of a mother, hee humbleth himselfe farre beneath his glory: how much further then, when hee becommeth like vnto a Henne, and vouchsafeth to account vs as his chickens? Further, if this was worthily objected to the olde people, which lyued vnder the lawe, it dooth much more pertaine to vs. For though that was alwayes true, which I cited euen nowe out of Moses, and also that those complaints are true, which are read in Isaiah, 65. 2. that GOD hath daile spread out his armes in vaine to embrace a stiffie and rebellious people, that by ryfing early and taking daily care hee could preuaile nothing amongst them: yet at this day hee calleth vs more familiarly and louinglye vnto hym by his Sonne. VWherefore there remayneth a horrible vengeance for vs, so ofte as he proposeth the doctrine of the Gospel, if that wee doe not willinglye hide our selues vnder his winges, with the which hee is ready to take and to couer vs. Yet Christ teacheth that al they shall rest in safetie, which in obedience of faith doe gather themselves to God: for vnder his wings they haue a fort, which cannot be overthrowne.

The other part also of the reproofe must be noted, that God was not presently so moued with the peruerse frowardnes of the olde people, as that it shoulde cause him to cast away his fatherly loue and motherly care, when as he ceased not continuallye to sende Prophetes after Prophetes. As at this day, though hee hath too much experience of the wickednesse of the worlde, yet he continueth the course of his fauor. There is yet a further thing to be noted in these words: namely, that the Iewes fell from him, as soone as the Lorde hadde gathered them. Heereby we note by their falling away so ofte, that they rested quietlye scarce the space of a moment vnder the winges of GOD, such wilddenes is seene at this daye in the worlde, and hath beene also in all ages: therefore it is necessarye that GOD shoulde call vnto him them that wander and goe astray.

But this is the most desperate conclusion of wickednesse, when menne doe stubbornelye refuse the goodnesse of GOD, and refuse to come vnder his winges. That also, which I sayde beefore, that Christ spake in the personne of GOD, I interprete that this speech dooth properly belonge to his eternall Godhead. For hee dooth not declare heere what hee beganne to doe, sith hee was manifested in the fleshe, but hee sheweth howe careful hee hath beene for the saluation of this people euen from the beginning. And wee knowe that the Church was so gouerned of GOD, that Christe gouerned it, as hee was the eternall wisdom of God. In the which sense Paule saith not that GOD the Father, but that Christe hymselfe was tempted in the desarte, 1. Corin. 10. 9. This place is wrested by cauillers for the prooffe of free wyll, and to overthrowe the secrete predestination of GOD: but it is easily answered. They saye, the Lorde woulde gather all menne: therefore it is free for all menne to come, and their will dooth not depend of Gods election.

I answered that the will of GOD, whereof there is mention made heere, is to be considered of the effecte. For when as by his woordes hee calleth all manne generallye to bee saued, and this is the ende of preaching, that all should repose themselves in his keepinge and sayth, it is rightely sayde, that hee woulde gather all manne vnto him. Therefore hee describeth not heere the secreete counsell of GOD, but that wyll which is learned by the nature of the word. For he dooth not only call them by the outward voice of manne, whome hee would gather effectually, but he draweth them inwardly by his spirit. If anye man should obiecte that it were absurd to imagine God to haue two willes: I answered, we doe not beleue otherwise, but that the will of GOD should be one and simple: but because that our mindes cannot reache the profounde depth of the secreete election, but according to the simplicitie of our capacitie the will of God is proposed to vs two wayes. And I maruaile at the frowarde heades of some, that are nothing offended at that humane affection, which is founde so oft in the Scripture, and will not admytte it in this place onely. But because that I haue handled this argument at large in another place, least I shoulde be longer in a needlesse matter, I onely saye in a woorde, that as soone as the doctrine, whiche is the ensigne of vnitie, is broughte amongst the people, GOD woulde gather all manne: whosoeuer doe not come are inexcusable.

37. *And you would not.* This may be referred aswell to the whole nation, as to the Scribes: yet I do rather expound it of them, by whom that gathering together was moste hindred. For Christ enueighed against them in the whole course of his speech: and now when hee spake to Ierusalem in the singular number, it presentely appeareth that hee altered not the number without a cause. But there is a vehement opposition betweene the will of GOD and their vnwillingnesse: for it expresseth the deuillish fury of men, which set themselves to strue against God.

38. *Beholde your habitation shall be left.* Hee foretellethe the destruction of the Temple, and the ouerthrow of the whole common wealth. For though they were defiled with vngodlines, wickednesse, and all manner of infamy: yet they were so blinded with a corrupte hope in outward worshippinge, and of the Temple, so that they thought God bounde vnto them. And they had this buckler alwayes readye: what? will God departe from this place, which he onely chose vnto himselfe alone in al the earth? If that he dwellleth amongst vs, hee must of necessity restore vs at the length. To be short, they held the Temple as a Forte vnuanquishable, as if they sate in Gods lappe. But Christ proueth that they glorye of the presence of God in vain, whom they had driuen from them by their sinnes, and by calling it their house he sheweth plainly that it is the house of God no more.

The temple of God was builded of this condition, that it might cease to be the seate & place of God, at the comming of Christ: yet it shuld haue stooode as a notable monument of the perpetuall grace of God, if the sin of the people had not prouoked the destruction of the same. This therefore was the horrible vengeance of God, that he not onely forsooke & would altogether ouerthrowe that place, which he had so royally and so  
betweene



bewtifully adorned, but left it so as a note of extreame ignominye and shame to the end of the world. Now let the Romanes goe, and let them proceede in extolling their tower of Babilon in spite of God, when they see the temple of God built by the allowaunce and commaundement of God, ouerthrowne for the sinnes of the people.

39. For I say unto you. He confirmeth that which hee had spoken before, that the vengeance of God was neere at hand: and the only means to escape that destruction should be taken from them. For that was the acceptable time, that was the day of saluation, so long as he whiche was come to bee their Redeemer was the witnessle and preacher of the redemption which he brought. But at his departure the light of lyfe vanished away, euen as if it were at the setting of the sunne. VVherefore it was necessary that this miserable destruction should followe, which hee speaketh of. Now it is demaunded what time is noted by this phrase, *until ye shall say*. Some tye this to the last daye of iudgement: other some thinke that it is a prophesie of that whiche was fulfilled shortly after. VVhen as some of the Iewes should in humility worshippinge Christe. But I like neither of these interpretations, and certeinly I meruaile that learned men should make such a doubt at so light a matter, when they do so doubtfully demand, how the vnfaithful should say of Christ, *Blessed is he which commeth, &c.* For he dooth not declare what they should become, but what hee himselfe would doe. For that Abuerbe *Vntill* extendeth no further, then to the time which goeth before. Ioseph laye not with his wife vntill she brought forth Christ. The Scripture doth not meane by these wordes, that they afterward came together as manne and wife after the byrth: but onely declareth that Marye was a virginne vntouched of manne, before the byrth of her Sonne. Therefore in my iudgement this is the naturall sense of this present place. Hetherto I haue behaueed my selfe humbly and louingly amongst you, and haue discharged the office of a teacher.

Now the course of my calling being finished, I will departe, and you shall not enioy me hereafter: but the redeemer and minister of saluation who you do now despise, you shall find & try to be a iudge. So this place agreeth with that of Zachary, 12. 10. They shall see him, whome they haue pearced through. But Christ also seemeth to reprove after this sort their vaine hypocritie, that as menne earnestlye desiring their promised saluation, did sing dayly out of the Psalme, *Blessed is hee which commeth in the name of the Lorde*: and yet they had the Redeemer in derision, when he was offered them. Further, he saith, that he will not come at them, vntill that at the sight of his maiestye horrible to bee seene, they shall cry out as menne afrayde, but too late, trulye this is the Sonne of God. And this threatning doth belong to all the contemners of the gospel: especially them which doe wrongfully pretende his name: and yet refuse his doctrine: for they shall knowe at the length that they cannot escape his handes, whom they laugh nowe to scorne with theyr fayned dissimulation. For the Papistes sing the same song at this day, and yet they make no account of Christ, vntill he ascend to his trybunall seate, armed with reuenge. VVee are also admonished so longe as Christ appeareth vnto vs in the name of the Father, as a messenger and mediator of saluation, to honour him not onely with the lyppes, but sincerely to

desire that hee maye bring vs and all the worlde in obedience to him.

L V. 53. And as he sayde these things vnto them. I sayde euen now that Luke putte not these former sentences in their proper place : for when he reporteth that Christe reproued the Scribes at a certeine dynner, hee addeth also withal, his last words, wherewith their offences a litle beefore his death were layde open . So also Luke setteth downe the next reproofe in the thirtene chapter, where hee rehearseth another history.

If any manne had rather follow their opinion, which doe thinke that Christ rehearsed the same wordes oft times, I doe not greatly stande against them. Now after that Luke hadde rehearsed the curses spoken of a litle before, at the length hee concludeth, that all the Scribes hated Christe the more, so that they ceased not to seeke to deceiue him by laying snares for to entrappe and catch him. The which must rather be referred to that speech had at the table, then to his last sermon. But I haue not much regarded to be curious about the time, which the Euangelist neglected.

Math.

Mark. 12.

Luke. 21.

41. And as Iesus sate ouer against the treasury, he beheld howe the people caste money into the treasury, and manye riche menne caste in much.

42. And there came a certeine poore widow, and shee throwe in two mites, which made a quadrin.

43. Then hee called vnto him his disciples, and sayde vnto them, verely I say vnto you, that this poore widow hath cast more in, then al they, which haue cast into the treasury.

44. For they all did caste in of theyr superfluitie: but shee of her povertie did cast in al that she had, euen al her liuing.

1. And as he beheld, hee sawe the rich men, which cast theyr gifts into the treasury,

2. And he sawe also a certeine poore widow, which cast in thither two mites,

3. And he said, of a tructh I say vnto you, that this poore widow hath cast in more then they all.

4. For they all haue of theyr superfluitie cast into the offerings of God: but shee of her pennurye hath cast in all the lving that she had.

43. Verely I say vnto you. This aunswere of Christe containeth verie profitable doctrine, whatsoeuer men do offer to God is not valued after the outward price, but according to the affection of the heart: yea, hys godlynesse is more worth, who according to his ability offereth that litle he hath, to God, then he which offereth a hundred fold more of hys aboundaunce. This doctrine is profitable two wayes. For the Lord encourageth the poore, which want ability to doe well, that they shoulde not be afrayde cheerefully to testifie their good will with that litle they haue: for if they consecrate themselves, their offering, though it be in shew but vile and vaine, shalbe as much esteemed as if they offered all Crcesus treasures.

Agayne, they which haue aboundaunce, and doe giue many giftes are admonished, that it is not sufficient for them to excell the common and poore people in giueing: for it is lesse to be accounted of before God for a rich man to giue a meane summe, then for a poore man for to bestowe a litle, being that which he hath. Further, this widow was very godlye: for she had rather be without meate her selfe, then that shee woulde appeare empty before the Lord. And the Lord commendeth this simplicity for that she forgetting her selfe, declared that she and all that she had belonged to God. As also the chief Sacrifice, which is required of vs, is to deny our selues. And though it is to be supposed that the holye offerings were not rightly bestowed at that tyme, nor to lawfull vses: yet because that the manner of worshippe appoynted by the lawe was yet in force, Christe doth not reiect them. And certainly the corruption of menne could not bring it to passe, but that the holy worshippers of God would according to his commaundement offer for the sacrifices and other godly vses.

Matth. 24.

1. And Iesus wente out, & departed from the temple, and his disciples came to him, to shew him the building of the Temple.

2. And Iesus said vnto them, see yee not all these things? verely I saye vnto you, there shall not be here lesse a stone vpon a stone, that shall not bee caste downe.

3. And as hee sate vpon the mounte of Olyues, his Disciples came vnto him aparte, sayinge, tell vs when these things shall bee, and what signe shalbe of thy comming, and of the end of the world.

4. And Iesus answered and saide vnto them: take heede, that no man deceiue you.

5. For manye shall come in my name, sayinge, I am Christe, and shall deceiue many.

6. And

Mark. 13.

1. And as hee went out of the Temple, one of his disciples said vnto him: mayster, see what stones & what buildinges are here.

2. Then Iesus answered & said vnto him, seest thou these great buildings? there shall not be left one stone vpon a stone, that shall not be throwne downe.

3. And as hee sate on the mount of Olyues ouer against the temple, Peter and Iames, and Iohn and Andrew asked him secretly:

4. Tell vs when shal these things be? and what shal be the signe, when al these things shal be fulfilled?

5. And Iesus answered them, and began to saye, take heede least anye man deceiue you.

6. For manye shall come in my name, sayinge, I am Christe, and shal deceiue manye.

7. Fur-

Luk. 21.

5. Now as some spake of the Temple, howe it was garnished with goodlye stones, and with consecrate thinges, hee said,

6. Are these the things that yee looke vpon? the dayes will come, wherein a stone shal not be left vpon a stone, that shal not be throwne downe.

7. Then they asked him, saying, maister, but when shall these things be? and what signe shal ther be, when these things shal come to passe?

8. And hee said, take heede, that yee bee not deceiued: for manye wyl come in my name, saying, I am Christe, and the time draweth neere: followe yee not them therefore.

9. And when yee heare of warres, and seditious, bee not afrayde: for these thinges muste first come, but the end followeth not by and by.

10. Ther

6. And yett shall heare of warres, and rumours of wars: see that yee be not troubled: for all these things must come to passe, but the ende is not yet.

7 For nation shall rise against nation, and realme against realme, and there shall be pestilence and famine, and earthquakes in diuerse places,

8 All these are but the beginning of sorowes.

7. Furthermore, when yee shall heare of warres and rumours of warres, bee yee not troubled: for such things must needes be: but the ende shall not be yet.

8 For nation shall rise against nation, and kingdome against kingdome, and there shalbe earthquakes in diuerse quarters, and there shall bee famine and troubles: these are the beginnings of sorowes.

10. Then saide hee vnto them, nation shall rise against nation, and kingdome against kingdome,

11. And great earthquakes shall bee in diuerse places, and hunger, and pestilence and fearful things: and great signes shall there be from heauen.

1. And Iesus went out and departed. The Disciples perceiued that Christ gaue this as his last farewell to the Temple. Therefore it was meete that he should erect a new Temple more bewtiful then this, and a more flourishing estate of a kingdome, as the Prophetes had foretolde. For they had nothing to doe with that Temple, wherein all things were so out of order and against them. But yet the Disciples thought it incredible, that the Temple so strongly built and so gorgeous, should giue place to Christ.

And this must be noted diligently: for sith the outward bewtie of the Temple was such as was to be wondred at, their eyes were so set vpon the present glory of the same, that they could scarcely hope that the kingdome of Christ might spring vp. They doe not expressely confesse their doubt, but they doe shewe the same secretely, when as they doe obiect to Christ the great heape and hugenes of the stones, which should be ouerthrowne, yea and brought to nothing, if that he would reigne. Also such admiration at the estate of Popery, withholdeth many simple men at this day: for they see them furnished with great abundance of wealth and mightie power, they are presently so amased, that the base and simple shew of the Church seemeth vile and contemptible vnto them. Many also think that we are deceiued, whē we go about the ouerthrow of that kingdome, euen as if it were as harde a matter as to pull the sunne out of heauen. And it is no meauaile, if Christes disciples were amased at that notable sight. For how much that building cost Herod, may be gathered by this, that he had tenne thousand workmen labouring about the same continually for the space of eight yeares. And they doe not wonder at the stones without a cause: for they were verye goodly and sayre, Iosephus writeth that they were fiftene cubytes longe, twelue hygh, and eight broad. And now it was so much reuerenced in forraine countreies, that no manne durst scarcely suspect that it could at any time be ouerthrowne.

2. Verely I saye vnto you, one stone shall not bee left vpon an other. Because the greatnesse and wealth of the Temple (being sette as a vaile beefore their eyes) hyndred them from beleewing that the kingdome of Christe



was at hand: therefore he affirmeth by an othe, that what soeuer thinges doe hinder them, should shortly pearish. So the foretelling of the destruction of the temple, made a way ready for the rude and weake people. And though it was profitable that the temple should be ouerthrowen, least it should keepe the Iewes in this ceremonial kinde of worship, who of themselves were giuen too much to earthly elements: yet this was a speciall reason, that God by that horrible example would bee reuenged vpon that nation for the refusing of his sonne, and contempt of the grace he offered them. VVherefore it was meete that the disciples should by this forewarning bee drawen away from the societie of that rebellious people. So at this day what soeuer the scripture foretelleth of the punishments of the wicked should driue vs from those sinnes which prouoke the wrath of God. Also, what soeuer it teacheth of the transitory & vaine fashion of the world, it should correcte the vanitie of oure minde, which followeth too greedily after pompe, pleasure, and delites. And especially that which he foretelleth of the fearful destruction of Antichrist and his secte, should remooue away all those lets, which doe hinder vs in the right course of faith.

3. And as he sate upon the mount. Marke nameth foure, Peter, James, Iohn and Andrew. He and Luke doe not set downe so much as Matthew. For they say that they enquired only of the time of the destruction of the temple, (and because it was a thing harde to be beleued) what signe G O D would giue from heauen, that the same should come to passe. But Matthew reporteth that they aske the question of the time, of the coming of Christ, and of the end of the worlde. But it may be noted howe they had thought euen from their childehoode, that the temple should stand for euer, and their mindes were so wholly bent vpon the same, that they thought the temple could not fall while the world stood. Therefore as soone as Christ sayd that the temple should be destroyed, they presently thought with themselves of the end of the world. And (as error begetteth error) because they were perswaded, that presently at the beginning of the kingdome of Christe, they should bee happy euery way, they presently speede to the triumph before the battell. Therefore they ioyne the coming of Christ, and the end of the worlde together, with the destruction of the temple, as things which could not be sepearate: and by the end of the worlde they vnderstande the restoring of all thinges, when nothing should be wanting of the perfecte felicitye of the godlye. Therefore we see now howe they leape to diuers questions at once, because they were entangled in these fantasies, that the temple could not fall, but that it should shake the whole worlde: that the shadowes of the law and the world should ende together: that the glory of the kingdome of Christe should presently appeare which should make the children of God perfectly happy: that the apparant renewing of the worlde was at hand, which shuld presently bring all things confused into order. And especially the hope which they had fondly conceiued before of the present kingdome of Christ, doth driue them preposterously to hast to the happy rest. As in the Act. 1. 6. when they see Christ risen from the dead, they runne headlong to that felicitye which is laide vppe for vs in heauen, to the which we must aspire by hope and patience. And though our estate is not like theirs, because we are not trained vppe in the shadowes of the

lawe, so that the superstitious opinion that the kingdom of Christ should be earthly hath not befotted vs, yet ther shall scarce be found one amongst a hundred, which is not troubled with the like disease. For when al men do by nature loath troubles, contentions, and all manner of afflictions, the wearinesse of these things, vrgeth them without moderation & wythout hope to haste before the time to the frute of faith. So it commeth to passe that no man is willing to sowe, and all menne would mow before the time. But to returne to the disciples, they had the good seede of faith in their harts, but they would not tary for the time appoynted: and they hauing corrupt fantasies, seeke to thrust the perfection of the kingdome of Christ together with the beginning: and that which they should seeke for in heauen, they sought to enioy vpon the earth.

4. *Iesus answered.* They had such an answer as liked them not. For when they gaped for the triumph, as if the warre were ended, Christ exhorted them to long sufferance: as if he should haue sayd, you would receiue þ price at the first beginning of the race: but of necessity you must first runne forth the race. You would haue the kingdom of God vpon the earth, but no man can attaine vnto it, except that he ascend into heauen. But sith this Chapter containeth most notable admonitions and instructions for the government of the course of our life, we see howe by the wonderful counsell of God it was brought to passe, that the Apostles errour tourned to our profite.

This is the summe, the preaching of the Gospell is like to a sowing time: and therefore we must with patience wait for the haruest time, and they are tooo dainty and effeminate, whiche are discouraged in their mindes for the frost, snowes, cloudes, or the sharpe tempests of the winter. Christe doeth especially giue his disciples commaundement of two things, that they should beware of false doctrines, and that they should not be troubled by offences. In whiche woordes, hee declareth that hys Church shall be subiecte to suche troubles, while it wandereth in the worlde. But this might seeme very vnlikely, because that the Prophets hadde foretolde that the kingdome of Christ should be in another sorte. Isaias 54. 13. promifeth that they shall all be then taught of God. And by Ioclit is reported, 2. 28. I will poure my spirite vpon all fleshe, and your sonnes and daughters shall prophesie, your yong menne shall see visions, and your olde menne shall dreame dreames. Ieremiah also promifeth a brighter light of vnderstanding, 31. 34. They shall teach no more euery man his neighbour, and euery man his brother, saying: knowe the Lord, for they shall knowe me from the least of them to the greatest of them. Therefore at the rising of the Sunne of righteousness, as it was spokẽ of before by the prophet Malachie 4. 2. it is no maruel if the Iewes hoped that they were sette free and cleare from all cloudes of errors. And heereof the woman of Samaria sayd, Iohn 4. 25. when the Messias shall come, he will teache vs all things. So now we knowe howe great promisses doe euery where appeare of peace, righteousness, ioye, and of abundance of all good things. VVherefore it is not to be marueiled at, if they thought that by Christes comming, they should be exempted from troubles of warres, from spoiles, from all manner of iniury, and also from famine and pestilence. But Christe declareth that they shall haue no lesse trouble heereafter with false teachers, then the olde people hadde with false

false prophets: and that there shall be no lesse troubles vnder the Gospel, then there were in times past vnder the lawe. Not that those propheties which I touched euen now, were not fulfilled: but because they were not fully perfourmed presently at the first day. For it is sufficient that the faithfull haue onely a taste giuen them nowe of those good thinges, that they might nourish the hope they haue of the full enioying of them hereafter.

And therefore they were much deceiued, which would haue all things perfectly perfourmed at the beginning of the Gospell, which we see fulfilled euery day. Furthermore, though the wickednesse of menne, cannot altogether make of none effecte that felicitye whiche, the Prophets sayde should be in the kingdome of Christe, yet it hindereth and troubleth the same. The Lorde causeth, by struiuing with the malice of menne, that his blessings finde way through all lettes: and certainly it were absurde, that the thing which is established vpon the free goodnesse of God, and dependeth not vpon their pleasure, should be abolished for their fault. Yet that they might receiue some rewarde of their vnthankfulnesse, he doeth onely distill his graces by a little at once, whiche otherwise should be powred downe in great abundance Hence commeth the Labyrinth of so many mischiefes, through the which all the faithfull doe wander all theyr life, though Christ being their captaine, and bearing the light of his Gospell before them, they holde the ready way to saluation.

Hence arise the heape of so manye contentions, that they shall passe through sharpe warres, but yet without daunger. Hence spring so many and so sodaine troubles, that they are troubled with miserable disquietnesse, but yet by the helpe of Christe they continue stedfast to the ende. Also, when Christ commandeth his disciples to take heede of deceits, we are to vnderstand that they shal not want meanes to auoyd them, so that they be carefull themselves. Wherefore let vs be sure, if any of vs doe diligently apply himselfe to watche in his place and calling, what subtelties soeuer sathan shall deuise, we shal be free from them.

5. *For many shall come.* Hee doeth not yet speake generally of corrupt & fals doctrines, but toucheth one kinde, which was as a beginning of all errors, wyth the whych Sathan endeououred sundry wayes to ouerthrow the pure doctrine of the Gospell. For shortly after the resurrection of Christe, there arose deceiuers, and euery one of them professed hymselfe to be Christe. And because the true redeemer was not onely taken from among them, but put to the shamefull death of the crosse, and the mindes of all men were mooued and kindled to hope and to desire theyr redemption, they hadde a meanes ready at hand to deceiue them. And it is not to be doubted but that God gaue the Iewes ouer to be deceyued by suche guiles, for that they had so wickedly reiected his sonne. And though those madde toyes were quickly brought to nothing, yet it was the will of God that the Iewes shuld haue such tumults amongst them: first, that they might make themselves infamous and odious, then that the hope of saluation might be taken from them altogether: lastly, that they being so often deceiued, might in a brutish blockishnesse, runne headlong to theyr owne destruction. For when the worlde slipt from the sonne of G O D, whose office it is to gather vs into an holy vnitie, it is meete that it should be caried hither and thither as in tempestuous vvaues.

And

And by the same vengeance of God it came to passe, that moe were carryed away with a sonde opinion, then true faith brought to obey God. And Christ sette downe this circumstance of purpose, least the faithfull beholding the multitude of such madde people, should growe fainte and weary. For we know how easie a matter it is to follow after the multitude, especially where we are but few in number.

6. *And ye shall heare of warres.* In this place he only maketh mention of the stirres which fell out amongst the Iewes: for shortly after hee will shew that the same should creepe further. And as he first commaunded them to take heede least any man should deceiue them, so now he commaundeth them to be of good courage when they heare of the rumours of warres, and of warres themselves. For it was dangerous, least they being ouerwhelmed with euilles, should fall away: especially, if they had promised and perswaded themselves of a peaceable, ioyfull and quiet estate. He addeth that these things must come to passe, assigning no cause but declaring that none of these things shall fall out by fortune, but by the prouidence of God, least they should kick in vaine against the pricke. For there is nothing more effectuell to bring vs in obedience, then when wee knowe that God accordinge to his pleasure, gouerneth euen those things which seeme most confused. God hath iust causes and great reasons, why he suffreth the world to be troubled: but because it is mete that the faithfull shuld rest vpon his only pleasure, it was sufficient for Christ to exhort his disciples to beare these things with patient mindes, and to abide constant: because it so pleased the Lord.

*But the ende is not yet.* He plainly declareth as I sayd euen now, that these were greuous of themselves, yet they were but as the beginnings of greater troubles: for when this flame of warres had consumed Iudea, it should waite further. For after that the doctrine of the Gospel was spred, the like vnthankfulnesse kindled also the wrath of God amongst other nations. Hereof it cometh to passe that they which had broken the covenant and band of peace with God, shoulde with mutuall dissentions rent themselves in pieces: they which refused to obey the authoritie of God, were driuen to yeelde to the force of the enemies: they whiche woulde not be reconciled to God, should fall to tumults and troubles amongst themselves: to be short, they whiche hadde exempted themselves from the heauenly saluation, shoulde by raging one againste another, fill the earth wyth slaughters. Further, because he knewe how great the malice of the world woulde be, he addeth againe, that these are but the beginnings of sorrowes: not that the faithfull shoulde ouerwhelme themselves with sorrowe (who haue comfort at hande alwayes in the midst of troubles) but that they mighte prepare themselves with patience to abide a longer time.

Luke also addeth *Earthquakes and signes from heauen.* Of whiche thinges, though there remaine no certaine hystory, yet it is sufficient that Christe spake of them before. They which will, may read the rest in Iosephus.

Math. 24.

Marke 13.

Luke 21.

9. Then shall they deliuer you vpp to be afflicted,

9. But take ye heede to your selves: for they shal deliuer you vp

12. But before all these, they shall lay their hands on you, & perse-



flicted, and shal kill you, and yee shall be hated of all nations for my names sake.

10. And then shall manye be offended, and shall betraye one another, and shall hate one another.

11. And many false prophets shall arise, and shall deceiue many.

12. And because iniquitie shall be encreased, the loue of manye shalbe colde.

13. But he that endureth to the ende, he shal be sau'd.

14. And this gospel of the kingdome shall be preached throughte the whole worlde for a witnessse vnto all nations, and then shall the ende come.

uppe to the conuents, and to the synagogues: yee shall be beaten, and broughte before rulers and kings for my sake, for a testimoniall vnto them.

10. And the gospell must first be published among all nations.

11. But when they lead you, & deliuer you uppe, take yee no thought before, neither premeditate what you shall say: but what soeuer is giuen you at the same time, that speake: for it is not yee that speake, but the holy Ghost.

12. Yea, and the brother shall deliuer the brother to death, and the father the sonne, and the children shal rise against the parents, and shall cause them to die.

13. And yee shalbe hated of all men for my names sake: but who soeuer shall endure to the ende, shalbe sau'd.

persecute you, deliuering you vp to the synagogues, and into prisons, and bring you before kings and rulers for my names sake.

13. And thus shall it come to you for a testimoniall.

14. Lay it vp therefore in your hearts, that you premeditate not what yee shall answer.

15. For I will giue you a mouth and wisdom, where against all your aduersaries shall not be able to speake nor resist.

16. Yea, yee shalbe betrayed also of your parents, and of your brethren, and kinsmen & friends, and some of you shall they putte to death.

17. And yee shall be hated of all men for my names sake.

18. Yet there shal not one haire of your heads perish.

19. By youre patience possesse your soules.

9. Then shall they deliuer you uppe to be afflicted. Now Christ foretelleth his disciples of an other kinde of temptation, wherewith besides their common afflictions, their faith should be tried: for they should be hated and detested of all the world. This is harde and sharpe of it selfe to the children of God, to be afflicted together with the reprobate and contemners of God, to be subiect to the same punishment which they endure for their finnes. And this seemeth the more intollerable, to be sharply oppressed with such grievous miseries, as the very wicked are free from. But as the wheate, when it is together with the chaffe threshed out with the flail, is afterward broken and ground in the mill: so God doth not onely afflict his children together with the wicked, but layeth the crosse more vpon them then vpon others, that they might seeme to be the moste miserable of all men. But Christe doeth properly speake heere of the afflictions, which the disciples should suffer for the Gospell. For though that saying of Paule is true. Rom. 8. 29. whome God hath chosen, them hath he also ordained to beare the crosse, that they might be made like to the image of his sonne: yet he doeth not marke all his children wyth this speciall marke, that they should be persecuted by the enemies of the Gospell. Christe speaketh now of that kinde of affliction, at that time when the faithfull of necessity were to beare for the testimonie of the Gospell, the hatred, the reprochfull wordes and the fury of the wicked. For his will was to let his disciples vnderstande, that the doctrine of the Gospell (whereof they should be messengers and witnesses) should not

be accepted or allowed of the world, euen as he had tolde them before. And he telleth them before, that they shal haue contention not only with a fewe ennemies, but that they shall be hated of all nations, whether so euer they shall come. But this was a wonder hardly to be beleued, which might make the most courageous mindes to feare & quake, that the name of the sonne of God should be so infamous and odious that it shuld procure all them to be hated euery where.

Therefore Marke sayeth: *Take heede to your selues.* By which word he noteth the ende and vse of this admonition: namely, that they should be ready to beare this, least this temptation shuld ouerthrow them before they be aware. Marke addeth in the same place, that this should be a testimoniall to kings and rulers: when the disciples of Christ shoulde be brought before their iudgement seat. Luke reporteth this somewhat otherwyse. This shall be to you for a testimoniall: but the meaning is one with the former. For Christ declareth that his Gospell shall be the more set forth when it shall be defended with the daunger of death. For if the Apostles shoulde haue employed their trauaile in preaching the Gospell, and shoulde not stand constantly against the furious dealings of the ennemies in defence of the same, it shoulde not haue ben so notably confirmed. But when they doubted not to lay their heades in daunger, and that no terrours of death coulde driue them from their purpose, it appeared by this their courage and constancie, howe certainly they were perswaded of the goodnesse of their cause. So this was a sure seale of the Gospell, that the Apostles stode without feare at the iudgement seates of kings, and freely professed the name of Christ there. And therefore Peter calleth himself a witnesse of the passions of Christe, the signes and tokens whereof he bare vpon him. And Paule to the Phil. 1. 17. glorieth that he was sette in defence of the Gospell. The which is especially woorthy to be noted, least they through vile cowardlinesse should fal away from the faith vpon whome God hath thought good to bestow so great honour, as that he woulde make them patrones of his truth.

M A R. 11. *Take yee no thought before.* VVe haue expounded this sentence and the next in the tenth chapter of Mathewe, for that the Lordes will was to ease his disciples of that sorowfull doubtfulnessse, which hindereth vs from continewng in our calling, while that wee distrust our selues as vnable to beare the burden. Not that he would haue vs altogether carelesse (for nothing is more profitable for vs, then that we be taught humilite by knowing our owne infirmitye, and be prouoked to prayers) but Christ teacheth vs to cast our cares into the bosome of the father, that trusting in his promised helpe, we may goe forward chearefully in oure course.

But Luke setteth downe the promise otherwise, not that Christ wold deliuer his from death (for this is not alwayes to bee hoped for) but that he will giue them a mouth and wisdom, wherewith they should make their enemies ashamed. But though Christe giue them at the same tyme a minde and power to speake, yet I do thinke that he meant another thing by ioynng these two words together: as if that Christ shuld promise, that he woulde gouerne their tongues, so that they shoulde answere wisely and to the purpose.

He addeth further, that this wisdom should haue the victory against

all their enemies: because they could not resist nor speake agaynst the same. Not that their impudencie should giue place to the truthe: but because the truth, against the which they sette themselves in vaine, should triumph ouer their frantike boldnesse. And I would that all men that are required to make confession of their faith, would repose themselves in this hope: for then the power and maiestie of the spirite would shewe it selfe farre otherwise to the ouerthrowe of sathans ministers. Now while we are caryed partly by our owne sense, and puffed vpp with pride, we runne headlong rashly, or goe further forward then is mete: and partly we are withholden and restrained with peeuish fearfulness: and wooll experience sheweth that we are destitute of the grace of God & help of his spirite. Further, when in Mathew and Marke Christ calleth it the spirite of the father, which speaketh in vs, and sayeth heere that hee himselfe will giue vs a mouth: we do gather that it is proper and peculiar to him to directe vs by the spirite.

**L V K E. 19.** *By your patience possesse your soules.* Christe doth here teache his disciples a farre other way to preserve life, then the reason of manne would teache. For euery manne doeth naturally desire to keepe his life in safety: and we doe all seeke for those meanes of preservation which wee thinke to be best, and we flee from all daunger: to be short, we seeme not to liue, except we be well garded. And Christ giueth vs this fortresse for our life, that we should walke through fire, water, and swordes alwayes in daunger of death. And truely no manne committeth his spirite rightly into the hand of God, but he which is alwayes ready to die, and learneth euery day to liue. In summe Christ commaundeth vs to possesse our life both vnder the crosse, and amongst the continuall terrours of death.

**M A T H. 10.** *And then shall many be offended.* Nowe he rehearseth the temptations which shall come by euill examples. And this is very grievous and harde to overcome, when Christ himselfe should be a stone of offence to many, whereat some shoulde stumble, or others at the sight thereof should goe backwarde, and others doe fall away, 1. Peter 2. 7-8. And it seemeth to me that Christ in this worde comprehendeth diuers kinds of troubles: because they doe not onely fall away which were entered into a right course, but many become enemies to Christ: others forgetting modesty and equity, become raging madde, others become prophane men, and cast of all sense and feeling of godlinesse: others do take themselves liberty in such troubles to commit sinne.

**11.** *Many false prophets shall arise.* This admonition differeth fro the former, where Christ sayeth before, that many shuld come in his name. For there he spake onely of the deceiuers, which shortly after the entrance of the gospel, shuld faine themselves to be Christes. But now he saith that there shuld false teachers arise, which shuld corrupt the sound doctrine with errors: as Peter teacheth that the church shuld be in no lesse danger of this mischief vnder the gospel, then it was before vnder the law, 2. Pet. 2. 1. wherfore there is no cause, why errors & the subtil practises of sathan, & the corruptions of godlines, shuld ouerthrow the minds of the godly: because that no man is rightly established in Christ, but he which hath learned to stand against such assaults. For this is a right trial of our faith, when it standeth without remoouing, against such false doctrines as shall arise.

And

And he doeth not only say that false prophets shall come, but also that they shalbe so subtil as to deceiue, so as they shal draw sectes after them. And heere we haue neede to take great heede: because the multitude of them which follow errors, do as a violent storm enforce vs to turne our course, if we be not thoroughly settled in God: whereof there is somewhat spoken before.

12. *Because that iniquitie shall abound.* No man should be ignorant howe farre and wide this mischiefe shoulde sprede it selfe: but very fewe doe marke it. For sith the light of the Gospell doth more plainly discouer the malice of men, the desire to doe well waxeth colde, and is almost quenched euen in good and well minded men. For euery man thinketh with himselfe that those things are loste, which are done for this or that man, for that experience and daily vse declareth that all menne almost are vnthankfull, or faithlesse, or wicked. Truly a great & a dangerous temptation. For what can bee more absurde, then to allowe of that doctrine which seemeth to ouerthrowe the loue of godlinesse and the force of charitie? But where the Gospell taketh place, charitie, with the heat wherof the hearts of all men should be enflamed, rather waxeth colde. But the fountaine of this mischiefe must be noted, which Christe vtereth thus. For many doe waxe faint, because that for weakenesse they cannot stand in the flood of iniquitie, which floweth euery where, Christ then requirereth his disciples to be thus strong, as they may stande fast in these wrastlings. As Paule commaundeth, 2. Thes. 3. 13. that we should not be weary of behauing of our selues louingly and kindly. Therefore, though the loue of many being ouerwhelmed with the abundance of sinnes, shoulde waxe colde. Christ sayeth that this let must also be overcome, least that the faithfull for such euil exāples shuld giue ouer as men tired. Therefore he rehearseth that sentence, that no man can be saued, but hee which shall strīue lawfully, and shall continue to the ende.

14. *And this Gospell of the kingdome shall be preached.* VVhen the Lorde had preached suche a sermon as had giuen no small occasion of sorowe, this consolation was added in very good time, either for the raising vp of the mindes ouerthrowen, or for the strengthening and staying of them that are falling: for what soeuer sathan shall deuise, and how many stirres so euer he shall make, yet the Gospell shall goe forward, vntill it be spredde through the whole world. And though this was incredible, yet it behooyed the Apostles, hauing this warrant of their maister, to hope well beyond hope, and with courage to goe forward to discharge their calling. Some doe obiecte the Antipodes, and other people which do dwel farre away, which as yet haue heard nothing of Christ, but it is easily answered. For Christ doeth neither note all the perticular partes of the world, neither doeth he appoynt any certaine time: but only sayeth that the Gospell (which all men thought, shoulde bee speedily banished out of Iudea the proper dwelling place) shoulde be spred to the farthest partes of the round world, before the last day of his coming. He declareth also the end of preaching, that it may be for a testimoniall to all nations. For though God neuer left himselfe without witnesse, Act. 14. 17. and gaue very speciall testimony to the Iewes of himselfe, yet he gaue a testimonye in this more notable then all the rest, when hee reuealed himselfe in his Christe:

and



and the. . . Paule sayeth, 1. Tim. 2. 6. that he reuealed himself in due time, becaule this was the time appoynted to call all the world to God. Therefore we must learne, that so ofte as the Gospell is preached, God appeareth as it were openly, and he directeth vs by this solemne & lawfull course, that we should not wander in darknesse we know not whether: and that they which refuse to obey, should be without excuse.

*Then shall the ende come.* Some doe vnaptly apply this to the destruction of the Temple, & to the ouerthrow of the maner of worship appoynted by the lawe, which should be vnderstode of the ende, and the renewing of the world. For becaule the disciples had ioyned those two together, as if the temple could not be ouerthrowne without the destruction of the whole worlde, Christ answereth to the question proposed, and telleth them that there is a long and sorrowfull time of troubles at hande, and that they should not hast to the price, before they had gone through many confictes and troubles. Therefore this last clause must be vnderstode thus: The end of the world shall not come before that I will exercise my Church with sharpe and painfull temptations. For he opposeth himselfe against that vaine imagination, which the Apostles hadde conceiued amongst themselues. VVhereof it must be againe considered, that there is not any certaine day appoynted, as if that the last day shoulde presently follow, the performance of those things which he foretolde euen now. For all those things whereof we haue red before, the faithfull haue tasted long agoe, but Christ is not yet appeared. But he had no other purpose, but to teache his Apostles long sufferance, which too hastily speeded to the heavenly glory: as if he should haue sayd, that their redemption was not so neare at hande as they imagined, but that there shoulde be many croked turnings before.

Mathew 24.

Marke 13.

Luke 21.

25. VVhen therefore shall see the abomination of desolation spoken of by Daniel the prophet, standing in the holie place, (lette him that readeth, consider it.)

26. Then let them which be in Iudea, flee into the mountaines.

27. Lette him which is on the house topp, not come downe to fetch any thing out of his house.

28. And he that is in the field, lette not him retourne backe to fetch his cloathes.

29. And wee shall be to them that are with childe, & to them that giue sucke in those dayes.

30. But pray that your flight be not in the winter, neither on the sabbath day.

31. For

14. Moreover, when ye shall see the abomination of desolation spoken of by Daniel the prophet, standing where it ought not, (lette him that readeth, consider it) then let them that bee in Iudea, flee into the mountaines;

15. And let him that is upon the house, not come downe into the house, neither enter therein, to fetch any thinge out of his house.

16. And let him that is in the field, not turne backe againe vnto the thinges which he lefte behinde him, to take his cloathes.

17. Then wee shall be to them that are with childe, and to them

them

20. And when you see Ierusalem besieged with siegours, then vnderstande that the desolation thereof is neare.

21. Then let them which are in Iudea, flee to the mountaines: and let them whiche are in the middes thereof, depart out: and leaue not them that are in the country, enter therein.

22. For these be the daies of vengeance, to fulfill all things that are written.

23. But wee be to the that be with childe, & to them that giue sucke in those daies: for there shall be great distresse in thys last.

So

and

21. For then shalbe great tribulation, such as was not from the beginning of the worlde to this time, nor shall be.

22. And except those dayes should be shortened, there should no flesh be sau'd: but for the electes sake those dayes shall be shortened.

23. Then if any man shall say vnto you: Lo, heere is Christ, or there, beleue it not.

24. For there shall arise false Christes and false prophets, and shall shew great signes & wonders, so that if it were possible, they should deceiue the very electe.

25. Behold, I haue told you before. VVherfore if they shal say vnto you: behold he is in the desert, goe not forth: beholde he is in the secreat places, beleue it not.

26. For as the lightning cometh out of the East, & shineth vnto the VVest, so shal also the comminge of the son of man be.

27. For where soeuer a deade carcasse is, thither wil the Eagles resort.

them that giue suck in those dayes.

18. Pray therfore that your flight be not in the winter.

19. For there shall bee in those dayes such tribulation, as was not from the beginning of the creation whiche God created vnto this time, neither shall be.

20. And except that the Lord hadde shortened those dayes, no flesh should be sau'd: but for the electes sake, which hee hathe chosen, hee hath shortened those dayes.

21. Then, if any manne say vnto you, loe heere is Christ, or loe he is there, beleue it not.

22. For false Christes shal rise, and false prophets, and shall shewe signes and wonders, to deceiue if it were possible, the very electe.

23. But take ye heede: beholde, I haue shewed you all things before.

& wrath ouer this people. 24. And they shal fal on the edge of the sword, and shalbe ledde captiue into al nations, and Ierusalem shalbe troden vnder fore of the Gentiles, vntil the time of the Gentiles bee fulfilled.

### Luke 17.

22. And hee sayde vnto his disciples, the dayes will come, when yee shall desire to see one of the dayes of the sonne of mā, and yee shall not see it.

23. Then they shall say to you: beholde heere, or beholde there: but goe not thither, neyther followe them.

24. For as the lightening that lighteneth oute of the one part vnder heauen, so shall the sonne of man be in his day.

25. But first muste hee suffer many thinges, and bee reprooued of this generation.

15. VVhen yee therefore shall see the abhominacion. Because it was a thing incredible (as I sayd euen nowe) that the temple and the citee of Ierusalem should be ouerthrowne, and that the whole cōmon wealth of the Iewes should be destroyed, and also for that it might seme absurd, that the disciples could not otherwise be sau'd but by separating themselues from that people, with whome the adoption and the couenant of eternall life was laid vp as it were in pledge: Christ cōfirmeth both the one and the other by the testimony of Daniel. As if he should haue sayde, settle your selues neither vpon the temple, nor ceremonies of the law, for god hath brought them to an end: and hath declared before, that when the redeemer should come, the sacrifices should cease: neither let it trouble you to be separated from your nation, God hath also in time foretold his children of the casting away of this nation. Also such forewarning auaieth not onely to take away the occasion of offence, but also to comforte the mindes of the godly, that they knowing that G O D beholdeth them in extreeme miseries, and regardeth their saluation, might flee to that holyc anker, wherby amongst most cruel stormes, they may haue a sure & safe roade. But before I goe any further, this place which Christe citeth, must be examined. First it is certaine that the Angel in the 8. chapt. doeth not directly

directly speake of the latter destruction, wherof Christ maketh mention in this place, but of a temporall spoyle, which the tyrante Antiochus made. But a little after, as well in the 9. as in the 12. the Angell foretelleth the ende, and as they call it the abrogation of the ceremonies of the law, which should be perſourmed at the comming of Christ. For after that he had exhorted the faithfull, to cōtinue constant without yelding, and had tolde before that the comming of Christ should put an ende to the ceremonies, and had giuen the outwarde prophaning of the temple for a signe to them, at the length he appoynteth in the 12. chapter a certaine time as well for the destruction as for the restoringe. From the time (sayeth he) that the daily sacrifice shall be taken awaye, and the abomination of desolation set vp, there shall be a thousand two hundredth and ninety dayes. Blessed is he that wayreth, and commeth to the thousand, three hundredth and fīue and thirty dayes. I know that this place is diuerſly wrested, because of the hardnesse of it: but I thinke that thys is the simple meaning of it, after that the Angel had declared that the temple should be once purged from the pollutions and idollies whiche Antiochus hadde brought in, he sayeth that there shall a time come againe, when it shall be prophaned a newe, and it shall loose for euer all the holinesse and reuerence it had wythout hope of restitution. And because this was a grieuous and sorrowfull message, he calleth the Prophet backe againe to one yere, and two yeres and sixe moneths. In whiche woordes there is noted as well the long continuance, as the ende of euilles. For the compasse of a yere seemeth a long time to be in continual sorrowes, but when that time is doubled, the sorrowe encreaseth muche more. Therefore the spirite exhorteth the faithfull to prepare themselves to beare patiently not onely for the space of a whole yere (that is for a long time): but that they should account to beare afflictions continually through many ages. Yet there is no small comfort in that halfe time: for though the afflictions should be long, yet the spirit declareth that they shall not be for euer. First he spake thus, the calamitie of the church shall endure for a time, times, and halfe a time. But now he reckeneth the three yeres and sixe moneths by dayes, that the faithfull might bee the more strengthened by that long continuance of euilles. For it is an ordinarie matter for men in afflictions to accounte the time not by yeres or moneths, but by the severall dayes: because that one day with them is as a yere. At the length he sayth that they shall be blessed, which shall endure to the ende of that time: that is, which with inuincible patience come to that goale or marke. Christ chuseth only that which serueth for his purpose: namely, that the ende of the sacrifices was at hand, and that abomination is placed in the temple, which is a signe of the last destruction. And because the Iewes setteled themselves too much in their present estate, so as they would not attend to the prophesies, whiche spake before of the abolishing of the same, Christ taking them as it were by the eare, commandeth them to read that place diligently, that they might learne that the prophets gaue euident testimony of that, which was so hard to them to be beleued: except that any man had rather take this to be spokē by the Euāgelist: but it is more probable that Christ cōtinued his speech, wherin he exhorted hys disciples to the more attentiuenes. Abomination signifieth as much as prophanation: for by this worde is signified that

filthinesse which defileth or ouerthroweth the pure worshippe of God.

And it is applied to desolation, because it draweth with it the destruction of the temple and of the common wealth: as he hadde sayd before in the 9. chap. that the pollutiō brought in by Antiochus, was as a signe that it should be destroyed for a time: for so doe I interpret the worde wing, or spreading abroad. And they are deceiued which thinke that the besieging of Ierusalem is noted by these wordes: neither doe Lukes words make any thing for that error, whose purpose was not to speake of that same, but of the other. For because that citie hadde bene heretofore deliuered in the middest of the ruine, least the faithful shoulde hope for the like heereafter, Christ sayeth that it shall be destroyed as soone as the enemies shall compass it about: because it shall be vterly depriued of the helpe of God. Therefore the meaning is, that the successe of the warre shall not be doubtfull: for that citie shall be destroyed, because it hadde wholly giuen it selfe to breake the lawe of God. Therefore it is added somewhat after, that it shall be troden downe of the Gentiles: which saying signifieth the last destruction. Further, because it myghte seeme absurde that the Gentiles should so haue their pleasure of the holy citie, there is added a peculiar cōfort in respecte of the faithful (which Daniel omitteth, because he speaketh to the whole body of the people) namely, that the Gentiles had only liberty for a time, vntill that their iniquitie should waxe ripe, and that the vengeance which was laide vppon for them, should come to light.

16. *Then lette them which be in Iudea.* After that Christe hath taught by the testimony of the Prophet, that the legall maner of worshippe should be extinguished immediately after the prophanation of the temple, hee addeth that there should hang ouer all Iudea suche fearfull and horrible plagues, that nothing shoulde be more to be desired, then to be caried far away out of that countrey. And he sayeth withall, that they should come of such a sodain, that they should scarce haue any time to flee away most speedily. For to this purpose doe these speeches belong. *Let him which is on the house toppe, not enter into his house. Let not him which is in the field, returne backe.* Least while they seeke to saue their goodes, they loose themselves. Also, *Voe be to them that are with childe, and giue sucke.* For they cannot be apt & ready for the flight. In like maner *Pray you that your flighte be not in the winter, or on the sabbath daye:* least that either religion, or the hardnesse of the iourney, and the shortnesse of the dayes shoulde hinder and lette them from fleeing speedily. Therefore Christes purpose was first to stirre vppon his disciples, and to waken them that they shoulde no more haue that imagination of a blessed estate and delite of an earthly kingdome: then hee encourageth them, least they should fall away at these generall plagues. This was a sharpe warning, yet was it necessary in respect of their blockishnesse and the huge greatnesse of the euils.

21. *For then shall be greate affliction.* Luke also sayeth, that it shall be a day of reuengement and of wrath against that people, that what soeuer thinges are wrytten, might be fulfilled. For when as the couenāt of God was then broken through the obstinate malice of the people, it was mete that by a wonderfull chaunge, the earth it selfe and the aire shoulde bee shaken. And a more deadly plague coulde not haue lighted vppon the Iewes, then that the light of the heauenly doctrine beinge extinguished  
amongst



amongst them, they were cast away from god. But (as necessity required in so great hardnesse of heart) they are enforced to feelee the plague of their casting off, by hard and sharpe whips. But this was the cause of so horrible vengeance, that the desperate wickednesse of that nation was now come to the full measure. For the medicine which was laid to their diseases, was not only proudly disdaind, but they also reiected the same most reprochefully: yea, as madde men or people distraught, they raged cruelly against the Philition himselfe. But sith the Lord reuenged so seuerely vpon them that obstinate contempt of the gospell together wyth their raging madnesse, let their plague be alwayes before our eyes: and let vs learne thereby, that there is nothing more intollerable to G O D, then the disdainful contempt of his grace. And though the same reward remaineth for the like contemnners of the Gospel, yet God woulde haue a more notable example remain of the Iewes then of any others, that the glory of the comming of Christ might be the more renoumed amongst the posterities. For the hainousnesse of the offence cannot be expressed by any wordes, that they should put to death the sonne of God, the author of life which was giuen vnto them from heauen. So when they had committed that most abhominable sacrilege, they ceased not by diuers and sundry other crimes to pull vpon themselves all the causes of their vtter destruction. Therefore Christ sayeth that the lyke affliction shall not be in the world after that: for as that one reiection of Christe, accompanied with so many circumstances of wicked rebellion and vnthankfulnessse, was more to be detested then all the sinnes of all ages: so also it was meete that it shoulde be more sharply reuenged then all the rest.

22. *And except those dayes shoulde be shortned.* He amplifieth the greatnesse of those calamities, and yet hee addeth a comfort wyth it: Namely, that the name of the Iewes might be extinguished, if the Lorde had not regarde of his electe, and holpe not somewhat for their sake. And thys place agreeth with that of Iſaiah 1. 9. Except the Lorde had referued to vs a small remnant, we should haue bene as Sodome, and like vnto Gomorra: for that vengeance of God which befell at the captiuitie of Babylon, shoulde be fulfilled againe at the comming of Christe, as Paule witnesseth in the ninthe chapter to the Romanes, & the nine and twenty verse: yea, the more iniquitie hadde then spread it selfe, the greater reuenge shoulde then light vpon them. Therefore Christe sayeth, except God putte an ende to those euilles, the Iewes shall vtterly pearish, so that not one of them shall remaine: but God maketh account of his gracious couenant, so that hee will spare his electe, according to that other saying of Iſaiah, 10. 22. If my people Israel bee as the sande of the sea, the remnant of them shall only be saued.

And this is a notable testimony of the iudgement of God, when hee so afflicteth the visible Church, that it may seeme to be vtterly destroyed: and yet that he might referue some seede, he doeth wonderfully deliuer his electe though they be but fewe in number from destruction, that they might beyonde all hope escape the gulfes of death. So are the hypocrites terrified, that they shoulde not vnder the title and fourme of the Church nourish a vaine hope, and imagine that they should goe unpunished. Because the Lorde when hee deliuereth them to destruction,

will finde a meanes to preferue and deliuer his Church, and it bringeth great comfort to the godly, that God will neuer so lette louse the bridle of hys wrath, but that he will prouide for their saluation. So in punishing of the Iewes hys wrath burnt in most horrible maner: and yet beyonde the hope of menne he so gouerned himselfe, least any of hys electe should pearish. And this was in deede a woonderfull myracle, that when saluation shoulde come of the Iewes, God of a fewe dropes of a fountaine dried vpe, made floudes to water the whole worlde. For (as they hadde procured the hatred of all the Gentiles against them) it wanted but little, but that in one day there should haue beene a signe giuen, to slaye them euerye where. And it is not to be doubted, but that when many desired so to haue murdered them, Titus was restrained by God, from arming by his allowance his souldiours, and others greedie enough to execute such a purpose. Therefore that Romane Emperour stayed then that last destruction of that whole nation, and this shortning was for the preferuation of some seede. This must yet bee noted, that he restrained the violence of his wrath for the electe sake. For why would he haue so fewe remaine of so great a multitude? and what cause hadde he to preferre these about the rest? Namely, for that his grace rested vpon that people which he hadde adopted: and least his couenant should be made of none effecte, some were chosē and appoynted by his eternall counsell to saluation. Therefore Paule Romanes 11. 5. assigneth his election of grace for the cause why of so greate a people there was onely a remnant saued. Then lette the merites of menne giue place when we are called to the meere good will and pleasure of God, that the difference betweene these and them, shoulde not bee in anye other poynte, but that it is meete they should be saued which are chosē. And Marke, that he might sette forth the matter more plainly and expresse, addeth one woorde more, speaking thus. *For the electe sake which hee hath chosen, hee will shorten those dayes.* The participle myghte haue sufficed, but that hee woulde expressly declare, that God was not moued by any other causes why hee shoulde rather fauour these then those: but because he pleased to chuse and to establish in them whome hee would saue, the secrete purpose of his grace. Yet it is demaunded howe God for hys electe sake moderated these calamities, and did not altogether destroy the Iewes, when as many reprobate & desperate leud people were preferred. The answere is easie, part of that nation was deliuered, that so he might bring forth his electe which were mixed amongst them, as seede separate from the chaffe. Though both the reprobate and the elect were partakers of this tēporall preferuation, yet because it profited not those, it is aptly ascribed to these: for that the wonderful prouidence of GOD directed it for their preferuation.

27. *Then if any shall say vnto you* He rehearseth againe that which hee had spoken of deceiuers, and not without a cause. For there was more daunger lyke to come by thys temptation, least miserable men afflicted and troubled, being deceiued by a false title, shoulde in steade of Christe seeke after spirites, and for the helpe of God take holde of the sleights of the deuil. For when the Iewes were so hardly oppressed for contemning their redemption and were to be wythdrawne from their infidel-

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litie by suche violent remedies, Sathan subtilly proposed newe thynges for them to trust in, whiche might draw them the further from G O D. And certainly there is nothing more daungerous, then when we want counsell in aduersities, vnder the pretence of the name of God to be deceiued with lies, which doe shutte vppe the gate of repentaunce against vs, and encrease the darkenesse of infidelitie, and at the length doe carye vs headlong as menne amased wythout hope of recouerie to madnesse. So that in respecte of that great danger it was conuenient that the same shoulde be rehearsed: and especially, sith Christe declareth that the false prophets shall be so thoroughly furnished to deceiue, as with signes and wonders, whych shal amase the mindes of the simple. For sith that God doeth testifie the presence of hys power by myracles, and are therefore seales of true doctrine, no meruaile if the deceiuers doe gette credite thereby. And in suche maner of scorning, doeth God reuenge the vnthankfulnesse of menne, that they might belecue a lye, whiche refused the truthe, and that they shoulde be blinded more and more, which shut theyr eyes at the light offered them. And yet he trieth their constancie wythall, whych appeareth to be so muche the better, while that no subtelties can ouerwhelme them. Further, sith the Lord sayeth that the Antichristes, and the lying prophets shall be furnished wyth myracles, there is no cause why the papistes shoulde vnder this pretence bee so proude, or why we shoulde be afraide of their glorious boasting. They confirme theyr superstitions by myracles: for the sonne of God foretolde, that by suche means the faith of many shoulde be ouerthrowne. VVherefore, wise menne ought not to esteeme them so, as to account them sufficient of themselves to prooue this or that kinde of doctrine. If they excepte that by this means the myracles shoulde be ouerthrowen and brought to nothing, whereby the authoritie as well of the lawe as of the Gospell was established: I aunswere that there was a certaine marke of the spite grauen in them, whych shoulde putte the faithfull out of all doubt and feare of erring: for so ofte as God doeth shewe forth hys power for the confirming of hys children, he woorketh not so confusedly, but that there shoulde appeare a manifest distinction to shew it free from all deceite.

Note, that the myracles do so confirme the doctrine, that the doctrine also doeth so shyne forth, and it scattereth all the cloudes, wherewith sathan darkeneth the mindes of the simple. To bee short, if we desire to auoide such subtelties, let vs holde the signes and the doctrine so ioyned together, as that they may not be separate.

24. So that if it were possible, they shoulde deceiue the very cleste. This was added to make menne afraide, that the faithfull mighte the more carefully apply and bende themselves to beware. For where false prophets shoulde passe wyth suche vnbridled libertie, and shoulde haue so great power giuen them to deceiue, it were an easie matter for them to entrappe in their guiles the secure and heedelesse people. Therefore Christ exhorteth and stirreth vppe his disciples to watche.

Further, hee telleth them also that there is no cause why they shoulde bee troubled at the newnesse of the matter, if they shoulde see manye in every place caried into errour. But as hee commaundeth hys to bee

carefull least sathan circumuent them ere they be aware: so againe he giueth them great occasion for them to hope well, wherein they myght quietly repose themselues, while hee promiseth them that vnder the defence and keeping of God, they should be safe against all the guiles of sathan. Therefore, though the estate of the godly be fraile and brittle, yet they haue a sure pillar shewed them heere, whereupon they may rest: for it is not possible that they shoulde fall away from saluation, whyche haue the sonne of God for their faithfull keeper. For they haue not such a strong defence of themselues, as may resist the assaultes of Sathan, but because they are Christes sheepe, whome no manne can take out of hys hande, Iohn 10. 28. And it must be noted that the strength and assurednesse of our saluation resteth not in vs but in the secreat election of god. For though our saluation is kept by faith (as 1. Pet. 1. 5. it is sayde) yet it behoueth vs to goe further, for wee are therefore safe, because the father hath giuen vs to his sonne, and the sonne sayeth that nothing shall perishe which is committed to him.

25. *Beholde, I haue tolde you before.* Marke setteth downe the meaning of the Lorde more fully. *But take yee heede: beholde I haue shewed you all things before.* By which wordes we are taught, that they are without all excuse, which are ouerthrowne by those offences whereof Christ hath spoken before. For sith the will of God shoulde be a rule to vs, it is sufficient for vs, that we were warned in time before, that so it pleased hym. Further, when he calleth himselfe faithfull, and sayeth that he will not suffer vs to be tempted farther then we shall be able to beare, 1. Cor. 10. 13. we shall neuer be without power to resist, so that slouthfulnesse nourieth not our infirmitie.

26. *Beholde, he is in the desert.* Luke mixeth this speache with an other answere of Christ: for when the Pharisees asked him of the comminge of the kingdome of God, he sayd that it should not come with obseruation. It followeth in the text set downe by Luke, that he tourned to the disciples, and sayd that those dayes should come, when they shoulde see no more one day of the sonne of man. By which words his will was to forewarne vs to walke in the light, least the darkenesse of the nyghte should ouertake vs. For this should be a sharp spurre to them, to prouoke them to profite, so long as they enioyed the presence of Christ, sith they heard that most grieuous troubles were at hand. It is not known whether Christ gaue his disciples twise warning of one thing. But I thinke it to be probable, that when mention was made of the coming of the kingdom of God, Luke added these sentences which I haue here set downe, though they were spoken at an other time, which is no rare matter with him, as we haue sene otherwher. But because this place is through ignorance diuersly wrested, that the readers may haue the natural vnderstanding of the same, they must note the opposition betwene the secreat places, & the open spreading of the kingdom of Christ farre and neare, and that of a sodain & vnlooked for, as is the comming of the lightning from the East to the West. For we know that the falsie Christes (which was agreeable to the grosse and foolish ignorance of that nation) could haue gathered any powers into corners of the desert, or into dennes, or into other secreat places, that they might with a forceable and strong hands haue shaken off the poyer of the Romane Empire from them.



The sense therefore is, that whosoever gathereth his riches into a secret place, that he might by armes recouer the libertye of that nation, dooth falsely challenge himselfe to be Christ: for hee is sent to bee the Redeemer, who should sodeinly and vnlooked for spread his grace into all the quarters of the worlde. But these two were contrarye the one to the other, to shutte vp the redemption in some corner, and to spread the same through out the whole world. By this meanes were the Disciples taught not to seeke for the Redeemer any more in the secreete places of Iudea: for he would sodeinly stretch the coastes of hys kingdome euen to the vttermoost endes of the earth. And this wonderfull speede in spreadinge the Gospel in so short a time through all the partes of the worlde, was a notable testimony of the power of God. For it could not be brought to passe by the witte of manne, that the light of the Gospell should as the lightning assoone as it shineth, presentlye spread it self from the one end of the world to the other: and therefore Christ dooth not without consideration commend his heauenly glory by this circumstance. Further, by this describing of the largenes of his kingdome, his will was to shew that the destruction of Iudea, could not be any hindraunce to him, but that he would reigne.

23. *VWherefoeuer a dead carkasse is.* The meaning is, by what shiftes soeuer Sathan shall endeavour to drawe the children of God backe hether and thether, yet the holy band of vnitie resteth in Christ himself, where-with it is meete that they shuld be holden, which are bound. For whence cometh this diuision or confusion, but because that manye fall awaye from Christ, who is our onely stay and strength? Therefore here is a prescribed meane how to nourishe this holy vnitie, least the fallinge into errorrs shoule teare the body of the Church asunder: that is, if we continue fast settled in Christ. The which must bee noted diligently: for Christ doth not tie vs eyther to the supremacy of the seate of Rome, or to any other trifles: but by this knotte onely would hee tie his Church together, if that all from all places would looke to him, who is the onely head, whereof it followeth that whosoever doe cleaue to him with a pure fayth, are out of daunger of a schisme. Now let the Romanists goe and cry out that they are Schismatikes, which doe not suffer themselves to be alienated from Christe, that their faith might bee enthralled to a theefe.

The interpretation of the Papists is too sottish, who take them, which are of that company, which professe one faith: and the Eagles to be allegorically expounded for sharpe and quicke sighted menne: when as it is euident that Christ hadde no other purpose, then to call the children of God to him, and to keepe them in him wherefoeuer they were dispersed. And he doth not heere call it simplye a bodye, but a carkasse. And Christe attributeth nothing to the Eagles, but that which agreeth to the rauens and vultures with vs, after the nature of the countrey, which we inhabite. Neither is there any firmenes in the fancy of others, who saye that the death of Christ was so odoriferous, as that it allured the electe of God. For in my iudgment, the purpose of Christ was to reason from the lesse to the greater: if there is so great wisdom in byrdes, that many of them canne come together out of places farre distant to one carkasse: it is a shame for the faithfull if they should not come together to

the authour of lyfe, who is their onely true foode.

## Matth. 24.

29. And immediatly after the tribulations of those dayes, shall the Sunne bee darkened, and the Moone shall not giue her light, and the Starres shall fall from heauen, and the powers of heauen shalbe shaken.

30. And then shall appeare the signe of the sonne of man in heauen: and then shall all the kindreds of the earth morne, and they shal see the sonne of manne come in the cloudes of heauen with power and greate glory.

31. And hee shall sende his Angelles with a greate sounde of a trumpet, and they shall gather together his elect, from the foure windes, and from the one ende of the hea-  
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## Mark. 13.

24. Moreover in those daies after that tribulation, the Sunne shal wax darke, and the Moone shal not giue her light.

25 And the starres of heauen shal fall, and the powers which are in heauen shal shake.

26. And then shal they see the sonne of manne comming in the cloudes, with great power & glory.

27. And he shall then send his Angels, and shal gather together his elect from the foure windes, and from the utmost parte of heauen.

## Luke. 21.

25. Then there shalbe signes in the Sun, and in the moone, and in the stars, and upon the earth: trouble among the nations with perplexitie: the sea and the waters shal roare.

26. And mens harts shal faile them for feare, and for looking after those things, which shal come on the worlde: for the powers of heauen shall be shaken.

27. And then shall they see the sonne of manne come in a cloude with power and great glory.

28. And when these thinges beginne to come to passe, then look up, & lift up your head: for your redemption draweth neere.

Now Christ manifesteth his kingdome more fully, whereof hee was demaunded at the firste: and promisseth that after they haue bene vexed with so many troubles, their redemption shall come at the time appointed. For in his aunswere he specially bent to this, to strengthen and to make his disciples of good comfort: least they should faint in their minds for those troublefome stirres. Therefore hee doth not simply speake of his comming, but he vseth a prophetick kinde of speaking, and as every man was specially bent, so contrarily it was necessary for him to abide a sharper kinde of temptation. For what could seeme more absurde, then to beholde the kingdome of Christ, whereof the Prophets had so royally spoken, not onely despised, but oppressed with the crosse, couered with many reproaches, and ouerwhelmed with all kinde of affliction? Could not that maiestie haue bene sette vpon it, which might haue darkened the Sunne, Moone, and Starres, and shaken the whole estate of the world, and haue altered the vsuall course of nature? The Lord now aunswereth these temptations, saying, though these prophecies are not presently perfourmed, yet at the length they shall be fulfilled. The meaning therefore is, that those thinges, which were spoken beefore of the wonderfull shaking of the earth and the heauen, must not be restrained to the beginning of the kingdom: for the Prophets spake of the whole course, even to the comming to the goale.

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Now, when we conceaue the purpose of Christe, the wordes are easie to be vnderstoode: namely, that the heauen shal not presently be darkened, but after that the Church shall haue abyden many afflictions. Not that the glory and maiestie of his kingdome shoulde appeare at the laste comming of Christ: but because that he deferred to that time the fulfilling of those thinges, which beganne to appeare after the resurrection, and whereof God had giuen his onely, some taste, that hee might leade them the further in the way of hope and patience. After this manner Christe helde the mindes of the faithfull in suspence to the laste daye, least that they should thinke that the Prophetes hadde spoken in vaine of the restoring to come, because that it laye a long time ouerwhelmed vnder a thicke cloud of afflictions.

But some interpreters doe corruptly take the affliction of those dayes for the destruction of Ierusalem: when as it rather signifieth that vniuersall floud of all euilles, whereof Christe spake before. Further, hee perswadeth them by this argument to patience, because that those afflictions shal haue at the length a happy & ioyfull end. As if he should haue sayd, so long as the Church shall be in the worlde it shall be a cloudy & a darke time: but as soone as those miseries shall come to an ende, a daye shall come, wherein the glorie and maiestie of the same shall appeare. But wee cannot imagine now how the Sunne shall be darkened, but the successe shall shew it. Hee meaneth not that the starres shal fall indeede; but according to the imagination of menne: and therefore Luke onelye saith: that there shall be signes in the Sunne, and the Moone, and in the Starres.

The meaning therefore is, that the frame of the heauen shall bee so shaken, as that the Starres themselues shall be thought to fall. Luke also maketh reporte of the fearefull shaking of the Sea, so that men shall for feare and doubt become astonied. And the summe is, that the creatures both in heauen aboue, and on the earth belowe, shalbe as cryers or preachers to cite menne to appeare at that fearefull iudgment seate, in contempt whereof they shall most wickedly liue in wantonnes euen to the last day.

30. Then shall appeare the signe of the sonne of manne. Christe by this worde dooth put a more manifest difference betweene the present estate of his kingdome, and the glory thereof, which was to come. For hee seemeth after a manner to graunt, that the maiesty of Christe cannot bee seene plainelye through the clowde of afflictions, neyther can menne feele the redemption which hee offereth them. For the confused estate of things which we doe now beholde, partely darkeneth our mindes, partelye ouerwhelmeth the grace of Christ, & causeth it as it were to vāquish out of our eyes, at the least that the sense of the flesh should not take hold of the saluation, which he hath obtained.

Therefore he saith that hee will shew himselfe plainely at his last cominge, fullye furnished with the power of heauen, wherewith as with a banner sette vpe on high, hee wyll turne the eyes of all the worlde vnto him. But because hee saw the greater parte of menne contemne his doctrine, and sette againste his kingdome, hee saith withall, that all people shall sorrowe and lamente; because that it is meete that

he should breake those rebels in peeces, and destroy them which despised his power when he was absent. And he speaketh this, partly that he might by terrifying the proude and disobediente drawe them to repentance: partly also that he might strengthen the mindes of his childre in so crooked dealings of the world. For the securitie of the wicked is no small occasion of offence: because they seeme to haue God in derision, & yet escape vnpunished. Further, nothing is more daungerous then to bee caught in the bayghtes of prosperity, which they enioy, and so dryue vs from all reuerence of God. Therefore, least the faythfull should enuie at the drunken mirth of the wicked, Christ saith, that their ioy shall bee turned at the length into weeping and gnashing of teeth. And in my iudgement he alludeth to the 12. Chap. of the Prophet Zachariah, the 11. verse, where God declaring that there is a notable example of his iudgement at hand, saith that all families shall lament, as a man mourneeth at the buriall of his onely Sonne. VVherefore there is no cause why any man shuld looke for the conuersion of the world: for they shall feele at the length him, whom they haue pearfed through, but it shall be too late, and without any profit to them. Then followeth the declaration of that signe, that they shall see the Sonne of manne comminge in the clowdes, who then liued vpon the earth in the estate of a despised seruant. And by this meanes hee declareth that the glorie of his kyngdome is heauenlye and not earthlye, as the Disciples had falsely imagined.

31. *And hee shall send his Aungels.* Hee describeth the maner of that his power by this, that he will send his Aungels, who shall gather his electe from the vtmost coastes of the world. For the highest heauen doth signifie the farthest region. But Christ speaketh hyperbolically, to teache his elect, that though they should be taken out of the earth, and cast headlōg through the aire, yet they shal be gathered together again, that they may liue vnder their head in life euerlasting, and enioy the enheritance which they haue hoped for. For the purpose of Christe was to comfort his disciples, least the great affliction of the Church should dismaye them. VVherefore so oft as we see the Church eyther molested by the subtilty of Sathan, or torne asunder by the crueltie of the wicked, or troubled by false doctrines, or tossed with stormes, let vs learne to looke to this gathering together. And if this seeme incredible to vs, let the power of the Aungels helpe vs, which Christ dooth therefore propose to lift vs vp aboue all meanes that man can yeelde. For though the Church through the malice of men is now vexed, and is diuerse times driuen to flighte, and banished, and being tossed with the waues is bruiued, and miserably torne asunder, and hath nothing certeine in the world, yet we must bee of good courage: for the Lord will gather it togeather, not by the helpe of man, but with an heauenly power, which cannot by any meanes bee hindered.

L V. 28. *And when these things shall beginne to come to passe.* Luke dooth more euidently set downe that consolation, wherewith Christe maketh gladd the hearts of his disciples. For though this sentence hath nothing in it contrary to the words of Matthew, which we expounded euē now: yet he sheweth more plainely to what end it is said, that the Aungels shal come to gather the elect together. For it was necessary that the ioy of the  
godly



godly should be opposed againste the sorrow and trouble common to the world, and that the difference should bee noted betweene them, and the reprobate, least they should bee afraide of the comming of Christe. VVe know that the scripture doth not onely speake diuerſly of the laste iudgement, but of all things which the Lord doth put daily in practise, accordingly as he directeth his speech either to the faithfull or to the vnbeleeuers. VVhat haue you to doe with the day of the Lord? (saith the Prophet Amos, 5. 18) that is a cloudy day of darkenes, and not of light, of sorrow, and not of ioy, of destruction, and not of saluation. Contrariwise, the Prophet Zachary 9. 9. commaundeth the daughter of Syon to reioyce for the comming of her king. And good cause why: for (as Isaia, 35. 4. saith) that day which bringeth wrath and vengeance to the reprobate, is a daye of mercy and redemption to the faithfull. Christe therefore declareth that the light of ioy shal arise at his comming to his, so that as the wicked shalbe confounded with feare, so they shal reioice, because their saluation is neere. Therefore Paule, 1. Cor. 1. 7. giueth them this note, that they shuld watch for the day and comming of the Lord. For both their crowne and their full felycitie & ioy is deferred, 2. Tim. 4. 8. Therefore it is heere called the redemption, (as to the Rom. 8. 22) because that we shall then truly and fully enioy that deliuerance, which Christ hath obtained. VVherefore let our eares be ready open now to heare the sound of the Angelles trumpe, which shall not onely be sounded to amaze the reprobate with the feare of death, but to call the electe to the second life: that is, those whom the Lord quickneth with the voice of the Gospel, he calleth to enioye that life. For it is a signe of infidelity, to be afrayde when the Sonne of G O D is neere at hande to saue vs.

Math. 24.

Mark. 13.

Luke. 21.

32. Now learne the parable of the figge tree: when her bough is yet tender, and it bringeth forth leaues, ye know that sommer is neere.

33. So likewise ye, when ye see all these things, know that the kingdome of G O D is neere, euen at the doores.

34. Verely I say vnto you, this generation shal not passe, tyll all these things bee done.

35. Heauen and earth shall passe away: but my word shal not passe away.

36. But of that daye and houre knoweth no man, no not the Angels of heauen, but my father only.

27. Now learne a parable of the figge tree: when her bough is yet tender, and it bringeth forth leaues, ye knowe that sommer is neere.

29. So in like manner, when yee see these thinges come to passe, know that the kingdome of God is neere euen at the doores.

30. Verely, I say vnto you that this generation shall not passe, till all these things be done.

31. Heauen and earth shall passe away, but my wordes shall not passe away.

32. But of that day & houre knoweth no man, no, not the angels which are in heauen, neither the Sonne himselfe, saue the father.

29. And he spake to them a parable: beholde the fig tree, and all trees, 30. VVhen they now shoot forth, ye now seeing them, knowe of your own selues, that sommer is then neere.

31. So likewise yee, when ye see these thinges come to passe, know ye that the kingdom of God is neere.

32. Verely I say vnto you, this age shall not passe, till all these thinges bee done.

33. Heauen and earth shall passe away, but my wordes shall not passe away.

I doe not knowe whether the signe mentioned is as euidente a token that the coming of Christe is at hande in that troublesome estate, as we doe certainly know that sommar is at hand, when the trees beginne to wax greene: but Christ in my iudgement meaneth some other thing. For whe as the trees nipt in together in winter by the force of the cold, and the hardnes being dissolued in the springe, they seeme to be more brittle, and doe also open that the young boughes may haue passage: so the force and strength of the Church is nothinge hindred, or weakened by afflictions, as manne woulde iudge. For as the inwarde sappe spread through the bodye of the tree, after it waxeth tender, gathereth strength, and causeth that to spring, which was almoste dead: so the Lorde restoreth his children fullye from that corruption of the outward manne. The summe is, that menne should not thinke that the Church should be destroyed by reason of the weake and frayle estate of the same, but they should rather hope for immortall glorye, whereunto the Lorde by the crosse and afflictions prepareth his. For that which Paule speaketh of the seuerall members, muste bee fulfilled in the whole bodye: for if the outwarde manne perishe, yet the inwarde manne is renewed daylye, 2. Corinthians, 4. 16. But that whiche is more obscurelye reported by Matthewe and Marke, *Knowe you that it is neere, euen at the doores*, is more plainelye expounded by Luke, *that the kingdome of God is at hande*. And the kingdome of GOD is not to be taken for the beginning of the same (as it is ofte otherwhere) but for the full perfection of the same, and that according to their sense, whom Christ taught. For they did not apprehend the kingdome of GOD in the Gospell, in peace and ioye of sayth, and in spirituall ryghteousnesse: but they soughte for that blessed reste and glory, whiche was layde vppe vnder hope, vntyll that last daye.

34. *This generation shall not passe.* Though Christe speaketh thus vniuersally, yet hee doth not generally meane al the miseries of the church: but simplye saieth, that before this one age shal passe, whatsoeuer he hath spoken, shall be approued by the successe. For within fiftie yeares the citie was destroyed, the Temple ouerthrowne, and the whole kingdome was miserably wasted. The world in her pride lifted vp her selfe against God, it was also extreameley bent to ouerthrow the doctrine of saluation, false teachers arose, whiche peruered the sincere Gospell with theyr falsehoodes, religion was wonderfullie shaken, and the whole compaigny of the godly was miserably vexed. And though those euilles continued manye ages after: yet Christe spake truelye, that the saythfull shoulde before the ende of that one age feele in deede & by true experience, howe true his prophesie was. For the Apostles suffered the same thinges, which we see at this daye. But it was not the purpose of Christe to promise his Disciples, that their calamities should shortly haue an ende: for so hee should haue bene contrary to himselfe: (for hee sayde before that the ende was not yet:) but that hee might encourage them to bear with patience, hee expresselye saide that it belonged to this their age. Therefore the meaning is, that this prophesie is not of euilles a farre off, which the posteritie should see manye ages after, but of those which doe nowe hange ouer them in great abundaunce: so that there is no mys-  
rie,

rye, which that present age shoulde not taste of. Yet the Lorde heaping all kinde of miseries vpon one age, doth not free the posterities from the, but only commandeth his disciples to prepare themselues constantly to beare al things.

35. *Heauen and earth shall passe.* That his woordes myght bee of the more credite, hee proueth the certaintie of them by comparison: namely, that it is more certaine and sure then the frame of the whole world. But the interpreters doe diuersely expounde this manner of speech. For some doe referre the passinge of the heauen and earth to the laste daye, when the transitory citate of them shalbe abolyshed. Others doe expounde it thus, that the whole frame of the woorld shall perishe rather then that prophetic shoulde passe awaye, whiche wee hearde euen now.

But beecause that it is not to bee doubted, but that Christe purposed to moue the mindes of his Disciples to looke vpe aboute the worlde, I thinke that hee noteth the continuall alterations, which are seene in the woorld: as if hee shoulde haue sayde that his woordes muste not bee valued by the vncerteine and vnconstante estate of the woorld. For we knowe that in the chaunge and alteration of the worlde howe readye our mindes are to bee carryed awaye. Therefore Christe forrbiddeth his Disciples to bee carried awaye with the fashion of the worlde, but to looke alofte as it were into the glasses of Gods prouidence, which hath foretolde what things shall come to passe. Yet there is verie profitable doctrine to bee gathered out of this place, that our saluation, (beecause it is establyshed vpon the promises of Christe) dooth not ebbe and flowe with the vnconstaunt worlde, but standeth sure: so also our fayth must ascende vp aboute the heauen and earth to Christ himselfe.

36. *But of that daye and houre no manne knoweth, no not the Angels.* Christe meant by this sentence to holde the mindes of the saythfull in suspence, least in a vayne imagination they shoulde appoynte some certaine tyme for the last redemption. VVee knowe howe our witte dooth wander, and what a vaine desire wee haue to knowe more then becommeth vs. Christe also sawe that his Disciples hasted to triumph before the time. Therefore he woulde that the daye of his comming should be so hoped for and desired, that yet no manne shoulde be so bold, as to aske when he should come. Also hee woulde that his Disciples shoulde so walke in the light of fayth, that they being vncerteine of the tyme, shoulde patiently waite for his appearaunce. Therefore we must take heede that wee bee not more curyous about the momentes and poyntes of times, then the Lorde alloweth vs. For the chiefe parte of our wisdom consisteth in this, that we do soberly keepe our selues within the limits of the word of God.

Further, that menne should not be troubled, beecause they knowe not that day, Christ accompanieth the angels with them. For it were a point of too much pride and of wicked curiosity, for vs, which creepe vpon the earth to desire that more should be reuealed to vs, then is to the Angels which are in heauen.

Marke addeth *The Sonne of manne also.* Yea hee were thrise and foure

times made, which could not be content with this ignorance, which the sonne of God himselfe refused not for our sake. But because that many thought this vnmeet for Christ, they endeouored to mollifie the hardnesse of this speech with their comment. And it may bee that they were driuen to seeke this shift by the lewdnesse of the Arrians, whose by this place went about to proue that Christ is not true & only god: therefore in their opiniō christ knew not the last day, because hee revealed it not vnto others. But sith it is plaine, that Christ and the Aungelles were ignorant of it alike, wee muste seeke for a more apte exposition of the same, and before that I will sette it down, I will briefly take away their obiections, which thinke it a reproach for the sonne of God, if it should be sayd that there were any ignorance in him. That which they doe obiekt first, is easily answered. For wee knowe that the two natures in Christe were so ioyned in one person, that yet either of them hadde the propertie remaininge to it selfe: and especiallye the Godheade gaue place, and shewed not it selfe, so ofte as the humane nature wrought senuerally that, which appertained thereunto, for the perfourmaunce of the office of the Mediatour. VVherfore there was no absurditie in that, that Christ, who knew all thinges, was yet ignoraunt of something, according to the iudgement of man: for otherwise he could not haue bene subiect to sorrow and grieve, and like vnto vs. And that which some do obiekt is very absurd, that Christ could not be ignoraunt, because that it is a punishment for sinne. And first they do trifle very fondly, when they say, that the ignorance of the Aungelles came of sinne: but they are as foolish in that other point, that they know not that Christ did therefore take our flesh vpon him, that he might beare vpon him the punishment due for our sinnes. And that Christ knew not as he was man the latter day, did no more derogate from his diuine nature, then that he was mortall. But I doubt not, but that he had regard to that office, which was inioyned him by the father, as before when hee saide, that it was not his office to place these or those at his right hand & his left. For as I expounded it there, he did not simply say that he had nothing to do with that, but his meaning was, that he was not sent by the Father with this commaundement, so long as he was conuersant amongst the mortall menne. So also doe I vnderstand this now, in respecte that hee came downe to vs to be a Mediatour, vntill he had discharged that office, he hadde not that power giuen him, which hee tooke after that hee was rysen agayn: for then he saith that power ouer al thinges was giuen vnto him.

## Math. 24.

37. But as the dayes of Noe were, so likewise shall the coming of the sonne of man be.  
38 For as in the daies before the flood, they did eate & drink, marrye. and gaue in marriage, vnto the daye that Noe entred into the Arke,

39. And

## Mark. 13

33. Take heede: wateh and pray: for yee knowe not when the time is.

## Luke. 17.

26. And as it was in the daies of Noe, so shall it be in the daies of the sonne of man.

27. They eate, they dranke, they married wiues, and gaue in marriage vnto the daye that Noe entred into the Arke: and the floude came, and destroyed them al.

28. Likewise also, as it was in the dayes



39. And knew nothing til the floud came and tooke the all away: so shal also the comming of the sonne of manne be.

40. Then two men shall bee in the fieldes, the one shal be receiued, the other shall be refused.

41. Two womenne shal be grinding at a mill: the one shal be receiued, & the other shall be refused.

42. VVake therfore: for yee knowe not what hour your master will come.

dayes of Lot: they eate, they dranke, they bought, they solde, they planted, they buylt:

29. But in the daye that Lot went out of Sodome, it rained fire and brimstone from heauen, and destroyed them all.

30. After these examples shall it bee in the daye, when the Sonne of manne shal be reuealed.

31. At that day he that is upon the house, and his stuffe in the house, lette him not come downe to take it out: and hee that is in the fielde likewise, let him not turne backe to that he left behind.

32. Remember Lots wife.

33. VVho soeuer will seeke to saue his soule, shal lose it: and who soeuer shal lose it, shall get it life.

34. I tell you, in that night there shall be two in one bed: the one shalbe receiued, and the other shalbe left.

35. Two womenne shall be grinding together: the one shal bee taken, and the other shal be left.

36. Two shall be in the field: one shall be receiued, and an other shal be left.

Luke. 21.

34. Take heede to your selues, least at anye time your hearts be oppressed with surfeiting and drunkennes, and cares of this life, and least that day come on you at vnwares.

35. For as a snare shall it come on all them, that dwell on the face of the whole earth.

36. VVatch therefore and praye continuallye, that ye may be counted worthy to escape all these thinges that shal come to passe, and that ye may stand before the sonne of man.

37. As the dayes of Noe were. Though Christe did euen now hold the myndes of his Disciples in suspence, least they shoulde be too scrupulous in enquyring for the last day: yet least they shuld liue too carelesly in the pleasures of the world, he exhorteth the now to watch. Therefore his will was to holde the so vncerteine of his comming, that yet he wold haue them to watch for him dayly and euery moment. Further, that he might shake slouth from them, and moue them to watch the better, he

saieth, that the ende shall come sodenly, when the world shall be drowned in a beastly slouthfulnesse: euen as in the daies of Noe all nations were swallowed vppe, when they looked not for it, but gorged themselves in pleasure and delightes. And shortly after the Sodomites when they wallowed in their own lustes, and feared nothing, were consumed with fire from heauen. Sith the world shal be giuen so to securitie at the last day, there is no cause why the saythfull should frame themselves after the example of the common people. Nowe we vnderstand the purpose of Christ, the faithfull must continually watch, least they be sodenly ouerthrowne: because the day of the last iudgement shal come vppon them before it be thought of. Onely Luke maketh mention of Sodom, and that in the 17. chapter, where, by occasion withoute regarde of the time, he rehearseth this speech of Christe. But there is no absurditie in it, that two Euangelists hold themselves satisfied with one example, thogh Christe proposed two, especiallye sith it accorded in all poyntes, that all mankind was sodenly swallowed vp, when they wallowed in idlenes and pleasure, a fewe onely excepted. And where he saieth that men ate, dranke, made marriages, and applyed themselves to other worldly matters, when God destroyed the whole world with a flood, and Sodom with lightnings: he declareth by those wordes, that they were so occupied in the commodities and pleasures of this present life, as if that no chaunge were to be feared. And though hee doth presently commaund his disciples to take heede of surfeiting and cares of this world, yet hee doth not in this place directly condemn the intemperancie of that time: but rather their stubbornnesse, whereby it came to passe, that they carelessly despying the threatnings of God, tasted of that horrible destruction. Therefore when they promise themselves a durable estate, they stay not, but goe carelessly forwardes in their accustomed waies. But this was not corrupt, or to be condemned of it selfe, to prouide for their necessities, except they would oppose a grosse blockishnes against the iudgemente of God, that they might runne blindly into all manner of sinne, as if there were none in heauen to reuenge it. So Christ doth now declare that the last age of the world shalbe altogether blockish, so that it shall thinke vppon nothinge but this present life, deferring their cares for a longe time, continuing the wonted course of their life, as if the earth shuld continue in one estate. The similitudes are most apt: for if we set before our eyes what befell then, the beholding of the course of the worlde alwaies in one estate, shal not deceiue vs any more, to make vs beleue that the world shall stand for euer. For within three dayes after that euery man possessed those thinges which he hadde in great quietnes, the earth was drowned with water, and fise cities were consumed with fire.

39. *They knewe nothing, til the flood came.* The fountaine and cause of their ignorance was incredulitie, which had blinded their mindes: as the Apostle dooth againe declare to the Hebrewes. 11. 7. Noe by the eies of faith sawe the secrete vengeance of God, when it was yet a farre off, so that he speedily reuerenced the same. And Christ doth here copare Noe with the rest of the world, and Lot with the Sodomites: that the faithfull might learne to be of good comfort, least they should wander with others to destruction, And it is to be noted, that the reprobate wallowed still

still in their sinnes, because the Lord did not vouchsafe in time conuenient to giue this profitable admonition to any other but his seruants: not that the flood which was to come was kept altogether secrete from the inhabitants of the earth: (for Noah by making of the Arke did sette a feareful sight before their eies aboue a hundred yeares:) but because that one man was especiallye admonished by an Oracle from heauen of the destruction that should come vpon the whole worlde, and was comforted with the hope to be saued. Now though the report of the last iudgment is commonly spoken of, yet because that a few, which are taught of God, do know that Christe shall come as a iudge in his due time, it is meete that they should be stirred vp with this singuler benefit of God, and that their senses should be sharpened, least they should ouerwhelme themselves in that slouthfulnes, which floweth euerye where. For Peter doth to this end compare the ark of Noe with our baptism, because that a small company of men separated from the multitude was saued in the water, 1. Pet. 3. 20. VVherefore our soules must be ioyned to these few, if we desire to escape safe.

40. Then two men shalbe in the fieldes, the one shalbe receiued. Luke setteth downe some other sentences before he speaketh of this: the first whereof, as Matthew noteth, belongeth to the destruction of Hierusalem, *Hee that is vpon the house, let him not come downe into his house to take his stuffe out: But it may be that Christ applyed the same wordes to diuerse things. There followeth in Luke an admonition, that the disciples should remember Lots wife: for that they should forget those things which are behinde them, and should strue to come to the end of that calling, which they haue from aboue. For therefore was Lots wife turnde into a pillar of salte, Gen. 19. 26. Because that she doubting that shee was come out of the citie in vaine, looked behinde her, which was a distrust of the worde of God. It is also probable that shee was drawne backe with the desire of her nest, wherein she had taken pleasaunt rest. Therefore sith GOD would that there should be sette vpon her a lesson to be learned for euery, the mindes must be stedfast and constant in faith, least through distrust they faunt in the midst of the course, then, they must be framed to perseuerance, that they may bydde the pleasaunt baithes of this transitory lyfe farewell, may willingly and gladly haste forwardes to heaue. Also the third sentence which Luke addeth, that they should loose their soules, which would saue them, perswadeth the faithful that the desire of this earthly life shuld not hinder them, but that they shuld with courage hasten euē through the midst of many deathes to that saluation, which is laid vp for them in heaue. And Christ doth very aptly describ the frailty of this present life, whē he saith that the soules *Zoogonēsthai*, (that is, are begotten or engendred to life,) whē they are lost. For it is as much as if he shuld deny men life vpon the earth: because that the renouncing of the world is the beginning of the true & perfect life. Afterwards Lu. addeth that which Mat. also hath, that men & women shal then be separated, least those fellowshipes wherin men are mutually bound ech to other in this world, shuld be any hinderāce or stay vnto the godly. For it falleth out oft times that whil some do look vpon others, none of thē steppeth one foote forwardes. Therefore ꝑ euery man might be freed, & at liberty frō al lets, and might liue for himself with speed, christ declareth ꝑ of 2, ꝑ one cōpanion shall*

shalbe taken and the other refused: not that it is necessary, that whosoever are ioyned together, should be so separated (for a holy fellowshippe in holinesse, cauſeth an honest woman to ioyne with an honest man, and that children shuld follow the father: ) but the purpose of Christ is onely to cut away al lets, to exhort al to make speede, least that they which are now prest forward, should in vaine waite for their fellowes. Luke addeth this sentence, *Whereſoeuer the body is, &c.* it may not be restrained to the last day. But when the Disciples asked this question, *Where Lorde?* that is, how shal we stand fast, when so many fall away, and remaine safe in so great stormes, and what places of defence shall we that are ioyned together hide our selues in. Christ (as it is reported by Matthew) saith, that he is the banner and standard of al assured vnitie, vnder the which al the children of God must be gathered.

42. *Watch therefore.* The exhortation sette downe by Luke is more playne and more speciall, *Take heede least your heartes be oppressed with surfeiting and drunkennesse, and cares of this world.* And certainly he which by luying intemperately hath his senses ouercome with meate and wine, can neuer lifte vphis minde to meditate vpon the heauenly life. But because that there is no pleasure of the flesh, which dooth not make a man drunken, al they which woulde hasten to the kingdome of Christe muste take diligent heede that they surfeit not with the worlde. By that one word of watching in Matthew is noted that continuall diligence, which maketh vs to lift vpe our mindes to heauen, while wee liue as straungers vpon earth.

In Marke the Disciples are commaunded first to looke least the destruction come vpon them vnawares or carelesse: then they are commaunded to watch: because that the mindes are made sluggish and sleepe, with diuerſe pleasures of the fleshe, which creepe vpon them. Afterwarde there followeth an exhortation to prayers: for it is necessarye to seeke for helpe other where, to ayde those infirmities. Luke reporteth the forme of the prayer. First, that GOD woulde vouchsafe to drawe vs out of so deepe and troublesome a Labyrinth: then, that hee woulde place vs safe and sure in the presence of his sonne: and we cannot be placed there, except we escape an infinite number of deathes. But because it is not enough by escapinge manye daungers to passe ouer the course of this life, Christ noteth this as a principall matter, that we may stande before his iudgement seate.

*Because yee knowe not the day.* It is to bee noted that the vncerteintie of the time of the comming of Christ (which maketh the most part of men slouthfull) should stirre vs vpe to be more diligent in watchinge. For GOD of purpose woulde that it shoulde bee kept secreete from vs, that wee might neuer bee carelesse, but watch continuallye. For what tryall should there be of faith and patience, if the faithful al their life wandring idly in their pleasures, shoulde for the space of three dayes beefore, prepare themselves to meete with Christ.



Matth. 24.

Mark. 13.

Luke. 12.

43. Of this be sure, that if the good man of the house knewe at what watche the theefe would come, hee would surelye watch, & not suffer his house to be digged through.

44. Therefore be ye also ready: for in the houre that yee thinke not will the sennel of man come.

45. VVho then is a faithfull seruauit and wise, whom his maister hath made ruler ouer all his housholde, to giue them meate in season?

46. Blessed is that seruauit, whome his maister, when hee commeth, shall finde so doing.

47. Verely I say vnto you, hee shall make him ruler ouer all his goodes.

48. But if that euil seruauit shall say in his hart, my maister dooth deferre his comming,

49. And beginne to smyte his fellowes, and to eat and to drinke with the drunken:

50. that seruauits maister will come in a day, when hee looketh not for him, and in an houre that he is not ware of.

51. And wil cut him off, & giue him his portion with hypocrites: there shall be weeping and gnashing of teeth.

34. As a manne going into a stragg cuntry, and leaueth his house, & giueth authoritie to his seruants & to euery man his worke, and commandereth the porter to watch.

35. VVatch therefore, (for ye know not when the maister of the house will come, at the euen, or at middlenight, at the cocke crowing, or at the dawning)

36. Least if hee come sodenly, hee should finde you sleeping.

37. And those things that I say vnto you, I say vnto al men, watch.

35. Let your loynes be girded about, & your lightes burning.

36. And ye your selues like vnto men that waite for their maister, when hee wil returne from the wedding, that when he commeth and knocketh, they may open to him immediately.

37. Blessed are those seruantes, whom the Lord when he commeth shall finde waking: verely I say vnto you, hee will gird himselfe about, and make them to sit downe at table, and will come forth and serue them.

38. And if he come in the secōd watch, or come in the third watch, & shall finde them so, blessed are those seruantes.

39. Now vnderstande this, that if the good man of the house had knowne as what houre the thief wold haue come, he wold haue watched, and wold not haue suffered his house to be digged through.

40. Be ye also prepared therefore: for the Sonne of man wil come at an houre when yee thinke not.

41. Then Peter said vnto him, maister, tellest thou this parable vnto vs, or euen to al.

42. And the Lorde saide, who is a faithfull stewarde and wise, whome the maister shall make ruler ouer his houshold, to giue them their portion of meate in season?

43. Blessed is that seruauit, whom his maister when he commeth shall finde so doing.

44. Of a trueth I say vnto you, that hee will make him ruler ouer all that hee hath.

45. But if that seruauit say in his hart, my maister dooth deferre his comming, and shall beginne to smyte the seruants, and maidens, and to eat and drinke, & to be drunken. 46. The maister of that seruauit will come in a day, when hee thinketh not, and at an houre when hee is not ware of, and will cut him off, and giue him his portion with vnbelouers.

¶ 47. And

47. And that seruant that knew his maisters wil, and prepared not himself, neither did according to his will, shalbe beaten with many stripes.

48. But hee that knewe it not, and yet did committe thinges worthy of stripes: shalbe beaten with few stripes: for vnto whom sicuer muche is giuen, of him much shalbe required, and to whom men much commit, the more of him will they aske.

49. I am come to put fire on the earth, and what is my desire, if it bee already kindled?

50. Notwithstanding I must be baptised with a baptisme, and howe am I grieved, untill it be ended?

43. If the good man of the house knew. Luke doth not rehearse this saying of Christ in the same place that Mathew doth. And no meruaile: for in the 12. chapter hee gathering together the summe of the doctrine of many Sermons (as we haue shewed other where) hee setteth downe this parable also. Further, there is this general preface, that the disciples with their loynes girded and their lightes burning in their hands, shuld waite for their maister. The which sentence is answered with that parable, which followeth a litle after in Mathew, of the wise Virgines and the foolish. But Christ dooth aptly note in few woordes how the faythfull shoulde passe as straungers through the world. For first hee opposeth the girding of the loynes against slouthfulness, and the burning lights against the darkenes of ignorance. First therefore Christ commandeth the disciples to be ready and prepared to take a iourney, that they shoulde with speede passe through the earth, not seeking for a resting place any other where but in heauen. The warning is very profitable, for though the very prophane men can speake of the short and speedy course of the life of man, yet we see how they rest & tye themselues vnto the earth. But god vouchsafeth not the honor of children to any, but to such as do acknowledge themselues to be straungers vpon earth, and are not only ready at all times to go forward, but also do continually go forward in the way to heauen. But now because they are compassed about with darkenes on euery side. so long as they liue in the world, he furnisheth the with lightes as if they were to take a iourney in the night. So here is first commended a diligent speedines to perfourme the course: then, a certeine direction, least the faithfull wandering out of the way, shoulde weary themselues in vaine, for otherwise it were better to go faintly in the way, then rashly to runne in a blinde and vnknown way. That which he speaketh of the girding vp of the loynes, is a phrase of speech taken of the common manner of the easterne people.

L V. 36. And yee your selues like vnto men. Hee vseth an other similyrude, which Mathew speaketh not of, but is shorter in this matter. For he compareth himselfe to a housholder, who while he feasteth merely at mar-

marriages, or seeketh to be mery otherwhere frō home, will yet haue his seruantes liue modestly and soberly at home, applying their lawfull labours, and continually waiting for his returne. Therefore though the sonne of God being taken vp into the blessed rest of heauen, should bee absent from vs: yet because he hath appoynted euery manne his office, it were absurde for vs to sleepe in idlenes. Furthermore, because he promisseth to returne, it behoueth vs to stand in a readines to receiue him at all times, least he should find vs sleeping. For if a mortall man thinketh this due vnto him, that at what houre soeuer hee shall returne home, his seruantes should be ready to meete him, how much more lawfullye doth the Lord require this of his, that they should be sober and watch, alwayes waiting for his comming. And that hee might make them the willinger, he saith that earthly maisters are so delighted with this readinesse of seruantes, that they also will serue them: not that all maisters doe vse to doe thus, but beecause that this dooth sometimes fall out, that a maister, which is of a milde and gentle nature, dooth admitte his seruantes to his owne table, as his fellowes. Yet it is demanded, sith that the Scripture dooth euery where call vs the children of light, Ephesians. 5. 8. 1. Thessalonians 5. 5. and the Lorde dooth also giue light vnto vs by his woorde, that wee might walke as in the mydst of the daye, how shoulde the Lord compare our lyfe to night watches? But the answere to this obiection is easly made by the wordes of Peter, whose teacheth that the worde of God shineth as a burning light, so that wee may see the way euen in a darke place, 2. Pet. 1. 19. Therefore both must be noted, that we must take our iourney through the obscure darkenesse of the world, and yet the light of the heauenlye doctrine going beefore vs, we are sure from wandring out of the way, especially sith Christ him selfe doth the duety of the sunne vnto vs.

**M A T. 43.** *Of this be sure.* Christ by an other similitude doth exhort his disciples to keepe diligēt watch. For if any mā heareth of theeues wandring abroad in the night, feare and suspicion will not suffer him to sleepe. Therefore now sith we are admonished and expresly tolde of this before, that Christ shall come as a theefe, we must alwayes watche, least he finding vs sleeping, shoulde ouerwhelme vs with the wicked. Our sluggishnes cannot be excused, especially sith here is not only to be feared the breaking downe of a wall, nor the losse of our riches, but a deadly wound to the destruction of our soule, if we take not heede. The wordes therefore bend to this purpose, that Christes warninge shoulde waken vs: for although the last iudgement be long deferred, yet it hangeth ouer vs continually, therefore the time not knowne, nor the neerenes of the daunger, it is absurde that we should become slouthfull.

**45.** *Who then is a faithfull seruant?* Luke reporteth this place more expresly, where Peters question is set downe, which was the occasion of a new parable. For when Christ had declared that there was no tyme for them to be slouthfull, in that his daungerous comming as a theefe, Peter demaunded whether this doctrine was generall, or belonged onelye to the twelue. For (as we haue seene in other places) the disciples were wōt alwayes to thinke themselues euill dealt with, except they were exempted from the common sorte of menne, and preferred farre aboue all others.

Nowe, when they are taught that their estate, is but small to be desired, and hath little pleasure in it, as men amazed, they looke hither and thither. But the answere of Christ tendereth to this, if it be meete that euery one of the common sort should watche, it may not be suffered that the Apostles should be sleepe. VVherefore as Christ had first generally exhorted his whole housholde to watche for his comming: so now he requireth that his chiefe seruants should haue a singular care, whyche are therefore sette aboue others, that by their example they might shewe others the waye of sober attendance and sober temperaunce. In these wordes he declareth that they had not an idle dignity bestowed vpon them, that they might haue libertie to follow their pleasures: but the greater degree of honour they were in, the greater burden was layed vpon them, and therefore hee teacheth them especially to shewe their faithfulness and wisdom. VVho soeuer are called to honour, maye hereby learne, that they are the more bounde, not onely to labour for a fashion: but to apply all their diligence and witte for the performance of their office. For when as it is sufficient for priuate seruants to apply themselves to their priuate worke, it behooueth the stewardests to proceede further, for their office is to haue care of the whole housholde. On the other side Christe vpbraideth their vnthankfulness, that beinge preferred aboue others, answered not their honor. For wherfore doth the Lord preferre them before others, but that in faithfulness & wisdom they should excell all men? All men are generally appoynted soberly and diligently to watche: but if the pastours should become slouthfull, that should be most vile and least to be excused. Afterwarde, he also prouoketh them to be diligent for hope of rewarde.

48. *But if that euill seruant shall say.* Christ in these wordes doeth briefly declare, whereof these euill seruants became so careless: namely, while they trusting to the delaying of his comming, they doe willingly bryng the darkenesse vpon themselves: they imagine that the day of reckning and account shall neuer come. Further, vnder pretence of the absence of Christ, they perswade themselves that they shall escape unpunished. For it cannot be but that the looking for him, howe oft so euer it befall vs, should shake off all sluggishness, and shoulde much more bridle wantonnesse, and keepe vs from being caryed into wantonnesse. And so there cannot be a more vehement and effectuell exhortation to moue, then the setting forth that seuer iudgement feare, which no manne can escape. VVherefore, that euery one of vs may diligently apply himselfe to watch in the performance of his callinge, and that he may diligently and modestly keepe himselfe within his bandes, lette vs thinke vpon the sodaine comming of that highe Lorde, in contempt whereof the reprobate do reioyce. Christ doeth also note by the way, how easie a matter it is for impudencie to growe, when a man hauing shaken off the bridle, hath cast himself headlong to sinne. For Christ doth not only say that he is a dissolute & wicked seruāt, but such a one as frowardly beaueh himselfe to the troubling of the whole house, and wickedly abuseth the authority committed to him, exercising cruelty vpon his fellow seruants, & wantonly wasting his masters goods not without his reproche. For their terrour he addeth also a punishment, and that not a common one: namely, because that suche vnbridled wickednesse, deserueth a greater punishment.



**L.V. 47.** *And that seruauit.* There is great weight in this circumstance, which is onely added by Luke that if any man shall wittinglye and willingly contemne the Lorde, so, hee is worthy of the greater punishment. For the comparison of the greater and the lesse is made to this ende, if the seruauit which sinneth of ignorance escapeth not punishment, what shall become of that peruerse and disobedient seruauit, who of sette purpose treadeth as it were his maisters power vnder his feete. And it must be remembred, that they which are sette vp to rule & gouerne the Church, sinne not of ignorance, but doe peruerselye and wickedly defraud their Lord. Yet hereof may this generall doctrine be gathered, that it is a vaine shift for men, vnder the pretence of ignorance to free themselves from guiltines. For if mortall man doth challenge this right vnto himselfe, that he will examine his seruauantes according to his owne wil, least any thing be disorderly and confusedly done: how much more authority hath the Son of God, so that whosoever will serue him, should carefully desire to be instructed in his commaundementes? They may not vncerteinly at their own pleasure doe what they wil, but they must be wholly at his appoyntment, especially when as hee commaundeth vs what must bee done, and dooth alwayes aunswere louinglye to them that seeke vnto him. It is certeine that our ignorance is alwaies a companion of carelesse and grosse negligence. VVe see that this is but a vaine defence: that hee is not to bee blamed, who sinned of ignorance: when as the heavenly iudge saith the contrary: for though such faultes shall haue lesse punishment, yet they shall not go altogether vnpunished. But now if ignorance dooth not excuse, how horrible a vengeance shal fal vpon them, which sinne of set purpose, and do furiously run headlōg against their owne conscience to prouoke God. VVherefore the more knowledge any man hath, so much the greater is his sinne, excepte that obedience dooth follow his knowledge. VVhereby it appeareth what a vile and vaine excuse they make, who refusing at this day the cleare light of the Gospel, doe maintaine their frowardnes with the ignorance of the Fathers: as if þ the shielde of ignorance were strong enough to beare off the iudgement of God. But graunt that the faultes of such offenders were spared, it were not equitie that the same pardon shuld be graunted to them which sinne willingly, when as of purposed malice they rage against God.

**48.** *To whome seuer much is giuen.* Christ teacheth by an other circumstance, that they which are chosen Disciples shall bee more grievouslye punished, if that neglectinge their callinge, they shall wantonlye giue themselves to all lycentiousnesse: for the greater any manne is, so much the more hee must thinke is committed vnto him, and of this condition, that in time to come he must yelde an account. VVherefore the greater giftes any of vs hath, if as a fielde tyld with great charge, hee yelde not aboundance of encrease vnto the Lorde, it shall cost him much, eyther for his vnprofitable suppressing of that grace, or for the abusing of it prophanely.

**49.** *I am come to put fire on the earth.* It may be easilye gathered by this clause, that this was one of Christes last Sermons, & was not set down by Luke in the right time. But the meaning is, that Christe broughte greate trouble into the woorld, as if that heauen and earth shoulde

meete together. For the Gospel is Metaphorically compared to fire, because that it doeth violently alter the shew of things. Therefore, whereas the Apostles falsly imagined that the kingdome of heauen should come and take them while they were sleeping quietly, Christe setteth before them a terrible fire, wherewith the worlde must first be burnt. And because that now the beginnings did but then appeare, Christ doth thereby encourage his disciples, because they should feele the present power of the Gospell. V When as (sayeth he) the great stirres begin to waxe hotte, you must not be afraid, but rather of good cōfort therefore: and I reioyce to see this fruite of my labour. Now it behooueth all the ministers of the Gospel to apply this vnto themselues: that when the worlde is troubled, they should the diligentlier apply their calling. Further it is to be noted, that with the same fire of the doctrine (while it generally burneth eue-ry thing,) the chaffe and stubble shall be consumed, and the gold and sil-uer purged.

50. *I must be baptised with a baptisme.* Christ by these woordes declareth that the last worke which remaineth for him to doe, is that he shoulde by his death consecrate the renewing of the world, for because that shaking whereof hee maketh mention, was fearefull, and that burninge of mankinde full of terrour, hee presently declareth that the firste fruites should be offered vppe in his owne person, least that it shuld afterwarde seeme grieuous to his disciples, to beare any part of the same. He compar-eth death (as other wher) to baptism, because that the children of God, being by the death of the flesh swallowed vp for a time, they doe shortly after rise againe to life, so that death is nothinge else but a passage through the midst of waters. And he sayeth that he is griued vntill hee be thus baptised, that therby he may mooue euery one of vs after his ex-ample to be ready as well to beare the crosse as to suffer death. Not that any man can by nature desire death, or any alteration of the present e- state: but because that we see the celestiall glory and the blessed and immortall rest on the further side of the shoare, for the desire of the which things we do not onely die patiently, but we are caried also with greedinesse thither, as faith and hope doe drawe vs.

## Mathewe 25.

## Marke.

## Luke.

1. *Then the kingdome of heauen shall bee lykened vnto tenne virgines, whiche tooke their lampes, and went to meete the bridegrome.*

2. *And five of them were wise, and five foolish.*

3. *The foolish tooke their lampes, but tooke none oyle with them.*

4. *But the wise tooke oyle in their vessels, wyth their lampes.*

5. *Nowe while the bridegrome taried longe, all slumbred and slept.*

6. *And at midnight there was a crie made: Beholde, the bridegrome commeth: goe out to meete him.*

7. *Then all those virgins arose, and trimmed their lampes.*

*lampes.*

8. And the foolish sayde to the wife : Giue vs of your oyle, for our lampes are out.

9. But the wise answered, saying: VVe feare least there will not be enough for vs and you : but goe yee rather to them that sell, and buy for your selues.

10. And while they went to buy, the bridegrome came : and they that were ready, went in with him to the wedding, and the gate was shut.

11. Afterwardes came also the other virgins, saying, Lord, Lord, open to vs.

12. But he answered and sayd: Verely I say vnto you, I know you not.

13. VVatch therefore : for yee knowe neither the day, nor the houre, when the sonne of man wil come.

Though this exhortation tendeth almost to the same ende that the former did, as it shall appeare by the conclusion, yet it is especially added to confirme the faithfull in perseuerance. The Lord knewe how weak mannes nature is: and that it cometh oft times to passe, that they do not only in long tracte of time waxe faint, but with a sodaine loathsomnesse they fall away. That he might cure this disease, he declareth that the disciples are not well furnished, except they be able to beare a long while. VVhen as the end of this parable is vnderstode, there is no cause to trauaile much in smal matters, which doe nothinge appertaine to Christes meaning. Some do much trouble themselves with the lampes, the vessels and the oyle: but the simple and naturall summe is, that it is not sufficient to vse an earnest diligence for a short time, except there be a continuance in constancie without wearinesse. And Christe declareth this by a most apt similitude. Hee had exhorted his disciples a little before, to be furnished with lights, that they might passe through obscure and darke places: but because that if oyle be not supplied, the matche of the lampe doeth by little and little waxe dry, and loierh the light, Christ sayth now that the faithfull haue nede of a continuall supply of vertue, which may nourish the light which is kindled in their hearts: otherwise it wil come to passe, that theyr frowardnesse will fall awaye in the midst of the course.

1. *The kingdome of heauen shall be likened.* By this title he meaneth the estate of the Church to come, which was gathered by the fauorable mercies of the Messias. And he vseth this so notable a testimony of set purpose, least the faithfull shoulde deceiue themselves with a wrong deuce of a blessed perfection. Further, he boroweth this similitude of the common vse of life. For that was but a childish fantasie of Hierome & suche others, which doe wrest this to the praise of virginite: when as Christe had no other purpose, then to ease them of the grieve of the wearinesse which might be conceiued of the delay of his coming. Therefore hee sayeth that he requireth nothing of vs, but that which was woont to bee performed by friends at solemne mariages. For it was an vsuall custome that younge and delicate maidens shoulde for honour sake brynge the bridegrome into the bride chamber. But the summe of the parable tendeth

deth to this, that it is not sufficient for vs to be once bent and ready to our calling, except we endure to the ende.

2. *Fine of them were wise.* In the ende of the former chap. the Lord especially willed the stewards to be wise: because it is mete that the greater burden any man beareth, and the harder matters he dealeth in, the wiser he should behaue himself. But now he requireth that all the children of God should be wise: least, by running forward without aduice, they should cast themselves forth as a pray to sathan. And he appoynteth this kind of wisdom, that they should take care to furnish themselves with necessary helps for the performace of the iourney of their life. For though the time is short, yet through the heat of our impatience, it seemeth to be too longe: also, oure wante is suche, as hathe neede of helps euetye moment.

3. *Now, while the bridegisme taried long.* That some wrest this sleping into the worst part, as if the faithfull together with others, should giue themselves to slouthfulnesse, and apply themselves to the vanities of the worlde, is farre from the meaning of Christ, and the course of the parable. It were more probable to vnderstand it of death, which ceaseth vpon the faithfull before the comming of Christe, for we must not onely wayte for saluation now, but when wee are dead and rest in Christe. Yet I doe more simply vnderstand it of the earthly affaires, wherein the faithfull are occupied of necessity, so long as they dwell in the flesh. And though they should neuer forgette the kingdome of God, yet the wythdrawing of them by the affaires of this world, is not in vaine cōpared vnto slepe. For they cannot be so thoroughly bent to meete with Christ, but that diuers cares doe either withdrawe them, or make them slowe, or entangle them, whereby it commeth to passe, that waking, they are somewhat a sleepe.

As concerninge the crye, I take it to bee spoken Metaphorically for the sodaine comming. For we knowe that as oft as any new or vnwonted thing commeth to passe, menne vse commonly to be troubled. The Lorde crieth vnto vs euery day, that he will come vnto vs shortly: but then the whole frame of the world shall sound forth, and hys fearefull Maiestie shall so fill the heauen and the earth, that it shall not onely waken them that are a sleepe, but shall bring forth the deade out of theyr graues.

4. *And the foolish sayd to the wise.* Their too late repentance is heere reproued, which feele not their wants, before the gate is shutte against all remedies. For they are therefore condemned of folly, which prouide not for themselves for a long time, because that they do carelesly please themselves in their owne want, and they doe so passe the time wherein they should make their gaine, that they contemne the helps which are offred them. Therefore, because they thinke not of getting oyle in time, Christ scorning their ouer late knowledge, declareth what punishments they shall receiue for theyr slouthfulnesse: namely, that they shall finde themselves empty and dry without fruite.

5. *VVee feare least there will not be enough for vs and you.* VVee knowe that the Lorde doth therefore bestowe his gifts diuersly to euery man, according to his proper measure, that they might mutually help ech others, & bestow that in cōmon, which is laid vp with either of them, and by this

meanes



meanes is nourished in the Church, the holy societie of the members of the same. But Christe noteth heere the time when the burdens being taken away, he will call them all to his iudgement seat, that euery manne may receiue according as he hath behaued himselfe in his body. Therefore he doeth rightly compare that portion of grace receiued and layde vpp with euery man, vnto prouision made for one manne in a iourney, which will not serue sufficiently for moe. Furthermore, that whyche is presently added, *Goe yee, and buy for your selues*, is not an admonition but an vpbraiding, in this sense, you had a time to buy before, which you neglected: for then it was best to prouide oyle, but the want therof now cannot be recouered. The Papistes doe very fondly gather heereof, that the gifte of perseuerance is gotten by our owne power or industrie: for in the woorde buying there is yet no price sette downe: as it doth euidently appeare by the Prophet Iſaiah, chap. 55. 1. VWhere the Lorde callinge vs to buy, requireth no recompence, but sayeth that hee hathe wyne and milke in a readinesse, which hee will giue freely. Therefore there is no other meanes of getting, then that we shuld receiue by faith that which is offered vs. At the length it followeth that the gate of the kingdom of heauen is shutte vppe againste all suche as were euill provided because they fainted in the middest of the course. Neither must we seke here curiously, how Christ sayeth that the foolish virgines went to buye: for it signifieth nothing else but that all should be shut out of the kingdome of heauen, which should not be ready at the very moment.

Mathewe 25.

Marke.

Luke 21.

31. And when the sonne of man commeth in his glory, and all the holy Angels with him, then shall he sit upon the throne of his glory.

32. And before him shalbe gathered all nations, and he shall separate them one from another, as a shepheard separateth the sheepe from the goates.

33. And he shall set the sheepe on his right hand, and the goates on the left.

34. Then shall the king saye to them on his right hande: Come yee blessed of my father, inherite yee the kingdome prepared for you from the foundations of the world.

35. For I was an hungered, and yee gaue me meat: I thirsted, and yee gaue me drinke: I was a stranger, and yee lodged me.

36. I was naked, and yee cloathed me, I was sicke and ye visited mee: I was in prison, and yee came vnto me.

37. Then shall the righteous answere him, saying: Lorde, when sawe we thee an hungered, and fed thee? or a thirst, and gaue thee drinke?

38. And when sawe we thee a stranger, and lodged thee? or naked, and cloathed thee?

39. Or when sawe we thee sicke or in prison, and came

37. Now in the day time hee taughte in the temple, and at night, hee went out, and abode in the mount, that is called the mount of olives.

38. And all the people came in the morning to him, to heare him in the temple.

came vnto thee?

40. And the king shall answear and say vnto them: Verily I say vnto you, in as muche as yee haue done it vnto one of the least of these my brethren, yee haue done it vnto me.

41. Then shall he say vnto them on the left hand: Depart from me yee cursed, into euerlasting fire, which is prepared for the deuill and his angels.

42. For I was an hungred, and yee gaue me no meat: I thirsted, and yee gaue me no drinke.

43. I was a stranger, and ye lodged me not: I was naked, and ye clothed me not, sicke and in prison, and yee visited me not.

44. Then shall they also answear him, sayinge: Lord, when saw we thee an hungred, or a thurst, or a stranger, or naked, or sicke, or in prison, & did not minister vnto thee?

45. Then shall he answear them, and say: Verily I say vnto you, in as muche as you did it not to one of the least of these, yee did it not to me.

46. And these shall go into euerlasting paine, and the righteous into life eternall.

Christ prosecuteth the same doctrine: and that which he first described by parables, he now expoundeth plainly & without figures. The sum is, that the faithful should stir vp themselues to the desire of liuing holily & righteously, & that they should with the eyes of faith looke vp to the heauely life, which now lieth hid, but shalbe at the length reuealed at the last coming of Christ. For whē he saith that he shal then sit in the throne of his glory, where he shal come with the angels, he opposeth this his last appearance, against the confused and disordered troubles of the earthly warfare: as if he should haue said, that he did not therefore appeare, as if that he shuld haue set his kingdom presently in an order: and therefore his disciples haue nede of hope & patience, least the long delay shuld tire them out. VVherby we gather that this is added again, that the disciples being remoued frō that error, of a present & soden felicity, shuld suspēd their minds vntil the second coming of Christ: and in the meane season, that they should not fal away nor waxe faint: therefore he sayeth that he shal then at length be renoued by the name of a king. For although he beginneth his kingdō vpon the earth, & sitteth now at the right hād of his father, that he might with great authority gouerne heauen & earth: yet, that his throne is not as yet erected in the sight of mē, so that his diuine maiesty shal far more fully appear & shine in the last day thē now. For then shal the ful effect of his glory appear, which we tast now only by faith. Therefore Christ sitteth now in his throne in heauē, so far forth as it is necessary for him to raig for the brideling of his enemies & the defence of his church. But then he shal openly ascende into his tribunall seat, that he may establish a perfect order in heauē & earth, that he may tread his enemies vnder his fete, & that he may gather his faithfull ones into the fellowship of the eternal and blessed life: to be short, he wil then shew forth in dede to what end his father hath giuen the kingdō to him. He sayth that he wil then come in his glory because that while hee was

conuer-

uerfant yppon earth as a mortall man, he lay hidde vnder the contemptible habite of a seruauant. And he calleth it his glory, which in an other place he attributeth to his father euen in the same sense: for he simply meaneth the glory of God, which shone then onely in the father, when as it was hid in him.

32. And before him shalbe gathered all nations, and he shall separate them. He extollet his kingdome with great & royall titles, that the disciples might learne to hope for an other felicity, then they had then cōceiued in their mindes. For this one thing sufficed them, that their nation should be deliuered from the miseries wherewith it was then oppressed, that it myght appeare that God had not made his couenant in vaine, with Abraham and his posterity. But Christ extendeth the frute of the redēption which he bringeth further, because that he shalbe the iudge of the whole world. Then, that he might exhort the faithful to liue godly, he saith that it shal not be common bothe to good and badde: for he will bring wyth hym the reward which is laid vp for them both. In summe, he sayeth that the estate of his kingdome shal then be rightly ordred, when the ryghteous shal obtaine the crowne of glorye, and the wicked shal haue that reward paid them which they haue deserued. Nowe, that separation of the goates from the lambes which is deferred vnto that daye, declareth that the wicked are now mingled with the holy and godly men, to liue together in one, and the same flock of God. And this comparison semeth to be taken out of Ezechiel 34. 21. where the Lorde complaineth of the vntowardnesse of the goates, which pushe the leane sheepe wyth their hornes, and spoyle the pastures and trouble the water: and he saith that he will reuenge it. So that Christe his wordes doe tend to this, that the faithfull shoulde not thinke their estate to be too sharpe, if nowe they be compelled to liue with goates, yea, and to abide many pushes and troubles of them: then, that they shoulde take heede, least the corruption of their sinnes should infecte them also: thirdly, that they might know that they loose not their labour by liuing godly and righteously, for the difference shal appeare at the length.

34. Come ye blessed. The purpose of Christ must be remembred: for he willeth his disciples to be now content with hope, and patiently, & with quiet mindes to wayte for the enioying of the celestiall kingdome: then, he willeth them to goe earnestly forward, and not to be weary of well doing. The latter parte is referred to this, that he promisseth the enheritance of heauen to none, but to them which in good workes do go forward to the marke of that calling which is from aboue. But before that he will speake of the rewarde of good woorkes, he sheweth by the way that the spring of saluation ariseth from an higher fountaine. For by calling them the blessed of the father, he declareth that their saluation proceedeth of the free fauour of God: for the blessed of God, and chosen, or beloued of God, is all one amongst the Hebrewes. Further, not onely the faithfull haue vsed this phrase of speech, to expresse the grace of God towards men, but they which had no taste of true godlinesse, helde yet this principle. Come in thou blessed of the Lorde, sayde Laban to Abraham his seruauant, Gen. 24. 31. VVe see that nature had taught them to vse this title, that they might thereby yelde the praise of all good things, which they had receiued, to God.

VVhere-

VWherefore it is not to be doubted, but that Christ describing the saluation of the godly beginneth at the free loue of GOD, whereby they which by the direction of Gods spirite do aspire to righteousness in this life, are predestinated to life. Heereunto also appertaineth that which he sayeth a little after, that the kingdome was prepared for them from the beginning of the world, into the possession whereof they shall be sent at the last day. And though it may easily be objected, that the rewarde was layde vpp before for their merites which shoulde come after, yet if any man will way the woordes without contention, he will graunt that it is a secreat commendation of the grace of God. For Christ also doeth not simply call the faithfull to possesse the kingdome, as if they haue gotten the same by their merites: but exprestly sayeth that it shoulde be giuen as to heires. Yet there is an other end to be noted, whereunto the Lord had regarde, for though the life of the godly is nothinge else but a miserable and grieuous banishment, so that the earth can scarcely bear them: though they trauaile vnder a harde want, vnder reproaches and other troubles, that they may with a stronge and valiant minde ouercome these lettes, the Lord declareth that there is a kingdome prepared for them in another place. And it is a notable exhortation to patience, when menne are certainly perswaded that they beare not in vaine. Therefore, least the pride of the wicked wherin they doe glory now, shoulde make our minds to fainte, and least our owne miseries shoulde weaken our hope, lette vs alwayes remember that enheritance which remaineth for vs in heauen: for it dependeth not of any doubtfull case, but it was prepared for vs of God before we were borne, yea I say for euery one of the electe, because that Christ doeth heere call them the blessed of the father. But there is no absurdity in this, that it is onely sayd heere, that *the kingdome was prepared from the beginning of the world, and in another place: Before the creation of the heauen and the earth.* For Christ doth not here set downe the poynt of time, when the inheritance of eternall life was prepared for the children of God, but only calleth vs to the consideration of the fatherly care of God, wherein he embraced vs before we were borne: and hee doeth thereby confirme the assurance of our hope, so that the troublesome stormes of the world cannot ouerthrow our life.

*I was an hungered.* If the disputation heere had beene of the cause of our saluation, the Papiſts had not gathered amisse, that we shoulde merite eternall life by good woorkes, but when as Christ had no other purpose but to exhort his disciples to endeouour to liue well and righteously, it is yll gathered by his woordes what the merites of workes shoulde auaille. They rest vpon the worde causall, which is but a weake stay: for wee knowe that it doeth not alwayes note the cause, but rather the consequence, when as eternall life is promised to the righteous. But there is a plainer anſweare. For we deny not but that there is a rewarde promised to good woorkes, but it is of fauour, because it dependeth of the adoption. Paule in the 2. Tim. 4. 8. reioyceth that there was a crowne of righteousness laied vpp for him. But whereof gathered hee thys comforte, but of this, that he was a member of Iesus Christ, who is the onely heire of the heauenly kingdome? Hee sayeth that the iust iudge will giue hym that crowne, but howe shoulde he come by that rewarde, but because hee was adopted of free grace, and endowed with that righteousness wher-  
of



whereof we all are void? Therefore these two things must be considered, that the faithfull are called to the possession of the kingdome of heauen, in respect of good woorkes, not because they should deserue it by the righteousnesse of woorkes, or because that they should be the authors of the getting of it for themselves: but because that God doeth iustifie them whome he hath first chosen. Furthermore, though that by the direction of the spirit they shuld aspire to the loue of righteousnesse: yet because they doe neuer satisfie the lawe of God, there is no reward due to them, but that is called a rewarde whiche is giuen freely. But Christe doeth not reckon vppon all the partes of a godly and a holy life: but doeth only note for example sake some poyntes of charitie, whereby we declare that we doe worship God. For though the woorkshippe of God excelleth the loue of menne, and therefore faith and inuocation is more to be desired then almes: yet Christe doeth not without cause sette downe the testimonies of true righteousnesse which are more apparant to be seene. If any man despising God, should only deale wel with men, such mercy shuld nothing auaille for the appeasing of God, because that in the meane season he is defrauded of his owne right. Christe therefore doeth not say that the summe of righteousnesse consisteth in almes, but by signes which may be moste easily seene, he declareth what it is to liue godly and righteously: so that truely the faithfull doe not only professe with the mouth, but by diligent exercises they doe shewe that they doe worship God. VVherfore those fantastical men do very preposterously vnder pretence of this place withdrawe themselves, both from the hearing of the word, and also from receiuing the holy supper: for vnder the same colour they might also cast away faith and bearing of the crosse, and prayers, & chastitie. But Christ meant nothing lesse, then to restrain to a part of the seconde table, the rule of holy life, which is contained in the two tables of the law. The Monkes also and such like rascals haue sottishly sette downe to themselves sixe woorkes of mercy, because that Christ maketh mention of no mo. As if that children might not plainly see, that by the figure Synecdoche, al the woorkes of charity are here commended. For to comfort the sorrowfull, to helpe them that be vniustly oppressed: to aid the simple with counsel, to pull the poore wretches out of the iawes of the wolues is a woork of mercy, as much worthy to be praised, as to cloath the naked, or to feede the hungry. But may a man thinke, that Christe commending charity vnto vs, woulde exclude those dueties which appertaine to the worship of God: yet he telleth his disciples, that this shalbe a lawful trial of a holy life, if they exercise theselues in charity, according to that saying of the Prophet, I will haue mercy & not sacrifice, Hose 6.6. Namely, because that the hypocrites being couetous, cruel, deceitfull, snatching to them by violence, & proud, do yet vnder a vaine pompe of ceremonies, dissemble a kinde of holines. VVherby we do also gather, if we desire to haue our life approoued before the chiefe iudge, we must not wander in our owne fantasies, but rather loke what he doeth especially require of vs. For who soeuer shal depart from his commandements, althoughe they sweate and tire out themselves in their fained woorkes, they shal yet at the length heare this at the last day: who required these things at your hand, Isa. 1. 12.

37. *Then shall they answer.* Christ bringeth in the righteous doubting, who

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yet

Yet are not ignorant, but that he accounteth what soeuer is giuen to men, as bestowed vpon himselfe. But because that this is not so thoroughly settled in their minds as was mete, therefore he setteth forth the same by raising the persons, as it were to speake it: for wherof cometh it, that we are so slow and slacke to do wel, but because that promise is not rightly settled in our harts, that God wil in time to come recompence with gaine, that which we bestow vpon the poore? So then this admiration which Christ setteth downe, tendeth to this purpose, to teache vs to arise aboue the capacity of our flesh, so oft as our pore brethren do craue our aid & helpe, that the beholding of the miserable man, shuld not make vs slacke or slow, to do wel. 39. *Verely I say vnto you.* As Christ taught euen now by a figure, that we doe not yet vnderstand, how much he esteemeth the duties of charity: so now he openly declareth that he accepteth as done to him, what things so euer we bestow vpon his children, and wil recompence them to vs. And we were too too carelesse, if this sentence could not frame our bowels to compassion, that Christ is either neglected, or worshipped in their person which need our helpe. Therefore, so oft as we do waxe slow to help the pore, let vs loke vpon the sonne of God, to whom if any thing shoulde be denied it were most cruell sacriledge. In these wordes he also declareth, that he acknowledgeth those benefites as done to him, which were done freely without regarde of any rewarde. And truly, when he commandeth to do good to the hungry and the naked, & strangers, and prisoners, of whom there can be no hope of recompence, it is necessary to loke to him, who of his owne accord bindeth himselfe vnto vs, and that which otherwise might seeme to be lost, he suffereth to be reckened amongst his accounts. But he doth here by name commend the faithful onely: not that he would that others shuld be altogether despised, but because that the nearer any manne approacheth vnto God, so much the dearer he must be to vs. For though there is a common band of society, yet the children of God haue a more strong and sacred knot of friendship amongst themselves. Therefore sith it is mete to prefer them that are of the household of faith before strangers, Christ doth especially name them. And though the purpose was to perswade the rich, & them which haue abundance to supply & ease the want of the brethren: yet the pore & miserable haue no smal comfort hereby, for that though they be reiected & despised of the world, yet they are as pretious to the son of god as his own members. And surely, by calling them brethren, he vouchsafeth them a wonderfull honor. 41. *Depart from me ye cursed.* Now he descendeth to the reprobate, who were so drunken with their transitory prosperity, that they dreamed that they should be alwaies blessed. Therefore he sayth that he wil come to be their iudge, to shake away their pleasures wherein they are now drowned: Not that he would terrifie them wyth the tidings of his comminge (which seeme to haue made a couenante with death, and doeharden themselves in securitye) but that the faithfull being forewarned of their horrible destruction, might not enuie their present estate. For as promises are necessary for vs to prouoke and stir vs vp to desire to liue wel: so likewise are the threatnings, to keepe vs in carefulnesse & feare. Therefore we are taught how much it is to be desired to be ioyned with the sonne of God: because that eternal destruction and the torment of fire remaineth for them, whom he reiecteth from

at the last day. And then he wil cōmand the wicked to depart frō him, because that many hypocrites are now so mixed amōg the iust, as if ther were great affinity betwene Christ and them. Further, we haue sayd o-  
ther where, that the word fire doth metaphorically set forth the sharp-  
nesse of the punishment, which our senses cannot cōprehend. VVherfore  
it is a vain thing subtilly to inquire either of the matter, or of the forme  
of this fire, as the sophisters do. For, so likewise should there be question  
had of the worm, which Isai. 66. 24. ioyneth with the fire. Furthermore  
the same prophet in the 30. 33. doth plainly declare that it is a metapho-  
rical kind of speech: for he compareth the spirit of God to a pair of bel-  
lowes, wherwith the fire is kindled, & he addeth also brimstone. VVher-  
fore by these wordes we may rather imagine then know the vengeance  
of God which shall light vpon the wicked, which exceeding al other tor-  
ments, may terrifie vs.

But heere is to bee noted the perpetuities of the fire, as of the glorie  
which was promised euen now to the faithful. *VVhich is prepared for the de-  
uill.* Christ opposeth the deuill against himselfe, as the head and chiefe of  
all the reprobate. For though all the angels which sel, are deuils, yet ma-  
ny places of the scripture do referre a chieftie to one, who gathereth all  
the wicked vnder him, as into one body to destruction: euē as the faith-  
ful in life, become one together vnder Christ, and doe grow vnder him,  
vntil they become perfecte, and are thoroughly knite to God by him. But  
Christ sayeth now, that hell is prepared for the deuill, that the wicked  
might be cut of hope of escaping the same, when they hear that they are  
appoynted to the same punishment with the deuill, who as it is well  
known, is already enthralled and chained in hell without hope of deli-  
uerance. And though some do by the angels of the deuill vnderstād wic-  
ked men, yet it is more probable that Christ speaketh only of the deuils.  
And so in these words he doeth secretly reprove men, who being called  
by the Gospell to the hope of saluation, had rather pearissh wyth sathan,  
and reiecting the authour of saluation, doe willingly cast themselues in-  
to this miserable lorte. Not that they were not ordained to destruction  
as well as the deuill: but because that in their wickednesse the cause of  
their destruction doeth euidently appeare, while they refuse the grace  
calling them. Therefore though the reprobate were in the secreat iudge-  
ment of God ordained to death before they were borne, yet so long as  
life is offered them, they are not accounted heires of death, or compani-  
ons of Sathan: but their destruction which was hid before, appeareth  
and is discovered by their incredulitie.

44. *Then shall they answeare.* The same figure of setting them to speake in  
their owne persons, which was vsed before, Christ doth now againe re-  
hearse, to let the reprobate vnderstand, that those vaine pretences wher-  
with they doe now deceive themselues, shall auail them nothing at  
the last day. For, whence commeth this so cruell pride against the poore,  
but because they thinke that they shall escape vnpunished. Therefore the  
Lorde, that he mighte driue away such deceitfull flatteries, forewarneth  
them that they shall feelee at the length, (but to too late) that which they  
nowe doe not vouchsafe to thinke vpon: namely, that they which now  
doe seeme to bee suche abiectes, are as pretious to Christe, as hys owne  
members.

## Mathew 26.

1. And it came to passe, when Iesus had finished al these sayings, he said vnto his disciples,

2. Tee knowe that within 2. dayes is the Passeouer, and the Sonne of man shall be deliuered to be crucified.

3. Then assembled together the chiefe Priests and the Scribes, and the Elders of the people into the hal of the hie priest called Caiphaz,

4. And consulted how they might take Iesus by subteltrie, and kill him.

5. But they sayd, not on the feast day, least any uproare be amonge the people.

6. And when Iesus was in Bethania, in the house of Simo the leper,

7. There came vnto him a woman, which hadde a boxe of very costly oyntment, & powred it on his head, as he sate at the table.

8. And when his disciples saw it, they had indignation, saying: what needed this wast?

9 For this oyntment might haue bene sold for muche, and bene giuen to the poore.

10. And Iesus knowing it, sayde vnto them: why trouble yee the woman? for shee hath wrought a good worke vpon me.

11. For yee haue the poore alwayes with you, but me shall ye not haue alwaies.

12. For, in that shee powred this oyntment on my bodye, shee did it so bury me.

13. Verely I say vnto you: wher-soener this Gospell shall be preached throughout al the world, there shall also this that he hath done, be spoken of, for a memoriall of her.

## Marke 14.

1. And two dayes after followed the feast of the Passeouer, and of unleavened bread: and the hie Priestes and Scribes sought howe they might take him by craft, and put him to death.

2. But they sayd: not on the feast day, least there be any tumult among the people.

3. And when he was in Bethania, in the house of Simon the Leper, as hee sate at the Table, there came a woman hauing a boxe of oyntment of Spikenard, very costly, and shee brake the boxe, and powred it on his head.

4. Therefore some disdained among themselves, and sayde: To what end is this wast of oyntment?

5. For it might haue bene sold for more then three hundred pence, and bene giuen to the poore, and they grudged against her.

6. But Iesus sayd, let her alone: why trouble yee her? for shee hath wrought a good worke on me.

7. For ye haue the poore with you alwayes, and when ye will, ye may do them good, but me ye shall not haue alwaies.

8. Shee hathe done that shee coulede: shee came afore hande to annoynt my body to the burying.

9. Verely I say vnto you, wher-soener this Gospell shall be preached throughout the whole world, this also that shee hath done, shall be spoken of in remembrance of her.

## Luke 22.

1. Now the feast of unleavened bread drew neare, which is called the Passeouer.

2. And the hie priests & Scribes, sought howe they might kil him, for they feared the people.

Christ doth now again cōfirm that, which he forewarned his disciples of so oft before: but this last forewarning doth most evidently declare howe willingly he offered himselfe to death: and it was necessary that it should be so, because that God could not be appeased, but with a sacrifice of obedience.



His minde was also, thereby to meete with that offence, least the disciples supposing that he was brought to death of necessity or constrainte should fall away. So this sentence was profitable two wayes: first, that it might be manifest that the sonne of God did willingly submit himselfe to death, that hee might reconcile the worlde vnto the father (for there was no other meanes whereby either the guiltinesse of sinnes coulde be washed away, or the righteouinesse obtained for vs:) then, that he dyed not as one oppressed so with violence, which he could not escape: but because that he offered himselfe willingly to death. Therefore he sayth that he cometh purposely to Hierusalem to die there. For when as he was at liberty to go backe againe, and to passe away that time in some safe and secreat place, wittingly and willingly he goeth forth amongst them euen in the appoynted time. And though the disciples profited nothing at that time by the warning that was giuen them of the obedience which he yelded to the father, yet afterwards their faith was muche strengthened by this doctrine. As also at this day we receiue no smal profit thereby: for it setteth before vs as in a liuely glasse, that freewil offering and sacrifice, whereby all the transgressions of the worlde are blotted out: and we beholde the sonne of god gladly and boldly, going forward to death, and now a conquerour of death.

3. *Then assembled together.* Mat. meaneth not that they were assembled in the space of those 2. dayes: but hee setteth downe this hystory, to declare that Christ was not told by mā of the day appoynted for his death. For by what coniectures could this haue bene gathered, when as the enemies themselves had purposed to defer the time? The meaning therefore is, that he spake by the spirite of prophesie of his death, when as no man could suspect it to be so nie at hand. Further, Iohn setteth downe the cause why the Scribes and priests had this assembly: namely, because that daily there was more concourse of people to Christ. And then by the perswasion of Caiphas it was decreed that he should die, because that he could not be ouercome any way but by death: but they saw no fit and conuenient time, vntill that the feast being past, the people should be departed. Hereby we gather, & though those hungry dogs did greedily hunt after the death of Christe, yea, though they fought the same outrageously, yet they were restrained with a secreat bridle of God, so that nothing was done by their purpose or wil. As much as lieth in them, they loke for an other time, but God hastneth the houre whether they will or no. And it behoueth vs greatly to marke this, Christ was not rashly caried to death at the pleasure of his enemies, but was brought vnto it by God: because that the hope of our help is established vpon the same, God is appeased with that sacrifice, which he had ordained frō the beginning. And therefore his wil was that his sonne shuld be offered, euen vpon the day of the Passeouer, that the olde figure might geue place to the onely sacrifice of the eternal redemption. They which had no other purpose but to ouerthrowe Christ, thought an other time more meete: but God who hadde ordained him for a sacrifice to purge away sinnes, chose a speciall daye, that might ioyntly oppose the body to the shadow. VVhereby the fruit of the passion of Christ doth now more plainly appeare vnto vs.

¶ *VVhen Iesus was in Bethania.* That which the Euangelist doeth now set downe, befell a little before Christe came to Ierusalem: but it is recorded

heere in very good time, to giue vs to vnderstand what occasion moued the hie priests so sodainly to make this hast. They durst not sette vpon Christ with open violence: and it was not so easie a matter to take hym by subtilty. Now when Iudas offred them a meanes vn hoped & vnlooked for, the easinesse to bring the matter to passe, made them to take an other course. But the obiection that Iohn doth somewhat differ in this hystory from Math. & Marke, which caused some interpreters, corruptly to imagine it to be an other hystory, is easily answered. The name of the woman which annoynted Christe, which our two Euangelists doe conceale, is expressed by Iohn 12.3. but ther is no mention of the man who feasted Christ, yet Mat. and Marke do expressly say that he supped with Simon the leper. But there is no contrariety in this, that Iohn saith that his feete were annoynted, and ours say his head. VVe doe certainly know that the oyntments were not cast down to his fete: but when ther was more aboundance shed then was wont, Iohn to amplify the same, sayth that his feete were wet. Marke also reporteth that the Alabaister boxe being broken, all the oyntment was powred vpon his head: so it doeth very well appeare, that it ran downe to his feete. This therefore is certaine, that they all doe report one, and the same hystory.

8. *And when his disciples saw it.* This also is a common thing amongst the Euangelists, to attribute that to moe which was begunne by one, if they consented to the same. Iohn sayth, that Iudas the betrayer of Christ, began this murmuring; Mathew and Marke doe bring in all the disciples with him: for that none of the other euer durst to haue grudged if the vngodly grudging of Iudas, had not been as a firebrand to set them on fire. But when as he began vnder some good colour to condemne that wastfull expence, they were all taken easily with that infection. And by this example we are taught what danger commeth of malicious & poisonfull tongues. For they which are of a good, simple, & modest nature, except they do wisely take hede to themselves, yet being deceived wyth false reports, doe easily fall into wrong iudgements. If Christes disciples by keeping company with Iudas, were caried into a light and fond opinion, what shal become of vs, if we do too easily admit talebearers, which do commonly maliciously quarrell at things well done? Heere may also be gathered an other lesson, that we should not rashly geue sentence of a matter not thoroughly knowen. The disciples take holde of that whyche Iudas spake, and because it hadde some pretence, they doe rashly geue wrong iudgement. But it was meete for them to haue made better inquirie, whether the deede had bene worthy of reprehension: especially sith the maister was present, whose iudgement they shuld haue abidden. So we know, that except the word of God doth goe before, the sentence is preposterously giuen: because that none of vs (as Paul teacheth, Rom. 14. 10.) liueth or dieth vnto himselfe, for wee must all appeare before the iudgement seat of Christ, where he shall yelde his account, 2. Cor. 5. 10. And though there was great difference betweene Iudas & the others, because that hee sought wickedly and cunningly to cloake his theft, and the other were caried away with a meere simplicitie: yet we see howe they by their vnadvisednesse were drawne from Christe, and ioyned to Iudas.

10. *VVhy troublee yet the woman.* It is maruell that Christ, whose whole life

was a rule and example of temperance and frugality, shoulde nowe allowe immoderate charge, whiche seemeth to be neare superfluous and needelesse delites. But the maner of defence which he vseth must be noted: for he doth not say that the woman had done well, as if he woulde haue the same done daily: but that which she had done once, hee sayeth was acceptable to God, for that there was iust cause why it shuld be so done. Therefore, though Christ desired not the vse of oyntment, yet in respect of the circumstance, this annoynting pleased him. VVhereby we gather that some particular dedes, are sometime accepted of God, which yet may not be made an example to be followed. And it is not to be doubted but that Mary was moued by a secret motion of the spirit to annoynte Christe, as it is certaine that so oft as the Sainctes are called to some extraordinary woorke, they are driuen with an vnwonted motion, least they shoulde attempt any thing but by the direction and gouernement of God. There was no commandement which enioyned Mary to this annoynting, neither was it needeful that there shoulde haue bene a law set downe for one worke: but because that the heauenlye calling is the only rule of wel doing, and that God refuseth what soeuer men take in hand of themselves, Mary was gouerned by the motion of the spirit, with a certaine perswasion of faith to performe this duty to Christ. But this one action of the woman is not only defended by this answere of Christ, but the godly ioy of all men is hereby defended, who may be satisfied that they and their workes are approued of God. It commeth oft to passe that godly men are not only reprobued, but also vniustly condemned openly, who yet haue their consciences bearinge them witnesse that they haue done nothing but by the commandement of God: and in this respect they are accounted proud, if they despising the peruerse iudgements of the world, doe satisfie themselves with the onely allowance of God.

Because this is a hard temptation, and it canne hardly be, but that the corrupt consent of many must grieve vs, this doctrine must be noted, that none can at any time be thoroughly encouraged to doe well, excepte they depende of the onely allowance of God. Therefore Christe doeth heere make the difference of good and euill to his only pleasure: for whē he sayeth that this womannes woorke was good, whiche his disciples hadde already condemned, he doeth by this speache reprooue the rashnesse of menne, which iudge as they list. VVee therefore being armed with this defence, must learne to neglecte what rumours so euer are spreade abroade of vs in the worlde: so that we know that which men condemne to be approued of God. So Isaias, 50. 7. being oppressed with the slaunders of the wicked, calleth God to witnesse. so Paule appealeth to his iudgement, 1. Corinthians 4. 4. Therefore lette vs learne to regarde the iudgements of menne no further, then that by oure example they may be taught to obey God: and when as the worlde shall wyth a greate clamour rise vppe againste vs, lette this comforte and satisfie vs, that which is accounted euill vppon earth, is pronounced good from heauen.

11. *You haue the poore alwayes with you.* Christ doth not simply defend the annoynting, that we shuld follow the same: but declareth that there was a cause wyherfore it was acceptable to god. It is cōueniēt þ̄ this shuld be wise

obserued, least, that together with the papists, we should preposterously deuise sumptuous rites for the worshipping of God: for whē they heard that Christ would that Mary should anoynt him, they imagined that he was delited with incense, waxe candles, magnificall ornaments, and such like pomps. For this cause they had al their glorious ceremonies, & they thought that they could not worship God aright, if they should not lash out into great charges. But christ doth plainly except here, that the thing which pleased him to be done once, shoulde not be accepted of him if it were done afterwards. For when he sayth that the pore shuld be alwaies in the world, he distinguisheth betwene the daily worship, which should be vsed amongst the faithfull, & that extraordinary, which ceased at hys ascension into heauen. VVould we bestow our mony wel vpon true sacrifices: let vs bestow it vpon the pore. For Christ sayth that he shal not be alwaies with vs, to be worshipped with outward pomps. VVe know assuredly & by experience of faith we fele that he is present with vs by spiritual power & grace: but he is not visibly conuersant amongst vs to receiue earthly honors at our hāds. So they are outragious obstinat, which doe thrust vpon him fantastical charges against his will, and he refusing the same. Also, by that he saith the pore shalbe alwaies, we do hereby gather that it is not by fortune that many do want, but by the determinate counsell of God they are left amongst vs, for vs to exercise our charity vpon them. The sum of this place is this, though the lord comandeth that we & all that we haue, should be dedicated to him, yet he requireth not any other worshippe to be bestowed vpon him, but that which is spirituall, which requireth no outward expēces: but rather wold that those things should be bestowed vpon the poore, which of superstition hadde bene fondly bestowed vpon his worship. *12. Shee did it to bury mee.* Christ by these wordes confirmeth that we said, that the pretious oyntment was accepted not for the fauour of it, but only in respect of the burial: namely, because that by this signe he wold declare that his graue shoulde yelde forth a pleasant fauour, so as it shoulde breath life and saluation into all the worlde. Therefore Iohn praiseth Mary, because that she had reserued that oyntment for the day of his burial. But after that the perfecter truth of this figure appeared, & Christ come out of the graue, he did not only perfume one house but all the worlde with the comfortable quickening fauour of his death: it were a childisme thing to reiterate that which had neither reason nor profit. *13. VVher soeuer this gospel shalbe preached.* He foretelleth that this deede of Mary shoulde be honoured, for the doctrine of the gospel shalbe praised. VVherby we gather that our workes are not valued after the opinion of men, but by the testimony of the woorde of God. And in this he sayeth, that the memoriall of her shall be renowned throughout the whole worlde, he doeth by this comparison sharply reprove his disciples: for by the consent of all people, yea, euen strangers, and such as dwell in the farthest partes of the world, this deede shall be praised, which these present were so froward to condemne. Christ doth also louingly reprove his disciples, because they thought not so honourably of his kingdome as was meete. But by this sentence is the callinge of the Gentiles testified, whereuppon oure saluation is established. But howe the Gospel shoulde be preached throughout the worlde, we haue shewed before, Math. 24.



Matth. 26.

Mark. 14.

Luk. 22.

24. Then one of the twelve called Iudas Iscariot, went vnto the chiefe priestes,

25. And saide, what will ye giue me, and I wil deliuer him vnto you? and they appointed vnto him thirty pecces of siluer.

26. And from that time he sought oportunitie to betray him.

27. Now, on the firste day of the feast of unleavened bread, the Disciples came to Iesus, saying vnto him: where wilt thou that wee prepare for thee to eate the Passeouer?

28. And he said, goe into the Citie to such a manne, and say to him, the maister saieth, my time is at hand: I will keepe the Passeouer at thine house with my disciples.

29. And the Disciples did as Iesus had giuen the charge, and made ready the Passeouer.

30. So when the euen was come, he sat down with the twelve.

10. Then Iudas Iscariot, one of the twelve, went away vnto the high priestes, to betray him vnto them,

11. And when they heard it, they were glad, and promised that they would giue him money: therefore hee sought how hee might convenientlie betray him.

12. Now the first day of unleavened bread, when they sacrificed the Passeouer, his disciples saide vnto him, where wilt thou that we go and prepare, that thou maist eat the Passeouer?

13. Then he sent forth two of his disciples, and saide vnto them, go ye into the citie, & there shal a man meete you, beearing a pitcher of water: follow him.

14. And whither soeuer hee goeth in, say yee to the goodman of the house: the maister saith, where is the lodging, where I shall eate the Passeouer with my disciples?

15. And he wil shew you an upper chamber, which is large, trimmed and prepared: there make it ready for vs.

16. So his disciples went forth and came into the citie, and found as he had said vnto the, & made ready the Passeouer.

17. And at euen hee came with the twelve.

3. Then entred Satan into Iudas, who was called Iscariot, and was of the number of the twelve.

4. And he went his way, & communed with the hie priestes and captaines, how hee might betray him to them.

5. So they were glad, and agreed to giue him money.

6. And he consented, & sought oportunitie to betray him vnto them, when the people were away.

7. Then came the day of unleavened bread, when the Passeouer must be sacrificed.

8. And hee sent Peter and Iohn, saying go, and prepare vs the Passeouer, that we may eat it. 9. And they saide to him, where wilt thou that we prepare it?

10. Then he said vnto them, behold, when ye be entred into the citie, there shall a manne meete you, beearing a pitcher of water: followe him into the house that he entreteth in,

11. And say vnto the good man of the house, the maister saith vnto thee, where is the lodging, where I shal eate my Passeouer with my disciples?

12. Then he shall shew you a great hie chamber trimmed: there make ready. 13. So they went & found as he had saide vnto them, & made ready the Passeouer.

14. And whē the hour was come, he sat down, & the twelve apostles with him.

The admonition of Christe auailed so litle for the mouinge of the heart of Iudas, or for the bettering of him, that he without regard went presently to make that lewd couenaut with the enemies. But it is wonderfull and straunge that he was so amased, that he thought hee hadde gotten by the losse of that oymntment a meete excuse for such an offence:

then, that being warned by Christes wordes, felt not what he did. The onely mention of the buriall should haue molliſied a heart as hard as iron: when as thereby it had bene easilye gathered, that Christe woulde offer himſelfe in ſacrifice for the ſaluation of mankind. But wee ſee in this glaſſe howe blinde wicked couetous deſires are, and howe effectually they bewitch the minde. Iudas was earnestly bent to ſteale, hee was hardened by long uſe to commit any offence: now becauſe he ſawe no pray comming in from other where, hee ſticketh not to deliuer to death the ſonne of God, the auſthour of life: & though hee had a holy admonition to withdraw him, yet he went forward with violence. VWherefore it is not without cauſe that Lu. doth expreſly ſay, that Satan entred into him, not that he was gouerned by the ſpirit of God before (for hee could not haue bin giuen ſo to robberies & ſpoiles, if he had not bin the bondſlaue of Satan:) but Luke meaneth that he was then wholly deliuered into the poſſeſſion of Satan, that as a man deſperate, he might run forwardes to his own deſtruction. For though Satan driueth vs not to ſinne dayly, but raigneth in vs while he carieth vs to a greater liberty of ſinning: yet he is ſaid then to enter into the reprobate, when the feare of God being ouerthrowne, the lighte of reaſon put out, and ſhame ſhaken off, he poſſeſſeth all the ſenſes. But God doth not execute this laſt kind of vengeance vpon others, but ſuch as are alreadye ordeined to deſtruction. VWherefore let vs learne to repent in tyme, leaſt our long remaining in hardneſſe doe eſtablyſh the kingdome of ſatan in vs: for when we are once caught in this tyranny, there is no meaſure of maddenneſſe.

It muſt eſpeciall ye bee noted, that the couetouſneſſe in Iudas was the cauſe and fountaine of ſo great blyndneſſe. VVherby it appeareth that it was worthily called by Paule, 1. Tim. 6. 10. the roote of all euils. Further it is a vaine thing to demaund here, whether Satan entred ſubſtancially into Iudas. It is more meete to conſider this, howe horryble and monſtrous a thing it is, for menne created after the image of GOD, and appoynted to be temples of the holy Ghoſt, ſhoulde not onelye bee turned into filthy ſtables and ſynckes, but to become accuſed dwelling houſes for Satan.

17. *The firſt day of unleavened bread the Diſciples came.* Firſt it is demanded, why that is called the day of vnleavened bread, which goeth before the kylling of the Lambe. For the Law hadde not commaunded them to refrain from leauen, vntyll they eate the Lambe. But this knotte is eaſily loſed: namely, for that this note is referred to the day following, as by Mark & Luke it doth euidently appeare. Therefore when as the day of kylling and eating the Paſſeouer was at hand, it beginning at the euening, the Diſciples doe aſke of Chriſt, where he would eate the Paſſeouer. But there doth a harder queſtion ariſe vpon this, that Chriſte obſerued that rite the day before the whole nation celebrated the publike Paſſeouer. For Iohn ſaith plainly, that the daye when hee was crucified, was holden of the Iewes for the preparation not of the Sabbath, but of the Paſſeouer.

Further, they went not into the iudgment hall, leaſt they ſhoulde defile themſelues, becauſe the next day they were to eate the Paſſeouer. I know that many menne doe ſeeke for ſhiftes, but they are ſuch as auayle them not. For this cannot be ſhifted ouer by any cauilles, they kepte not  
their

their feast on that day whereon they crucified Christ (for it had not bin lawfull for them on that daye to haue doone execution vpon any man,) and then they helde the solemne preparation, that after the buryall of Christ they might eat the Passeouer. Now it is demaunded how it be- fell that Christ eat his before. For in this law he wold not take vnto him selfe any lybertie besides the prescript rule of the Lawe. Some doe ima- gine that the Iewes deferred the Passeouer of purpose that they might destroy Christ. But this deuice is very well confuted by Bucer: yea, and it falleth away of it self, it is so vaine. Therefore I doubt not but that Christ obserued the day prescribed by the Law, and the Iewes followed some custom receiued now before. First it is without controuersie that Christ was slaine the day before the Sabboth: because that before the sunne was set, he was put with speed into the next sepulcher, because that it was ne- cessary to keepe holy after the euening. But now no man doubteth but when the Passeouer and other feast dayes fell vpon the day beefore the Sabboth, of an olde custome they were deferred vnto the next daye: be- cause that to keepe two dayes holy together were too hard for the peo- ple.

The Iewes doe say that this law was giuen presently after the people returned out of the captiuitie of Babylon, and that by an oracle fro hea- uen, least they should seeme to haue altdred any of the commaundements of God rashlye. If that it was the manner then to ioine two feast dayes together in one (as the Iewes do also graunt, and as it appeareth by their auncient recordes) the coniecture is probable enough, that Christ obser- ued the Passeouer the day before the Sabboth, obseruing the day appoin- ted by the lawe. For wee knowe how diligent and carefull hee was to keepe euerye poynt of the law. For sith his will was to be bound to the lawe, that hee might deliuer vs from the yoke of the law, he would not forgette to be subiect to this chiefe point. Therefore hee had rather o- mit the vse of the outward ceremonie, then to transgresse the comman- dement which G O D hadde giuen, and so to bee scorned of the wic- ked. But it is certeine that the Iewes themselues will not deny, but that it was ordained by the Rabbines, that so ofte as the Passeouer fell neere vnto the Sabboth, they should onely keepe holye one day for both. So it followeth, that Christ did nothing against the law, though he keepe not their common custome.

18. *Goe into the citie to such a man.* Matthew noteth out a certeine man: the other two doe say that the two disciples were sent as to a stranger: because they had this token giuen them, of a manne bearing a pitcher of water. But this diuersitie is easily reconciled. For Matthew emitting the miracle, noteth the manne, who was then knowne to the Disciples. For without doubt after they came to the house, they founde some one of theyr acquaintance.

For Christ also of his own authority commaunded him that he shuld prepare a place for him and his, naming himself the master: and he pre- sently obeiech. But though he could haue poynted out the manne by his name, yet he had rather direct his disciples to him by a miracle: that whe they shuld shortly after see him humbled, yet their faith by this instructio might be supported. And this was no smal confirmation, that in so short a space before his death, he was by so manifest a tokē declared to be god:

that

that they might know that hee was not drawne to it of necessitie, but that hee yeelded to it of his owne free will. And though it may be that this profited them very litle in the very moment of their trouble, yet the remembraunce of it afterwarde was profitable. As at this daye also it is profitable for vs to know this for the auoyding of the offence of the crosse, that in Christ at the very time of his death appeared the glorie of the Godhead together with the infirmity of the flesh.

*My time is at hand.* Though hee celebrated the Passeouer rightly according to the commaundement of the law, yet he seemeth of purpose to alleage this cause, that he might not be accounted ouerthwart. Therefore he saith that he hath cause to make haste, so as he could not obserue the vsual custom: because that he shuld be called to a greater sacrifice. Yet in the meane season, as we sayd, hee altereth nothing in the ceremonie. But he doth thus oft rehearse this, that the time of his death is at hande, that they might know that he doth haste of his owne free will to obeye the decree of the father. And where hee ioyneth the shadowish sacrifice with the true, he doth by this meanes exhort the faythful to compare with the olde figures, that which he fulfilled in deede. For this comparifon dooth not a litle set forth the force and effect of his death. For the Passeouer was not giuen to the Iewes onely to this ende, that they might remember their olde deliuerance, but that through Christe they should hope for an other to come more to be desired then the former. To this becomengeth that saying of Paul, Christ our Passeouer is offred, &c. 1. Cor. 5.7.

13. *The Disciples did as Iesus had giuen them charge.* In this that the Disciples doe obey of so ready a minde, is to bee noted their frameableness to bee taught. For they might haue doubted, when as they shuld follow a man vnknowne, whether they should obtaine of the housholder that whiche their maister commaunded them to demaunde, sith they knew that hee was not onely despised, but also hated euerye where. But they doe not doubtfullye enquire of the successe, but they doe willingly obey the commaundement. And we must hold this rule, if we desire to try our faith, that being satisfied by the commaundement only: we may go forward whether God commaundeth, and hoping for the successe which hee promyseth, let vs not be too careful.

20. *When the euen was come, hee sate downe.* Not to eate the Passeouer, which should be doone standing (as trauailers which make hast hauing their shooes on, and the staffe vpp, doe vse to take their meate speedily): but the solemne rite beeing finished, I interpret it that hee sate downe that hee might suppe. Therefore the Euangelistes doe say, *the euen was come:* for in the first euening they slew the Lamb, and did eat the flesh thereof rost.

Matth. 26.

Marke. 14.

Luke. 22.

21. And as they did eate, hee sayde, verelye I saye vnto you, that one of you shall betray me.

18. And as they sate at the table, and did eate, Iesus said, verelye I say vnto you, that one of you shall betray me.

15. Then hee saide vnto them, I haue earnestly desired to eat this Passeouer with you before I suffer.

22. And

19. Then

16. For



22. And they were exceedingly sorrowfull, and beganne euery one of them to say vnto him, is it I, maister?

23. And he answered and said, he that dippeth his hand with me in the dish, hee shall betray me.

24. Surely the Sonne of man goeth his way as it is written of him: but wo be to that man by whom the sonne of man is betrayed: it had bene good for that man, if he had neuer bin borne.

25. Then Iudas, which betrayed him answered, & said, is it I, maister? hee saide vnto him, thou hast said it.

19. Then they began to bee sorrowfull, and to saye to him one by one, is it I? and another, is it I?

20. And he answered and said vnto them, it is one of the twelue that dippeth with me in the platter.

21. Truly the sonne of man goeth his way, as it is written of him: but wo be to that man by whom the sonne of man is betrayed: it hadde bene good for that man, if he had neuer bene borne.

16. For I saye vnto you: henceforth I will not eate of it any more, vntill it be fulfilled in the kingdom of God.

And a litle after.

21. Yet behold the hands of him that betrayeth me, is with me at the table.

22. And truly the sonne of man goeth as it is appointed: but wo be to that man, by whom he is betrayed.

23. Then they began to enquire among themselves, which of them it should be that should doe that.

21. Verely I say vnto you. That he might make the traiterousnes of Iudas the more to be detested, he setteth forth the vilenesse of the same by this circumstance, that when he satte together with him at the holy table, he deuised treasō. For if a stranger had done this, it might haue bin easily borne: but now this is a thing straunge and incredible, that one of them so neere him shoulde woork this, yea and hauinge made and concluded so lewd a couenant, would thrust himself to this holy banquet vnder the pretence of friendship. Therefore Luke vseth this phrase of repugnancie, yet behold the hands of him that betrayeth me. But though Luke setteth downe this saying of Christ after the celebration of his Supper, yet the order of the time cannot bee certainly gathered thereby, which wee know was often neglected by the Euangelists. Yet I deny not but that it is probable, that Iudas was present, when Christ distributed the signes of his body and bloud.

22. They beganne euery one of them to say. I do not thinke that the disciples trembled, as men amased do vse without cause to vex themselves: but as they abhorre the offence, so they desire to be cleared from the suspicion of the same. And this is a token of reuerence, that they bee- ing so sharply pinched, doe not disdainefullye aunswere their Maister, but euery one referreth himselfe to his iudgement, (as we must especially seeke for this, to be cleared of his mouth:) yet enioying a good consciēce, they would freely witnesse, how far they were from so great an offence. But Christ by his aunswere dooth neither put them out of this doubt, nor poynt out the person of Iudas, but onely confirmeth that whiche I sayd euen now, that one of his familiar gueses was the traytour. And though it was hard for them to be leste in suspence and doubtfull for a time, that they might exercise themselves to consider the heinousnesse of the offence: yet an other commodity folowed thereof, when they knewe that the Prophetie was fulfilled, Psal. 41. 9. 55. 14. 15. He which did eat of my sweete bread, hath lifted vp the heele against me. Furthermore, by Iudas.

Iudas the Lordes will was to admonish his children in all ages, not to be dismaide or discouraged for household traytours: for that which hee had experience of who was the head of the whole Church must befall to vs which are the members.

24. *Surely the Sonne of man goeth.* Christ here taketh away an office, which might haue grievously offended the mindes of the godlye. For what is more absurde, then that the sonne of God should be traiterously betrayed by a disciple, giuen ouer to the pleasure of the enemies, that hee maye bee brought to a reproachfull death? But Christ saith that all this coulde not be but by the will of God. And hee proueth this decree by the testimonie of the scripture, because that which was appointed, hee reuealed before by the mouth of his Prophet. Now we vnderstand wherto Christes woordes doe tend: namely, that the disciples knowing that whatsoeuer is done, is gouerned by the prouidence of God, should not thinke that his life or death was ruled by chaunce. But the commodity of this doctrine stretcheth further: for the fruite of Christes death is then rightly sanctified to vs, when as it appeareth that hee was not rashlye caried to the crosse by menne, but that by the eternall decree of God hee was ordeined to bee that sacrifice for the washing awaye of the sinnes of the world. For whence had we our reconciliation, but by Christes appeasing of the father by his obedience. VVherefore let vs alwayes remember the prouidence of God, whereunto Iudas himselfe and all the wicked ones (though it be against their willes, and that they strue against the same) must of necessitie obey. Let this alwaies remaine sure, that Christ therefore suffered, because that God was pleased with such a kind of pacification: yet Christ doth not say, that Iudas by this pretence was freed from fault: because that he did nothing but that which God hadde appoynted. For though GOD in his vpriight iudgment appointed the death of his sonne to be the price of our redemption, yet notwithstanding Iudas in betraying him procured hys iust damnation, because that he was full of trechery and couetousnesse.

Further, though God would haue the world redeemed, yet this was no cause but that Iudas was a wicked traitour. Hereby we see, though men can do nothing, but  $\phi$  which god appointeth, yet they are not thereby freed from guiltines, because they are caried headlong to sinne by their wicked affection. For though God by a hidden bridle directeth them to an ende vnknowne to them, they minde nothing lesse, then to obey his decrees: These two things seeme nothing agreeable to mans reason, that God by his prouidence shuld so gouerne the doings of men, that nothing should be done but by his wil & appointment, and yet shuld destroy the reprobate, by whō he executeth his wil. But we see here how christ reconcileth them both together, making Iudas subiect to the curse, thogh this which he wrought against God, was appointed by God. Not that the treason of Iudas shuld properly be called the work of God, but because God turned the treason of Iudas to perfourme his counsell. But I knowe how many interpreters would auoyd this rocke. They do acknowledge that the scripture was fulfilled by this work of Iudas, because god by his Prophets testified that which he knew before. Therefore that they might mitigate the doctrine, which seemed somewhat too sharp, they set downe the foreknowledge of God in place of his decree. But the holy Ghost doth

doth decide this controuersie farre otherwise: for it doth not only bring this as the cause of the betraying of Christ, because it was so written, but also because it was so appointed. For where Mat. & Mar. do allege the scripture, Lu. bringeth vs straight to that celestial decree: euē as he teacheth in the Acts, that Christ was betrayed not only by the foreknowledge of God, but of his determinate counsel. And a litle after Herod & Pylat with the rest of the wicked did those things, which wer foreordained by the hand & counsel of god. VVherby it appeareth that they do fōdly seek a shift, which do fly to the naked and bare foreknowledge. *It were good* By this word we are taught how horrible a vengeance doth remain for the wicked: for whom it were better that they had neuer bene borne. But this life, though it is transitory and ful of innumerable troubles, yet is it an incomparable benefit of God. Againe, we do hereby gather also how detestable their wickednes is, which doth not only extinguish the precious gifts of God & destroy the same but bringeth it to passe, that it were better neuer to haue tasted of the the goodnes of God. Yet this clause is worthy to be noted, that *it were good for that manne not to haue bene born*: For though the estate of Judas shoulde bee miserable, yet it was good for God that he created him, who appointeth the reprobate for the daye of destruction, and doth also by this meanes set forth his own glory, as Solomon teacheth. So the secrete government of God is defended from al note of suspition, which ruleth the counsels and works of men, as I touched euen now.

25. Then Judas answered. Though we oft see them which are guilty within themselves to tremble and feare, yet to their feare and blind tormēt there is a blockishnes adioyned, so as they do boldly proceede to deny any thing: so that at the length they do thus preuaile by their impudency, that they do discover their secrete sinne. So Judas when he was ensnared in an euill conscience could not yet hold his peace: the inward tormentor doth so vex him, vntil that with feare & doubtfulnes he ouerthroweth him. Also Christ in his answer sharply reprouing his blockish boldnes, doth prouoke him to consider the offence which he desired to hide. But his mind being now possessed with a deuilish fury, could not haue any such feeling. But by this example let vs learn, that the wicked by their bad excuses do nothing els but pula more speedy iudgment vpon themselves.

Matth. 26.	Marke. 14.	Luke. 22.
26. And as they did eat, Iesus tooke the bread: and when he had giuen thanks, he brake it, and gaue it to the disciples, and said, take, eat: this is my body.	22. And as they did eat, Iesus tooke the bread, and when hee had giuen thanks, he brak it, and gaue it to them, and said, take, eate, this is my body.	17. And he took the cup, & gaue thanks, and saide, take this, & deuide it amōg you
27. Also he tooke the cuppe, and when he had giuen thāks, he gaue it them, saying, drink ye al of it.	23. Also he tooke the cuppe, and when he had giuen thāks, gaue it to them: and they all drank of it.	18. For I say vnto you, I wil not drink of the fruit of the vine, vntil the kingdom of God be come.
28. For this is my blood of the new testamēt, that is shed for many for the remission of sins.	24. And he said vnto them, this is my blood of the new testamēt, which is shed for many	19. And he rooke bread, & whē he had giuen thanks, he brak it, & gaue to them, saying: this is my bodye, which is giuen for you: do this in remembrance of me.
29. I	25. Verely I say vnto you,	20. Likewise also after sup-

<p>29. I saye vnto you, that I will not drinke hence forth of this fruit of the vine, vntill that day, when I shal drinke it new with you in my fathers kingdō.</p> <p>30 And when they had sung a psalm, they went out into the mount of Olyues.</p>	<p>I will drinke no more of the fruit of the vine, vntill that day I drinke it newe in the kingdom of God.</p> <p>26. And when they had song a psalme, they went out to the mount of Olyues.</p>	<p>per, he took the cup, saying: this cup is the newe testament in my bloude, which is shed for you.</p>
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Sith Luke maketh mention that Christe tooke the cup twise: first it is to be demanded whether this is a repetition of one and the same thing, (as the Euangelistes doe vse sometime to speake of one thing twise) or whether Christ, after he had tasted of the cuppe once, tooke the same againe the second time. And this latter seemeth to me to bee most likelye to be true. For we know that the holy Fathers obserued a solemne manner of tasting at their sacrifices. Vther of that was saide in the Psal. 116. 13. I will take the cuppe of saluation and call vppon the name of the Lord. So I thinke that Christ dranke at that holy feast according to the auncient maner: because that otherwise it could not be rightly solēnised, and that doth Luke expressly declare before he commeth to speake of the new mistery, the maner whereof differed from the Paschal Lamb. This also was a receiued solemne vse, to giue thanks, as it is expressly said at the taking of the cup. For I doubt not but that there was praier at the beginninge of Supper, as hee neuer vsed to come to the Table without callinge vppon G O D. But now hee woulde doe the same agayne, leaste hee shoulde omitte the ceremonie, which as I shewed before was annexed to the holy sacrifice.

26. *As they did eate.* I doe not vnderstand these wordes, as if that this newe and farre more excellent banket should bee ioyned to the supper of the Passeouer, but rather that the same was first ended. As the same is more plainly declared by Luke, where he saith, after Christ had supped he gaue the cup. For it were absurd that one and the same mistery should be leuered into diuerse times. So I doubt not but that hee gaue the cuppe presently after he had deuided the bread. And that which Luke dooth specially speake of the cuppe, I doe also extend to the bread. Therefore as they were eating, Christ tooke bread, that he might call them to take part of a new supper. The giuing of thanks was a certaine preparation and entraunce to the consideration of the misterie. So the supper being ended, they should taste of the holy bread and wine: because that their securitie was first shaken off, that they might be wholly bent to so high a mistery. And reason so required that this euident testimony of the spirital life should be thus distinguished.

*Iesus tooke bread.* It is vncertaine whether the rite, which the Iewes hold at this day, was then also in vse. For the housholder hidde vnder his napkin a peece of bread, taken from the whole loafe, that hee might giue to euery of his family a parte of the same. But because this is a tradition of man, established vppon no commaundement of God. There is no cause why we should too curiously labour to seeke out the beginning of the same.

And it may be that it was deuised afterwards by the subtiltie of Satan to darken the mistery of the supper of Christe. But if this ceremonie



nye was then vsed amongst the Iewes, Christe so followed the custome then receiued, that yet he would lead the mindes of his disciples an other way, by chaunging the vse of the bread to an other end. And this muste be holden without question, that the figures of the law being abolished, Christ instituted here a new Sacrament.

*V*When he had giuen thanks. Matthew and Marke do vse the word of *blesing*: but whereas Luke in steede thereof doth vse the word, which signifieth *giueing of thanks*, there is no ambiguitie in the sense. And when they in the cuppe doe after adde the giueing of thanks, they doe plainely enough interpret their former saying. The follye of the Papistes is so much the more to be scorned at, whiche doe blesse with the signe of the crosse, as if that Christ had vsed exorcisme. But that must be remembered which I sayde euen now, that this giueing of thanks hadde relation to a spirituall mysterie. For though the faythful are commaunded to giue thanks to God, because he nourisheth them in this transitory life, yet Christ regardeth not onely this common foode, but bent himself to the holy action, to giue thanks to God for the eternall saluation of mankinde. For if those meates which goe downe into the paunch, shuld prouoke and stirre vs to praise the fatherlye kindenes of God, howe much more should this spiritual feeding of our soules, prouoke and enflame vs to be more earnest in this exercise of godlynes!

*Take yee, eate yee.* Least I become here too tedious, I will onely briefly touch what manner of thing the institution of the Lorde is, and what it conteineth in it, then what the vse of it is, so farre as may be gathered by the Evangelists. And this appeareth first, that Christ instituted a supper, which the Disciples should communicate amongst them. VWhereof it followeth that it is a deuillish inuention, that one manne alone separating himselfe from the reste of the congregation doth priuately deuoure the supper himselfe. For what is more disagreeable, then for the bread to be deuided amongst all, and to be deuoured of one alone? Therefore though the Papistes should bragge that they haue the substance of the supper of the Lord in their Masses, yet indeede it appeareth, that as manye as doe celebrate priuate Masses, so manye bulwarkes are sette vp by the deuill for the ouerthrowing of the Supper of Christe. By the same wordes we are taught what manner of oblation was offered by Christ at the Supper. Hee commaundeth his Disciples to take. Therefore it is hee onely which offereth. Therefore that imagination of the Papistes, that they offer Christ in the supper, proceedeth from a contrary autour. And certainly this is a merueilous chaunge, that a mortall manne, who is commaunded to take the bodye of Christe, shoulde take vpon hym the office to offer vppe the same: and so a Priest made of himself should offer vnto God his sonne. I goe not presently about to proue with how many sacriliges their fained oblation dooth abound: it is sufficient for me to proue that it is so far from being any thing like to Christs institution, that it is rather directly contrary to the same.

*This is my bodye.* They saye that the breade was consecrated by these wordes, to bee a figure or token of the fleshe of Christe, I doe not disallowe: so that this woord be rightly and truly vnderstoode. So the bread which was ordained to nourish the body, Christe doth chuse & sanctifie

to an other vse, that it may beginne to be a spirituall meate. And this is that alteration and chaunge, whereof the auncient writers of the church do make mention. But yet it must be noted, that the bread is not consecrated by whispering and breathing ouer it, but by the euident doctrine of fayth. And truly it is a magicall inchauntment, when the consecration is directed to the dead element: for the bread is not made a figure of the body of Christ to it selfe, but to vs. In summe, the consecration is nothing else, but a solemne testimony to vs, whereby the Lord appointeth an earthly and corruptible signe for a spiritual vse, which cannot be, except that his commandement and promise be openly declared for the edifying of fayth. VVhereby it appeareth againe how wickedly this mystery is prophaned by the Papistes by their secrete whispering and breathing.

If that Christ doth consecrate the bread, when hee telleth vs that it is his body, there is no chaunge of substance to be imagined: but onely to be noted. an alteration of the vse. If that the worlde had not beene now a long time bewitched by the subtilty of the deuil, so that the monstrous opinion of transubstantiation being once brought in, it will admitte at this day no light of true interpretatiō of these words; it shuld be in vayne to stand longer in searching out the sense. Christe saierth, the bread is his body. He speaketh of the Sacrament. But it must of necessity bee confessed, that the Sacrament consisteth of a visible sign, wherunto the thing signified is conioyned, which is the trueth of the same. And this also is well knowne of olde, that the signe is often called by the name of the thing signified. VVherfore no man that is but meanely exercised in the scriptures will deny but that this sacramentall phraze of speach must bee taken metonymically, that is the one for the other. I omitte the generall figures, which are read euery where in the scripture. I doe only say this, that so oft as the outward signe is saide to be that, which it dooth represent, all menne doe consent that it is by the figure Metonymia. VVhere Baptisme is called the lauar of regeneration, Tit. 3. 5. where the rocke, which yelded water to the fathers in the wildernesse, is called Christe, 1. Corin. 10. 4. where a Doue is called the holy Ghost, Iohn. 1. 32. No man will deny, but that the signes are called by the name of the things, which they signifie. Therefore how cometh it to passe, that they which regard the wordes of the Lorde, will not suffer that, which is common to all the Sacraments to be applyed to the Supper? But they wil haue the simple & the littoral sense. Then why doth not the same rule hold in all the Sacraments? Certainely, except they wil graunt that the rocke was substantially Christ, the obiection is but weak, wherewith they vrge vs. If we interpret it, that the bread is called the body, because it is the figure of the body, they pretend that the whole doctrine of the scripture is overthrowne. Neither haue we forged now of late this rule for this manner of speache: but al men do imbrace the same, as deliuered by Augustin from the authority of the auncient fathers, that the names of spirituall thinges are improperly ascribed to the signes: and that all the places of scripture shuld be so expounded, where there is mention made of the Sacramentes. Sith wee doe then hold a general rule receiued euery where, to what purpose doe they make such outcries, as at a straunge matter not heard of before?

But let those mased men cry as they lyst, this shall be accepted of men that are wise and modest, that there is a sacramentall forme of speaking in these wordes of Christ. VVherof it followeth, that the bread, because it is the figure of the body of Christ, is called the body. But there are two kindes of men, which doe arise against vs, the Papistes being bewitched with their Transubstantion, deny that there is any bread, beecaufe that there remaineth onely a shewe without the substance. But Paule refuteth their fancy, affirming the bread which we breake to be the communion of the body of Christ, 1. Corint. 10. 16. Then the very nature of the Sacrament abhorreth this their deuise: for that it cannot remain perfecte, if there should not be a true and perfect outwarde signe. For howe shall we learne that our soules are fedde with the flesh of Christ, if there were not very bread sette before our eyes but a vaine shewe? Further, what wil they say of the other sign? For Christ said not, this is my bloud, but *This cuppe is.* Therefore by their rule, not onelye the wine, but also the substance whereof the Cuppe was made should necessarily be transubstantiated into bloud. Now that which is sette downe by Matthewe, *I will not henceforth drinke of the frut of the vine*, dooth evidently declare, that it was wine, which he deliuered to be drunke. Therefore the follye of the Papistes is plainly confuted euery way. But there are others, which doe reiect the figure, and presently as frantike men they do receiue the same. The bread, according to their opinions, is truely and properlye the body. For they account not of transubstantiation, as a matter without all colour of reason. But when they are demanded, whether the bread and wine be christ, they do answer that the bread is therefore called the body, because that vnder this and with this it is receiued. And by this answer it is easie to gather, that the name of the body is vnpropertye transferred to the bread, which is the signe of it. And it is meruaile, sith these menne doe so oft say, that Christ spake this in respect of the sacramentall vnyon, that they do not marke what they saye. For what manner of sacramentall vnyon is there of the thing signified and of the signe? Is it not because the Lord by the secret power of his spirit performeth that which he promyseth? So these latter masters of the letter are no lesse to be derided then the Papistes.

Hytherto I haue deliuered the simple exposition of the wordes of the Lord: now it is to be added, that there is no vaine nor ydle signe set before vs, but that they are made indeed partakers of the body and bloud, which by faith do take hold of this promise. For the Lord should in vain command his disciples to eat the bread, affirming it to be his body, if the effect should not truely aunswere the figure. Neither is this in question amongst vs, whether that Christ doth truely or onelye significatiuely offer himselfe vnto vs in the Supper. For though wee do see nothing there but bread, yet hee dooth neither deceiue nor mocke vs, who feedeth our soules with his own flesh. Therefore the true eating of the flesh of Christ is not onely shewed in signe, but it is also deliuered in verye deede. But it is woorth the labour to obserue heere three thinges, least that whiche is spirituall, shoulde bee myxed with the signe: nexte, leaste Christs shoulde bee soughte vpon the earth, or in earthlye elementes: thirdlye, least there shoulde be imagined another manner of eating, then that which by the secret power of the spirit inspireth into vs the life of Christ.

but we obtain him by no other meane, but by faith alone. First (as I said) except we will ouerthrowe all, there must be a distinction betweene the signe and the thing signified. Neyther can there be any profite had by the Sacrament, except that according to the rudenes of our capacitee it lead vs from the beholding of the earthly element to the heauenlye mystery. So that whosoever shall not discern the body of Christ from the bread, and the blood from the wine, shall neuer vnderstande what the Supper meaneth, or to what ende the faythfull shoulde vse these signes. Afterward let that lawefull meane of seeking of Christe follow, let not our mindes rest vpon the earth, but ascend on high to the celestial glory, where he dwelleth. For the body of Christe is not so cloathed wyth life, which is vncorrupt, as that it shoulde cast awaye the proper nature: whereof it followeth that it is finite. And now he is ascended aboue the heauens, least we should holde any grosse imagination of his beeing vpon the earth. And surely if this mystery be heauenlye, there is nothing more preposterous, then to draw him to the earth, who rather calleth vs vppe to him. The last which I sayde is to be noted, is the kind of eatinge. For it must not be dreamed that his substaunce should naturally descend into our soules: but we doe eate his flesh, when we do receiue life by the same. For the proportion or likenes of bread with fleshe must be kepte, whereby wee are taught that our soules are so fedde with the fleshe of Christ, as our bodyes receiue strength by bread. The flesh of Christ is therefore a spirituall nourishment: and it doth therefore giue lyfe, because that the holy Ghoste dooth powre into vs the lyfe, which is in it. And though that there is a diuersitie betweene the eating of the fleshe of Christ, and to beleue in him: yet it is euidentlye knowne that none can feede vpon Christ otherwyse then by faith, because that the very eating is an effect of faith.

29. *I say vnto you.* Mathew and Mark doe adde this sentence to the holy Supper, after that Christ had giuen the sign of his blood in the cup. VVhereof some doe gather, that Luke dooth set downe the same matter here, which he rehearsed a litle after. But this knot is easilye loosed: because that it maketh litle for the matter, when Christe shoulde speake this. For the Euangelistes doe onelye applye themselues in this place to shew that the Disciples were admonished aswell of the approachinge of the death of their maister, as of the new and heauenlye lyfe. For the neede that the houre of death was at hand, the more they were to be strengthened, least they shuld altogether fall away. Further, when as his mind was in the holy supper to set his death before their eyes, as in a glasse, it is not without cause, that he telleth them againe, that he dooth now depart out of the world. But because that it was a sorrowfull message, hee presently addeth this comfort, that there is no cause whye they shoulde feare death, for that a better lyfe doth follow it, as if he shuld haue said: Now I doe haste to death, but so that I maye passe thence to the blessed immortalyte, neyther will I lyue alone in the kingdome of God, but I wyll haue you fellowes with mee of the same lyfe.

So we doe see how hee leadeth his Disciples by the hand to the crosse, and lysteth them vppe from thence to the hope of the resurrection. As it was meete for them to be directed to the death of Christ, that they might ascend



ascend by the same ladder vp into heauen: so now since that Christ dyed and is receiued into heauen, it is meete that wee from the beeholding of the crosse should be lead into heauen, that there may bee an vnion made between death and the recouery of life. And he promisseth that they shal be glorified togeather with himselfe, as it appeareth plainelye in these wordes, *untill that I shall drinke it new with you.* And that obiection whiche some doe make, that meate and drinke do not agree with the kingdome of God is friuolous: for Christ hath no other meaning, then that his disciples should presently want his company, and that hee should eate no more with them, vntill they should meete togeather in heauen. Further, when as the society of that life shoulde be described, which needeth not the helpes of meate and drinke, he saith that there shall then be a newe kinde of drinking. By which worde wee are taught, that hee spake allegorically. Therefore in Luke hee saith simply, *untill the kingdome of God be come.*

In summe, Christ commendeth vnto vs the fruit and effecte of the redemption, which he purchased by his death. VVhere some doe thinke that this was fulfilled, when as the Lord eate with his disciples after his resurrection, it is farre from his minde. For when as that was an estate betweene the course of the mortall life and the mark of the life celestial, the kingdome of God was not as then reuealed: and therefore he said vnto Mary, touch me not: for I haue not yet ascended to the father. Further, the Disciples were not yet entred into the kingdome of God, that as partakers of the same glory, they might drinke that newe wine with Christ.

And where wee read that Christe dranke after his resurrection, when yet hee hadde sayde hee woulde not, vntill the Disciples were gathered into the kingdome of GOD: the shewe of repugnancye is easily answered. For hee dooth not preciselye speake of meate and drinke, but of the fellowshipp of this present lyfe. Also wee knowe that Christe did not drinke at that time, that hee might eyther strengthen hymselfe by those meates, or to eate with hys Disciples for companye: but onelye that by proouinge of hys resurrection (whereof they were as yet doubtfull) hee myght lyfte vppe theyr mindes on hygh. Therefore let vs be contented with this natural sense, that the Lorde promised hys disciples, when hee yet liued as a mortall man amongst them vpon the earth, that they should afterwards be companions with him of the blessed and immortal life.

L V. 19. *Which is giuen for you.* The other two Euangelistes doe omitte this clause, which yet is not in vayne. For therefore is the bread now becom the flesh of Christ to vs, because that our saluation was once purchased by the same. And as the flesh crucified dooth profit none, but them which eate the same by fayth: so againe it were a colde manner of eating, and almost to no purpose, but in respecte of the sacrifice once offered. Therefore whosoever desireth to bee nourished by the fleshe of Christe, lette him consider the same offered vpon the Crosse, that it might bee the price of our reconciliation with GOD. But that whiche Mattheue and Marke doe not speake of in the bread, they doe expresse in the Cuppe: namelye, that the bloud shoulde bee shedde for the forgiveness of sins: and this clause must be referred to them both. There-

fore that wee may bee fedde rytelye with the fleshe of Christe, wee muste beholde his offeringe vppe in sacrifice: for it was meete that hee should be once giuen in sacrifice for vs, that he might be daily giuen vnto vs.

**M A T. 27.** *Drinke ye all of this.* Because it was the purpose of Christ to tie our faith wholly vnto himselfe, that we shuld not seek for any thing without him, by these two tokens hee declareth that our life is shutte vp in him. For the nourishment and mayntenance of lyfe, this bodye needeth both meate and drinke. Christ, that he might teach that hee alone is altogether sufficient to perfourme all the partes of saluation, attributeth this vnto himselfe, that hee is in steede both of meate and drinke. VVherein his wonderful kindenes appeareth, that he willing to prouide for our fayth, should so submitte himselfe to the rudenes of our flesh. So much the more detestable is the sacrilegious boldnesse of the Pope, who doubted not to breake this sacred bande. VVee heere that the sonne of GOD togeather by two pledges declared the fulnesse of lyfe, which hee bestoweth vppon his. By what lawe hath a mortall man lybertie to pull a sunder those things, which were ioyned togeather by God? Further, in that the Lorde dooth purposely commaund al men to drinke of this cuppe, whether should this sacriledge banish it from his Church. VVee read that he sayde simply of the bread, that they shoulde take it. VVhye doth he by name commaund all to drinke, and Marke saith expresly, that they all dranke, but that the faythfull shoulde take heede of any wicked innouation? Yet the Pope was not afraide of this seuerer commaundement, but that he durste chaunge and violate the lawe establisshed by the Lorde. For hee hath forbydden all the people the vse of the Cuppe.

And that he might proue that he had reason to rob them of the same, hee pretendeth that it is sufficient to haue one kinde: because the one doth so attend vppon the other, that the bloud is ioyned with the fleshe. As thogh it were not lawfull vnder the same pretēce to abolish the whol sacrament, because that Christ could likewise make vs partakers of him self without any outward help. But these childish cauillations ar no help to his yngodlines: for there is not a greater absurdity, thē that the faithfull should wyllingly want, or should suffer themselues to be depriued of those helpes, which the Lorde hath giuen them: and therefore nothing canne lesse bee borne with, then this yngodlye rentinge of thys mysterie.

28. *This is my bloud.* I haue shewed before, that when it is saide, that the bloud should be shedde for forgiveness of synnes, that wee are directed by these woordes to the sacrifice of the death of Christe, without the memorye whereof the Supper is neuer celebrated rightly. Neither can the faithfull soules be otherwise satisfied, but so farre forth as they hope that God is well pleased with them. But vnder the name of *many*, he meaneth not a parte of the world only, but al mankind. For he opposeth many to one, as if he should haue said, that he should be the redeemer not of one man, but that he should dye to deliuer manye from the guiltines of the curse. Neither is it to be doubted but that the wil of Christ was speaking to a few, to make his doctrine cōmon vnto many. Yet it is to be noted withal, that in Luke hee speaking to his disciples by name, exhorteth all the

faith-

faithful to apply the shedding of the blood to their vse. Therefore when we come to the holy table, we must not only haue this general thought in our mind, that the world is redeemed with the blood of Christ, but let euery man think with himself that his own finnes are washed away. *Of the new testament.* Luke and Paule vse an other phrase, *A newe testamente in blood:* the sense yet is one: because this couenaint is sanctified, confirmed, and made effectual by no other meanes, then by the spirituall drinking of his blood. But hereby it is easie to gather how foolishly superstitious the Papistes and such like become, when they so greedily doe snatch at wordes. For though they should burst, this exposition of the holy Ghost cannot be reiected, that the cup should be called blood, because it is a testament in blood. And the same reason is of the bread. VVhereof it followeth that it should be called the body, because it is a testament in the body. There is no cause now why they should strue to haue the simple wordes of Christ beleueed, and to shut the eares against forren expositions, it is Christ himself that speaketh, whom they shal not refuse to be a fitte interpreter of his own word. But he declareth plainly that he calleth the bread his body for no other cause, but because hee maketh an eternall couenaint with vs, that by his sacrifice once offered, wee myght now be feasted and fed spiritually. Further, here are two thinges worthy to be noted. For by the word Testament or Couenaint wee doe gather that there is a promise included in the holy supper. VVhereby their error is confuted, which deny faith to be holpen, nourished, strengthened and encreased by the sacraments. For there is alwaies a mutual relation betweene the couenaint of God and the faith of men. By the epithite *new* his wil was to teach, that the old figures do now end, that they might giue place to the euerlasting and eternal couenaint. There is therefore a direct opposition betweene this mistery and the shadowes of the lawe. VVhereby it appeareth how much our estate is better then that of the fathers, for that since the sacrifice was offered vpon the crosse wee doe enjoy the whole and perfect trueth.

M A R. 26. *VVhen they had sung a Psalme.* Our three Euangelistes do omit those diuine sermons, which our Sauior made, as Io. reporteth aswel in the house, as in his iourney. For as we said otherwhere, their purpose was rather to set downe the hystory of thinges doone, then the doctrine. They doe only note this, that hee went willingly to that place, whether Iudas was to come, that we might know that he so dispensed the momēts of that time, that willingly he might meete with him that should betray him.

Matth. 26.

Marke. 14.

Luke. 22.

31. Then saide Iesus vnto them, all yee shall bee offended by mee this night: for it is written, I will smite the shepheard, and the sheepe of the flocke shall bee scattered.  
32. But after I am risen againe, I wil goe before you into Galile.

33. But

27. Then Iesus saide vnto them, al yee shall bee offended by me this night: for it is written: I wil smite the shepheard, & the sheepe shalbe scattered.  
28. But after that I am risen, I wyl goe into Galile before you.

29. And Peter said vnto him,

XX 4 although

31. And the Lord saide, Simon, Simon: beehold, Satan hath desired you, to winnow you as wheat.

32. But I haue praied for thee, that thy fayth faile not: therefore when thou art conuerted, strengthen thy brethren.

33. And

33. But Peter answered and said vnto him, though that all men should be offended by thee: yet will I neuer bee offended.

34. Iesus said vnto him, verely I say vnto thee, that this night, before the cocke crowe thou shalt deny me thrise.

35. Peter said vnto him, though I should dye with thee, yet will I not deny thee. Likewise also said al the disciples.

although al men should be offended, yet would not I.

30. Then Iesus said vnto him, verely I say vnto thee, this daye, euen in this night, before the cocke crowe twise, thou shalt deny me thrise.

31. But he said more earnestly, if I should die with thee, I wil not deny thee: likewise also said they al.

33 And he said vnto him, Lord I am ready to go with thee into prison, & to death

34. But hee said, I tell thee, Peter, the cocke shall not crowe this day, before thou hast thrise denied that thou knewest me.

31. *All yee.* That which Matthew and Marke doe extend together to al the Disciples, Luke saith that it was spoken to Peter alone. And though the speach was common to all, yet it is probable that Christe spak vnto them in the person of one, who both was to be warned about the rest, and also had neede of singuler comfort, least after his denyall of Christ, he should be altogether ouerwhelmed with dispayre.

L V. 31. *Behold Satan.* The other two doe more brieflye and simply reporte that the disciples were forewarned of their fall. But the doctrine may be more plentifully gathered out of Lukes words. For Christ doth not only speake historically of the trouble that was to come, but he expressly declareth that they should haue a conflict with Satan, and withal he promisethe the victory. And this admonition is very profitable, as ofte as any trouble commeth vpon vs, that we should set before our eyes the sleights of Satan, euen as Paule to the Ephe. 6. 12. teacheth, that wee wrestle not with flesh and bloud, but with spirituall powers, &c. The meaning therfore of the wordes is this. When as you shal shortly see me ouerwhelmed, know you that Satan is furnished with these weapons to ouerthrow you, and he taketh this as a fit occasion for the weakening of your faith. And therfore I said that this doctrine is profitable, because that it ofte befalleth through our vnadvisednes that we are circūuented, while we neglect those temptations, wherof we shuld be afraid, if we considered the to be the fiery darts of so mighty and strong an enemy. And shogh he speaketh now of that most bitter cōtention, wherewith the disciples were once assailed almost to the extinguishing of their faith, yet this doctrine extendeth further, as that Satan goeth about dayly, seeking his pray. And when he is carryed with so outrageous a desire to destroye vs, it were very absurd that we should be slouthful and carelesse. Therefore let vs prepare our selues before the extremity of the battail appeare: for we know that Sathan desireth our destruction, and he doth subtilly and diligently seeke al means to hurt vs. And when we shal come to the conflict, let vs know that al temptations whence soeuer they come, were forged in the shop of that enemye.

The similytude of winouing doth not properly agree in euery point: for wee haue in an other place seene the Gospell compared to a fanne or a siue, wherewyth VVheate is cleansed from the Chaffe: but here



heere it signifieth simply to winedew, or violently to shake: because the Apostles at the death of Christe, were hardlier shaken then they were wont. This therefore is to be noted, because that nothing pleaseh Sa-  
than lesse, then the cleansing of the faithfull. But though he tosseth them  
to an other ende, yet it is rightly sayde: that euen as wheat in the fanne,  
they are shaken and cast hither and thither. Yea, we shal see a little after,  
that it fell out somewhat worse with the disciples. And this is the mea-  
ning of the wordes of the Lorde, which are set downe by Mathew and  
Marke. *All ye shalbe offended by me.* For they doe declare that they should  
not only be stricken, but almost ouerthrowne: because that the reproch-  
ful handling of Christ should also discourage them. For whereas it had  
beene their duties to goe forward with their maister, euen to the crosse,  
they are drawne backe with feare. So their owne infirmity is set before  
them, to the ende, that with praying and sighing they might flee to the  
sacred sanctuary of God.

M A T. 31. *For it is mytten.* VWith this prophesie he encourageth them to  
passe ouer this offence: because god ceaseth not to acknowledge them for  
shepe, which for a time are scattered hether & thether. For after the pro-  
phet hath spoken of the restitution of the church, least the extreme cala-  
mities which were now at hand, shuld driue the minds of the godly in-  
to desperation, he affirmeth, that though the gouernment being confu-  
sed and ouertourned, there should be a sorrowfull and miserable disper-  
sion, yet the grace of God shuld be the conquerour. And though almost  
all the interpreters do restraine this place of Zacharie 13. 7. to the per-  
son of Christ alone, yet I do apply it further, as if it had bene sayde, there  
should be no more gouernment, whereby the people should be preferred  
in safety: because the shepheards should be taken from them. For I doubt  
not but that the Lorde meant all that time, when after the tyrannye of  
Antiochus the Church being spoyled of good pastours, lay waste. For  
the Lord then suffered the sword to goe through with a fearful liberty,  
which, the shepheards being ouerthrowne, miserably troubled the estate  
of the people. Yet this scattering hindered not the Lord, but that at the  
length with his outstretched arme he would gather his owne shepe to-  
gither. But though the Prophet doeth generally declare that the church  
should be spoiled of shepheards, yet this doth truly and properly belong  
to Christ. For when he was the chiefe of all shepheards, of whome only  
the safety of the Church depended, he being dead, al hope might seeme  
to be taken away. And this temptation was extreeme, that the redemer,  
who was the spirite and life of the people shoulde sodainly be caryed to  
death, when he had begun to gather the flocke of God toghether. And so  
much the more notable was the grace of God, when as the remnant of  
the flocke was wonderfully recouered againe out of that confusion and  
destruction. VVe see therefore that Christ applied thys testimony very  
aply, least this scattering now at hande, should terrifie the disciples a-  
boue measure: and yet, that they knowing their owne infirmitye, should  
repose themselues vpon their pastour. This therefore is the sense, you  
thinke because you haue not yet tried your owne weakenesse, that you  
are valiant and strong enough: but shortly after it shall appeare that Za-  
chariah foretold the truth: the shepheard should be slaine, and the shepe  
shoulde be scattered: but in the meane season let the promise whyche is

added, recreate and comfort you, that he wil gather the dispearsed shepe home to himselfe. And this place doeth teach that no vnitie is safe, but that which keepeth the sheepe together vnder Christes shepheards staffe.

32. *After that I shall rise againe.* He doeth more evidently expresse here, that whiche I touched euen nowe, that the disciples stricken wyth feare, shoulde for a little time be as sheepe dispearsed and going astray, so that yet againe they should be called backe to the shepefold. For Christ doth not simply say that he shal rise againe: but promiseth that he will be their guide, and adopteth them to be his companions as if they hadde stooode founde: and that they may haue the more assurance, he doeth before appoynt the place, whether he will gather them together againe: as if hee should haue sayde, I will gather you that are scattered againe to Ierusalem.

33. *Peter answered.* Though Peter dissembleth not, but speaketh of a sincere affection: yet, because that with a vaine confidence of hys owne strength he is carried into a fonde bragge, hee is woorthily reprooued by Christ, and shortly after, is grieuously punished for his rashnesse. So the successe doth declare that Peter promised more then he was able to performe, because that he had not made sufficient trial of himselfe. Heereby also it is better perceiued, how blockish a thing it is for mā to be drunke with trust in himselfe, in that he being againe admonished by the sonne of God of his weakenesse, and he addeth an othe, so that he yeeldeth not, neither forsaketh any thinge of his vaine opinion, but that he proceedeth with greater boldnesse, to pusse vppe those lofty and bragging motions. Yet it is demaunded, whether Peter might not hope for that which he promiseth of himselfe: and also whether he trusting in the promise of Christ might not promise this of himselfe. I answere that the promise which Christe made before to his disciples of the spirite of inuincible fortitude, belonged to that time of renewinge, which followed the resurrection. Therefore, because they were not yet endued with the heavenly power, Peter trusting in himselfe, went beyonde the boundes of faith. And he greatly offended two wayes: for hee preuentinge the time, rashly promised for himselfe, and reposed not himselfe in the promise of the Lord. Secondly, with closed eyes he passing by his owne infirmity, doeth rather securely then valiantly, promise more of himselfe, then reason would require. This therfore is to be noted, that euery man being mindefull of his owne infirmity, should flee to the assistance of the holy Ghost: then that no man shuld be so bolde to take more vpon him, then the Lorde promiseth. And the faithfull ought so to come prepared to the battell, as that not doubting nor mistrusting the successe of the victory, they shuld couragiously resist feare: for fearfulness and too much doubtfulness, is a signe of distrust. But on the other side, blockishnesse must be auoided, which both driueth away all care, and puffeth vppe the mindes with pride, and quenchem the desire of praying. This meane is notably set downe by Paule to the Phil. 2. 12. when hee commandeth vs to make an ende of our saluation with feare and trembling, because it is God which worketh in vs both to will and to do. For of the one side he prouoketh them that are humbled, to seeke helpe other where: yet againe, least this course shoulde make vs slouthful, hee exhorteth vs to haue our selues boldly. Therefore, so oft as any temptation doth assault

vs : first lette vs remember our infirmity, that we being altogether ouerthrowne, may learne from other where, to seeke for that which is wanting in vs: then let vs remember the grace which is offered vs, which may put vs out of doubt. For they which forget their owne infirmity, wythout calling vpon God, doe imagine themselves to be strong, doe as rashie fouldiours, which rashly doe runne to the warres : and when they haue breathed out their sursetting, they thinke vpon nothing else but flight. And it is maruell that the rest of the disciples, after that Peter was reprooued, doe yet fall into the same rashnesse: whereby it appeareth howe little acquainted they were with themselves. By the which example we are taught not to be so bold to attempt any thing further then the hand of God doeth leade vs: because that nothing is more transitorie, or will sooner vanishe, then an inconsiderate zeale. The disciples sawe nothing to be more vile and absurd, then to forsake their maister. Therfore they doe iustly detest that offence: but without assurance of hope of the promise, and neglecting prayers, they doe flie in vaine to boast of that constancie which was none.

Mathew.

Marke.

Luke 22.

35. And he sayd vnto them: when I sent you without bagge, and scrippe, and shoes : lacked yee any thynge? And they sayd: Nothing.

36. Then he sayde to them: But nowe he that hath a bagge, let him take it, and likewise a scrippe : and hee that hath none, let him sell his coate, & buy a sword,

37. For I say vnto you: that yet the same which is written, must be performed in mee : euen wyth the wicked was he numbred : for doubtlesse those thinges which are written of me, haue an ende.

38. And they sayd, Lord: behold here are two swords. And he sayd vnto them: It is enough.

All Christes speache tendeth to this purpose, that he had as yet spared his disciples, & had not laid more trouble vpon them, then they were apt for. And he comendeth the ease of the former time, that they might the more willingly prepare themselves to a sharper warfare. For to what ende hath he yet kept these simple yong nouices far out of the shot and reach of the dartes: but that in this case they somewhat gathering courage and strength, might be prepared to the battel? It is therefore as muche as if he shuld haue said, your estate hath yet been easie and pleasant, for my will was, as children to nourish you tenderly, nowe the ful time is at hande, wherein I will exercise you as men. Yet the diuersity reacheth further, which the diuersity of the two times doth here set downe: for if without prouision when matters were so quiet, as they might haue provided for themselves, they wanted nothing when they went about their office: now much more in the tumult and heat, the care of victual being cast aside, it behoueth them to hast whether necessity calleth them. And though christ doth here especially remember what he wold do with his 12. disciples, yet withall hee declareth, that while wee are yet yonglinges and weakie in faith, we shall haue so long time truce giuen vs, vntill we growe vp to be men: therefore they doe very euill, which doe vse and apply their ease to delites, which do weaken the strength of faith,

But

But let vs not doubt but that Christ at this day hath regarde of vs, so as he will not thrust forward younglings, and them that are vnmeete for the warre, but before he sendeth them forth to the conflicte, hee furnissheth them with weapons, and with power.

36. *Nowe he that hath a bagge* Hee doeth figuratiuely declare that great troubles and most sharpe assaults are at hand, euen as if a captaine meaning to bring forth his soldiours into the fight, shoulde crie an alarme. And he commandeth that all other cares being sette aside, they shoulde apply themselues to nothinge but to the warre, no, that they shoulde not so muche as thinke of their victuall. For hee teacheth (as the maner is in extreeme dangers) that all things shoulde be solde to the bagge and the scrippe, that they might defende themselues with weapons. But hee doeth not call them to the outward battaile, but onely vnder the similitude of going to the warres, he declareth howe hard conflictes of temptations they should endure, and how grievous assaults of spiritual troubles they shoulde beare. Also, that they might the more willingly repose themselues vpon the prouidence of God: first, as it is sayde, hee biddeth them remember, that God had a care of them, so that when they went empty and naked, caryinge no victuall with them, yet he prouided for them. Such and so conuenient a helpe of God should make them which haue had experience of the same, neuer to doubt againe, but that he will helpe in what so euer they shall neede.

37. *That yet the same which is wrytten.* The force is in this aduerbe *yet*, because that Christ declareth that he hath not done al things appertaining to his office, vntill that he be numbred with the wicked and vngodly, as one of their company. But least the vilenesse of the acte to muche amase them, he alleageth the prophesie of Isaiah, out of the chap. 53. 12. which of a certaintie cannot be otherwise expounded then of the Messiah. Now sith it is sayd there, that he shoulde be accounted amongst the wicked, it became not the faithfull to be troubled at that sight (though it was cruell) much lesse to be alienated from Christ, who coulde not otherwise be the redeemer, but by taking the reproofe and shame of a wicked manne vpon him. For there is no apter a remeady for the taking away of offences, when any absurditie doeth terrifie vs, then if wee acknowledge it to bee the pleasure of God, and nothinge is done rashlye, nor without good cause, which is done by his appoyntmēt: especially where the same was spoken long before, whiche appeareth by the successe of the same. Therefore, when the disciples were to hope for (such a redeemer as God had promised in times past, and the Prophet Isaiah had testified, that he shoulde beare the punishment vpon him, that he might deliuer vs from guiltinesse: this shoulde suffice for the appealing of the horror, that the disciples shuld not make lesse account of Christ.

Therefore hee addeth, that *those things whiche appertained to him, haue as ende*: signifying that nothing was spoken in vaine by the prophets. For this phrase vsed by the Greekes, signifieth to bee perfourmed, or to bee brought to effecte. Now, when the successe doth prooue what soeuer the Prophets haue spoken, this should rather auaille for the confirmation of our faith, then to make vs afraide or doubt. And though by this one argument Christ doeth strengthen and comfort the disciples, because that all the prophesies should be perfourmed: yet the counsell it selfe of the  
pur-



purpose of God, containeth in it no small matter of comfort: namely, that Christ became subiecte to the damnation which we all had deserued, & was accounted amongst the wicked, that he might offer vs which are wicked, and ouerwhelmed with sinnes, as righteous to the father. For heereof are we accounted pure and free from sinnes before God, because that a lambe pure and free from all spotte, supplied our place, as shalbe againe declared in the next chapter.

32. Lorde, behold heere are two swordes. Truly, this was a vile and a beastly rudenesse, that the disciples so ofte admonished of bearing the crosse, do thinke that they should fight with swordes of yron. Further, it is vncertaine whether they say that they haue two swordes, as if they were well furnished against the ennemies: or whether they complained that they wanted weapons. This is euident that they were so blockish, that they thought not of the spiritball ennemie. But that the Canonists doe heereof gather, that their horned bishops haue both the iurisdiccions, it is not onely a filthy allegorye, but a vile scoffe, wherewith they abuse the word of God. And it was meete that the bondslaves of Antichrist shuld fall to this madnesse, that openly with sacrilegious contempt they shuld tread vnder feete the holy oracles of God.

Mathew 26.

Marke 14.

Luke 22.

36. Then went Iesus with them into a place, whiche is called Gethsemane, and sayde vnto his disciples: Sitte yee heere while I goe and pray yonder.

37. And he tooke Peter, & the two sonnes of Zebedew, and began to waxe sorrowfull, & grievously troubled.

38. Then sayd Iesus vnto them: My soule is very heavy, euen vnto death: tarye ye here and watche with me.

39. So he went a little further, and fell on his face, and prayed, saying: O my Father, if it be possible, let this cup passe from mee: neuerthelesse, not as I will, but as thou wilt.

40. After he came to the disciples, and found them a sleepe, and sayd to Peter: VVhat could ye not watch wyth me one houre?

41. VVatch and pray that yee enter not into temptation: the spirit is ready, but the flesh is weak.

42. Again, he went away the second

32. After, they came into a place named Gethsemane: then he sayd to his disciples: sitte yee heere, till I haue prayed.

33. And he tooke with hym, Peter, and Iames, and Iohn, and hee began to be a frayd, and in great heavinesse.

34. And sayde vnto them: my soule is very heauie, euen vnto the death: tarye heere and watche.

35. So he went forward a little, and fel down on the ground, and prayed, that if it were possible, that houre might passe from him.

36. And he sayd: Abba, Father, all things are possible vnto thee, take away this cuppe from me: neuerthelesse, not as I wil, but as thou wilt, be done.

37. Then hee came and founde them sleeping, and said to Peter, Symon, sleepest thou? couldest not thou watch one houre?

38. VVatch ye and pray, that ye enter not into temptation:

39. And he came out, and went as hee was wont, to the mount of Olives: and his disciples also followed him.

40. And when hee came to the place, hee sayde to them: Praye, leaue ye sal into temptation.

41. And he gate himselfe from them, aboue a stones cast, & kneeled downe and prayed,

42. Saying: Father if thou wilt, take away this cup from me: neuertheles, not my wil, but thine be done.

43. And there appeared an angell fro heauen, comforting him.

44. But beinge in an agonie, he praised more earnestly, & his sweate was like droppes of bloud, trickling down to the ground.

second time, and prayed, saying:  
*O my Father, if this cup cannot  
 passe away from mee, but that I  
 must drinke it, thy will be done.*  
 43. *And hee came and founde  
 them a sleepe againe: for their  
 eyes were heauie.*  
 44. *So he left them, and went  
 away againe, & prayed the third  
 time, saying the same wordes.*

*the spirite in deepe is ready, but  
 the flesh is weake.*  
 39. *And againe, he went away,  
 and prayed, and spake the same  
 wordes.*  
 40. *And he returned & found  
 them a sleepe againe: for they  
 eyes were heauy: neither knewe  
 they what they should doe.*

45. *And he rose vp  
 from prayer, and came  
 to his disciples, and  
 founde them sleeping  
 for heauinesse.*  
 46. *And he said vnto  
 them: VVhy sleepe ye?  
 rise and praye, leaste  
 ye enter into temp-  
 tation.*

36. Then went Iesus. Luke nameth only the mount of Oliues: Marke & Math. do giue a more special note of the place. But Luke setteth downe that which doth more appertain to the matter, that Christ went thither as he was wont. VVhereby we doe gather that he sought not by his departure secrete places wherein he might lude himselfe, but as it were of purpose he offered himselfe to death. Therfore Iohn sayeth, that the place was wel knowen to him that should betray him, because that Iesus was woont ofte to resort thether. And so his obedience is againe in this place described, because the father had not been appeased but by his voluntary death.

*Sit ye here:* Leauing the disciples a far off, he spareth their infirmitye: as if that any man seeing extreeme perill to be ready to fall vpon hym in battel, shuld leaue his wife & children in a safe place. But though he wold haue them all placed out of daunger, yet he brought 3. of them nearer him: and that was a choise flower stronger then the rest. Yet hee tooke them not, for that he thought them able to beare the brunt, but that they might be a testimony of the common falling away of them all.

37. *He began to waxe sorrowfull.* VVe haue seene the Lord wrestle with the feare of death before: but because that now he buckleth hands wyth the temptation, that ioyning is called the beginning of sorrow and of heauinesse. VVherby we gather that there is no true trial of strength, but in the present action: for then the weakenesse of the flesh which before lay hid, bewrayeth it selfe, and the innermoste affections doe lay themselues open. Therfore, though God had already exercised his sonne with some tastes of things to come, yet now by the approaching of death he woundeth deper, and striketh him with an vnwonted feare. Further, because it seemed a thing vnmeet for the diuine glory of Christ, that he should be so oppressed with feare and sorrowe, many interpreters haue carefully applied themselues to seeke for shifts. But their labour was without aduice and to no purpose: for if we should be ashamed of his feare and sorrow, our redemption should vanish away and perishe. For Ambrose sayd truly, I doe not onely thinke it a matter not to be excused, but I neuer haue his godlinesse and maiestie in more admiration: for he hadde done the lesse for me if he had not borne my affection. Therefore he sorrowed for me, who had no cause to sorrow for himselfe, & the delite of the eternal Godhead being set aside, he is stricken with the loathsomnes of my infirmities. Therefore I do boldly name sorrowe, because I doe set forth the crosse: for hee was not incarnate in shewe, but in truth. And therefore hee should take vpon him the griefe, that he might ouercome and not exclude the sorrowe. For they haue not the commendation of fortitude,

itude, whiche do rather beare the woundes which are benumbed, then the grieue of them. Thus farre Ambrose.

They which doe imagine the Sonne of God to be free from humane passions, doe not truly and in earnest, acknowledge him to be manne. Therefore, when it is sayde, that the Godheade of Christe rested, as if it were hidde for a time, that by suffering hee might fulfill the partes of a Redeemer, is so farre from containinge any absurditie in it, that the mysterie of our saluation coulde not otherwise be fulfilled. For Cyril sayd rightly: That the passion of the Crosse was not willingly suffered of Christe in some sorte, and that hee suffered the same willingly to satisfie the will of the Father, and for our saluation, thou mayest easily learne by his prayer, Father, if it be possible, lette this cuppe passe from me. For in that respecte that the woordes of God is God, and naturally the life it selfe, no manne will doubt that he feared death anye thinge at all: but being made fleshe, hee permitted the fleshe, that it should suffer those thinges which pertained to the same, and therefore as verry manne hee feareth death nowe present at the doore, and sayeth, Father, if it be possible, lette this cup passe from me: but because it cannot otherwise be, let it be, not as I will, but as thou wilt.

Thou seest howe that the nature of manne euen in Christe himselfe, suffereth the things belonging to it and feareth: but by the woorde ioynd to the same, he recouereth that courage meete for God. At the length he concludeth: Thou seest that in respecte of the fleshe, the deathe of Christe was not voluntarie. Yet it was voluntary, because that for it according to the will of the father, saluation and life is giuen vnto menne. And thus farre Cyrill.

Yet it must bee distinguished, betweene the infirmity of the fleshe, which Christ suffered, and ours: as it doeth much differ. For in vs no affection is without sinne: because that all men doe exceede measure and a right moderation: but Christ was so troubled with sorrow and feare, that yet he murmured not against God: but remained fast to the true rule of temperance: for it is no maruel, when as he was perfect and pure from al spot, that the affections which he shewed wer pure & vnspotted; though they should be witnesses of his humane infirmities: but from the corrupt nature of men, nothing commeth but that which is defiled and hath dregs. Therefore let this difference beholden, Christ was afraid & sorrowfull without any spot of sinne: but al our affections are sinful, because they doe breake out into excessse. Nowe, that kinde of affections is to be noted, wherewith Christe was tempted. Mathew sayeth that *he was sorrowfull, and grievously (or doubtfully) troubled.* Luke, that *hee was in an agony.* Marke addeth, that *he was afraid.* But whence cometh this sorrow & doubtfulness, & feare vpon him, but because that in death he conceived something more sorrowfull & more horrible, then the separation of the soule and the body? And certainly he died not onely, that he might goe out of the earth into heauen, but rather, that by takinge the curse vpon hym, wherto we were subiecte, he might set vs free from the same. Therefore he was not simply afraid of death, as it is a departure out of the worlde, but because the fearful tribunal seat of god was before his eyes, the iudge himselfe being armed with incōprehensible vengeance: and our sinnes, the burden wherof was laide vpon him, with their huge waight pressed him downe.

VVher-

VVherefore it is no meruaile, if the horrible depth of destruction, grievously vexed him with feare and doubtfulnesse.

38. *My soule is very heauie.* He maketh them priue to his sorrow, that he might moue them to haue a like feeling with him, not that hee knewe not their weakenes, but that afterwarde he might make them the more ashamed of their slouthfulnesse. Further, this kinde of speech expresseth a deadly wound of sorrow: as if he should haue sayd, that he was wythout life, or halfe dead for sorrow. So Ionas answeareth the Lord, (chapter, 4. 9.) I am angry euen to the death. Of the whiche I doe therefore giue warning: because that some of the olde wyters subtilly entreating of this place, doe fondly fantasie that the soule of Christ should be sorrowfull, not in death, but onely vnto death. And heere we must agayne remember the cause of so great sorrow. For death of it selfe coulde not haue so vexed the minde of the sonne of God, if he had not fealt that he had to doe with the iudgement of God.

39. *So he went a little further.* VVe haue seene the Lord otherwhere, that he might be stirred vppe to pray with more vehemencie, prayed oute of the company of men. For out of the sight of men, we doe the better gather our senses together, that they may be the better bent to that whiche we do. It is not necessary so oft as we would pray, to flee into backe corners: (nay, it is not alwayes expedient) but where some great necessity vrgeth, because the heate of prayer doeth the more freely powre out it selfe in a solitarie place, it is profitable for vs to pray alone. If that the sonne of God neglected not this helpe, it shoulde be more then a madde pride in vs, not to apply the same to our vse. Adde, that where God alone is the iudge, because that ambitiō is not then to be feared, the faithfull soule doeth more familiarly discouer it selfe, and more simply powreth out her prayers, sighes, cares, feares, hopes & ioyes into the bosome of God. And God permitteth many follies to his children, when they pray alone, which in the sight of men coulde not be wythout ostentation. His gesture also, when he falleth downe vpon the ground, doeth declare an earnest zeale in prayer. For though the bowinge of the knee was commonly woont to be vsed in prayers as a signe of honour and reuerence, yet Christ humbly lying vpon the ground, for the greatnesse of his sorrow, framed himselfe to a miserable behaiour.

*O my father, if it be possible.* Some doe striue in vaine, to shewe that this was no prayer, but onely a complaint. Yet verely, though I doe graunt, that the request was abrupte, yet I doubt not, but that Christe prayed. Neither is that of force against it, that he desireth that a thing impossible should be graunted him. For the prayers of the faithfull doe not alwaies flow in one course continually vnto the ende: they do not alwaies keepe an equall temperature, they are not alwayes framed in a distincte order: but rather they are intricate and doubtful, they doe either contend with themselues, or doe stoppe in the midst of the course: euen as a shippe tossed with stormes, though it bendeth to the hauen, yet it cannot alwaies holde a right and equall course as in a calme and quiet sea. That must be noted which I sayde euen now, that Christe hadde not suche troublesome affections, which might shake the pure moderation of his minde as we haue: but as muche as the sounde and vncorrupt nature of man would beare, he was stricken with feare, and holden wyth doubtful-



doubtfulnesse, so that he was of necessity enforced amidst suche violent streames of temptations, as it were to wauer in his prayers hether and thether. This is the reason why he praying to auoid death, presently restraineth himselfe, submitting himselfe to the authority of the father, and correcteth and reuoketh that request which hadde sodainly escaped him. But it is demaunded howe he coulde desire to haue the eternall decree of the father broken, whereof he was not ignoraunt. For though the condition be added: *If it be possible*, yet this seemeth to be absurde, to make the counsell of God changeable. For so it was meete for hym to holde, that it coulde not be that God should reuoke his counsell. But by Marke Christ seemeth to oppose the power of God against his decree. *All things (sayeth he) are possible to thee.* But the power of God is yll applied to this, to ouerthrow his truth by making him variable and changeable. I aunswere, it is no absurdity if Christ after the common course of the godly, not looking vpon the counsell of God, shoulde poure the desire wherwith he was enflamed into the bosome of the father. For the faithfull in making of their prayers doe not alwaies climbe vppe to looke into the secretes of God, or sit at ease to consider what is possible to be done: but are sometimes caried headlong with the heate of their desires. So in Exod. 32. 32. Moses desireth to be blotted out of the booke of life. So Paule, Rom. 9. 3. desired to bee accursed. Therefore this prayer of Christ was not premeditated, but the power and force of the sorrowe, wrested this sodaine speache out of him, which he presently corrected. The same vehemencye made him not to remember the heavenly decree for the present, that he coulde not in the very moment consider that he was sent of this condition to be the redeemer of mankind: euen as great sorrowe doeth often blinde the eyes, that all things cannot be remembred at once. In summe, it is no absurditye if in prayers there be not alwaies a present consideration of all things, for the keeping of a distincte order. But in that after Marke, which Christ sayeth that all things are possible with God, tend not to this end, as to set his power at controuerсие wyth his vnchangeable truth and constancy: but because there was no hope (as it vseth to come to passe in things that are without hope of recouerie) he throweth himselfe into the power of God. By the word cup or pot, as it is sayd other where, is noted the prouidence of God, which disposeth to all men a measure of the crosse and of afflictions, euen as the householder measureth out a part to euery seruant, & deuideth the portions amongst the children. *Neuertheless, not as I will.* VVe do see how Christ restraineth his affection euen at the first, and bringeth himselfe quickly into order. But first here it may be demanded, howe his wil was free from all fault, which yet agreed not with the will of God. For if the will of God be the only rule of that which is good and right, it followeth that all affections which do differ from the same, are corrupt. I do answear, though this is the true right line, to haue all our affections framed to the will of God: yet there is a certaine shewe of some ouerthwart difference, which is not faulty, nor is imputed for sinne: as if any man should desire to see the estate of the church quiet and flourishing, if he shoulde desire to haue the children of God freed from troubles, that all superstitions should be taken away, & the rage of the wicked repressed that they shuld not hurt. Sith these things of themselves are good, the faithfull may rightly desire

them, though the pleasure of God be otherwise, who wil haue his sonne to raigne amongst enemies, his children to be exercised vnder the crosse, and the victory of faith and the Gospell to be made glorious wyth the contrary assaults of sathā. VVe see how the praier may be godly, which in shew do differ from the wil of God: because that God wold not haue vs alwaies exactly & scrupulously to search what he shall determine, but he permitteth vs to search from him that which is mete for the capacity of our vnderstanding. Yet the question is not thoroughly answered: For when it was sayd euen now, that all the affectiōs of Christ were rightly ordred, how, doth he now correct himself? for he bringeth his affection so downe into order, as if he should haue been out of order. Truly, that patient moderation wherof I spake, doeth not appeare in hys firste prayer: for, as much as in him lieth, he refuseth & denieth to execute the office of the mediator. I answear, there was no fault in it, that the terrour of death being set before him, there came withall such a darknesse, that all other things beinge sette aside, hee brake oute to that praier. Neither is it necessary subtilly here to dispute, whether he coulde be forgetfull of our saluation: for this onething shoulde suffice vs, when he brake into this prayer for the auoiding of death, he thought not of other things which might haue stopped the same. If any man will except that the first motion (which shoulde haue bene brideled before it had runne out any further) was not so tempered as it was meete it should: I answear, in the corruption of our nature there cannot be seene the heate of affectiōs with that temperature that was in Christ: but this honour must be giuen to the sonne of God, that we iudge not him by our selues. For al the affectiōs of the flesh do so burne in vs, that they breake out into a froward stubbornnesse, or at the least they haue some dregges mixed wyth them. And so Christ was moued both with sorrow and feare, that yet he kept himselfe within measure. Nay, as diuers partes in a song differing amongst themselues, are so farre from hauing any discord, that they do rather make an agreeable and a sweete harmonie: so in Christe there was a notable example of a due proportion betweene the wils of God & men, how without contrariety & repugnācie they do differ amongst themselues. This place doeth evidently declare that the olde heretikes which were called the Monothelites were too folish, in that they imagined Christ to be endued with one & the same wil. Neither yet as he was God, willed he any other thing then the father. Therefore it followeth, that the affectiōs of his humane soule were distinguished from the secret counsel of God. But now, if it was meete that Christ should leade his wil prisoner, that he might make it subiect to the wil of god, though it was so wel ordred: how carefully must we kepe vnder the libertye of our affectiōs, which alwaies are both caried without cōsideration, & hedlong, and are filled with frowardnesse? If that the spirite of God shoulde gouerne vs, so that we wold nothing but that which is agreeable to reason, yet we owe this obedience to God, to beare with patience that our praier is not alwaies graūted. For this is the modesty of faith, to graūte to god that he shuld determine otherwise then we desire. This rule must be especially holden, where we haue not any certaine & special promise that we aske not any thing but vnder this condition, that God shoulde fulfil that which he hath determined; which cannot be, but by our resigning

ning of our vowes vnto him. Now it is demanded what Christ profited by praier. The Apostle to the Heb. chap. 5. 7. sayth that he was heard of his feare: (for so that place may be expounded, and not as it is commonly red, for his reuerence,) further, that shuld nor agree if Christ had simply feared death: for he was not deliuered from the same. Vtherof it followeth, that for feare of a greater euil he was driuē to pray against death. For when he saue the wrath of God set against him, for that he stode at his seat of iudgement loaden with the sins of all the world, it was necessary for him to fear at the bottomlesse depth of death. Therefore, though he sustained death, yet because the sorrowes of death were losed (as Peter teacheth, Act. 2. 24.) in the wrastling he went away conquerour, the Apostle hath good cause to say that he was heard of his feare. Vnlearned men do heere rise vp, and they cry out that it is a thing vnwoorthy, that Christ should be a fraid of being swallowed vp of death. But I woulde that they shoulde answere me, what feare doe they thinke it was, that wrong drops of blood out of Christ: for that mortal sweat could neuer haue come but of a fearfull & vnwonted horror. If any man at this day shuld swear forth blood, & that in such abundance that the drops ranne down to the ground, it shuld be an incredible wonder, if this shuld befall to any man for fear of death, we would say that he had a faint & a womanish hart. They therefore which deny that Christ praied that his father shuld deliuer him out of the gulf of death, they ascribe a daintinesse to him, yea vnmete for a common man. If any man obiekt that the feare which I speake of, shuld spring of infidelity, the answer is readie, when christ was stricke with the horror of the curse of god, he was so touched with the feling of the flesh, that the faith remained safe & sound: for the integrity of his nature wrought so, that he felt without any wounding those téptations which do pearce vs with their stings. In the mean season they do fondly imagine a victory without strife, which would haue him not to fele any téptations. And it is not lawfull to thinke þ he dissembled any thing whē he cōplained of the deadly sorrow of his soule: neither do the Euangelists lie, in saying that he was sorrowfull and afraide.

40. And he came to his disciples. Though he was neither discharged of his fear, nor set free frō his care, yet remitting that painful exercise of praier, he toke this solace betwene. For ther is not such a continuance in praier required of the faithful, that they shuld neuer depart frō speaking to god but they do rather by the exāple of Christ continue their prayers, while they holding on so long as their infirmity doeth suffer, & cease for a litle time, yet then after a litle breathing they do again return to God. It had ben no smal cōfort in his sorrow to haue his disciples fellowes & cōpanions with him: but of the cōtrary it was a sharp encrease of his sorrow to be also forsaken of them. For though he neded not the help of any, yet because that he willingly bore our infirmities, & in this agony wold especially giue a token of that his hūbling wherof Paul maketh mention, Phil. 2. 7. it is no maruell if the sluggishnes of them whō he had chosen for his felowes added a great & heavy burden to his sorow. For he doth not expostulate the matter with thē dissemblingly, but of the very feling of the soul he declareth that he is grieved, for that he was forsaken. And they were iustly ypbraided for their sluggishnesse, because that in his extreme sorrowes, they would not abide to watch the space of one houre.

41. *Watch and pray.* Because the disciples were slouthful when their master was in danger, they are willed to loke to themselves: that the feeling of their owne trouble might waken them. Therefore Christe declareth, that except they watche and pray, they presently be ouerwhelmed wyth temptation: as if he should haue said. Sith that you are touched with no care of me, yet haue regard of your selues, for your matter is here in hād: so that if you take not hede, you shall presently be swallowed vp of temptation: for to enter into temptation is to fall downe vnder it. And let vs note that here is prescribed þ maner how it shuld be withstode, not that we should determine with our selues to vse our owne power & wit: but rather that we acknowledging our own infirmity, shuld seke for defence & strengths from the lord. Therefore our watching without praier shall auail nothing. *The spirit is ready.* Lest he shuld dant his disciples with fear, he doth gently correct their slouthfulness, by giuing them some comfort & matter of good hope. And first he declareth, that though they be willing and ready to do well, yet they must strue with the infirmity of the flesh, and therefore it shalbe alwaies nedeful for them to pray. So we see their readines praised, lest their infirmity shuld cause them to dispaire, & yet he stirreth thē forward to praier, because they wer not yet sufficiently furnished with the strength of the spirit. VVherfore this admonitiō doth properly belong to the faithful, which being regenerate by the spirit of God, do desire to liue wel, but they doe as yet labour vnder the infirmity of the flesh: for though the grace of the spirit doeth flourish in them, yet they are weake according to the flesh. But though the disciples onely are foretold of their owne weaknes, yet because the same lighteth vpon all men, which Christ speaketh of them, heere is a generall rule to be gathered, that we must diligētly watch in praier: because that the power of the spirit hath not yet such force in vs, but that we do often fall through the infirmity of the flesh, except the lord by his aid do lift & hold vs vp. But there is no cause why we shuld too doutfully feare, because ther is a certain remedy set before vs, which is to be sought, neither far of, nor yet in vaine: for Christ doth promise them the victory, which do apply themselves to praier, that they may busily shake off the slouthfulness of their own flesh. 42. *He went away the second time.* Christ semeth by these words which Mat. reporteth, as it were without feare, more freely and wyth a mind more set at liberty, to comit himselfe to his father. For he doeth no more desire that the cup shuld passe frō him: but passing by that request, he resteth rather vpon this, that he may obey the counsell of god. But this proceeding is not expressed by Mar. nay, when he returned the second time it is said that he rehearsed the same praier. And certainly I think, that as oft as he praid, he was driuē with fear & horror to seke to escape death. Yet it is probable that the second time he was more bēt to yeld obediēce to the father, and by the bearing of the first temptation, he was the more encouraged with the more boldnes to mete with death. Luke doth not distinctly report that he praid at several times: but only sayth, that being more troubled, that he praid the longer & the more earnestly, as if it had ben a continual course of praier. But we know that the Euangelists sometime omitting the circumstances, do only set downe the sum. Therefore, wher he sayth that Christ came in the end to the disciples, is a setting of that after, which shuld haue ben before: as also in that other clause, wher he declareth that the angel appeared from heauen, before that he spake of the agony of Christ.



But there is no absurditie in this, that the order is thus inuerted: for that we might knowe that the Angell was not sent vnto hym in vaine, the necessitie is after sette downe. So he doth as it were declare the cause by setting downe the same afterward. And though there is no strength giuen, but onely by the spirite of God, yet that letteth not but that God may vse his Angels as ministers. And heereby it may be gathered howe great afflictions the Sonne of God boare, in that he was driuen to haue the helpe of God set before his eye, for him to see.

43. *Hee foundeth them a sleepe againe: for their eyes were heauie.* This sleepeinesse came neither of surfetting, nor of grosse blockisfullnesse, nor of too muche delite of the flesh, but rather of immoderate sorrowe, as Luke declareth. VVhereby we doe the better perceiue, howe our flesh is bent to slouth, that the daungers themselues doe bring it into a forgetfullnesse of God. So Sathan hath on euery side apte and fitte occasion to entrappe vs. For if we feare no aduersitie, hee maketh vs drunke with sleepe: and in feare and sorrowe, which shoulde stirre vs vppe to prayer, hee ouerwhelmeth our senses, least they should flie vnto God, so menne doe flie away euery way, and are estraunged from God, vntill he gather them to hym. The circumstance is also to be noted, that the disciples being so sharply rebuked, shoulde presently almost fall to sleepe againe. Thys is not spoken of all the cōpany of them, but of the three whom Christ had chosen as his chiefe companions. VVhat then shoulde become of the common sorte, when this fell out in the chiefe of them. The rehearfall also of the same woordes was no vaine babbling (which Christe before condemned in hypocrites, who by a vaine babbling thinke that they shall obtaine that which they neuer asked sincerely and from the heart) but Christe by his example teacheth, that it is not meete that we shoulde be discouraged or weary of prayer, if that we doe not presently obtaine our requestes, if the assault of temptation do not extinguish the desire of prayer, but that we shoulde aske the thirde time and the fourth, that which God seemed to haue denied.

Mathewe 26.

Marke 14.

Luke 22.

45. Then came hee to his disciples, and sayd vnto them: Sleepe henceforth, and take your rest: beholde, the houre is at hande, & the sonne of manne is giuen into the hand of sinners.

46. Rise, lette vs goe: beholde, he is at hand that betraieih me.

47. And while he yet spake: loe, Iudas one of the twelue came, & with him a great multitude with swordes and stauers, from the bie priestes and Elders of the people.

48. Nowe, hee that betrayed him, hadde giuen them a token, say-

41. And hee came the thirde time, and sayde vnto them: Sleepe henceforth, and take your rest, it is enough, the houre is come: Beholde, the Sonne of man is deliuered into the handes of sinners.

42. Rise vppe, lette vs goe: Loe, he that betraieih me, is at hande.

43. And immediately, while he yet spake, came Iudas that was one of the twelue, and with him a great multitude with swordes and stauers from the bie priestes, and Scribes, and Elders.

44. And he that betrayed him, hadde giuen them a token, saying:

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whom-

47. And while he yet spake: beholde a companie, & he that was called Iudas one of the twelue, went before them, and came neare vnto Iesus to kisse him.

48. And Iesus said vnto him: Iudas, betraiest thou the Sonne of man with a kisse?

45. Sleepe

ing, whom so euer I shall kisse,	whome soeuer I shall kisse, he it
that is hee, lay hold on him.	is: take him and lead him away
47. And forthwith he came	safely.
to Iesus, and sayde: God saue	45. And as soone as hee was
thee, maister, and kissed him.	come, hee wente straight way to
50. Then Iesus sayd vnto him:	him, and sayde: maister, maister,
Friende, wherefore arte thou	and kissed him.
come? Then came they, & layde	46. Then they layed theyr
handes on Iesus, and tooke him.	handes on him, and tooke him.

45. Sleepe hence forth, and take your rest It is euident enough that Christe speaketh this ironically: but it must be withall considered, to what ende that maner of speache was vsed. For sith Christe had preuailed nothing by admonishing his disciples, he doeth not onely sharply reprocue theyr slouthfulnesse: but he sayth, though they would be slouthfull, that it shall be no longer safe for them. Therefore the meaning is: because hethereto I haue wasted my woordes amongst you, I will not yet cease to exhort you: but howe soeuer I doe suffer you to sleepe, yet your ennemies will not allow it you, but they will enforce you to watch whether you will or no. Therefore it is added in Marke. *It is enough:* as if he should haue said, now it is no time to sleepe. And in this maner the Lord doeth oftē chastē the slouthfulnesse of men, that they which were deafe at his woordes, at length should be compeld with troubles to awake. VVherefore lette vs learne with speede to giue care to the woordes of the Lorde, least that which he would draw vs vnto willingly, should afterward be wrested out of vs, by necessitie.

46. *Rise, let vs go.* By these words he declareth, that after his praier he was furnished with new forces. He was before willing enough to die: but at the very poynt he had a hard cōbate with the infirmity of the fleshe, that he wold willingly haue withdrawne himself frō death, if he might haue had the good leaue of the father. Therefore with praiers & teares he obtained a newe force from heauen: not that he wauered at any time for want of power, but because that vnder the infirmitye of the flesh, which he had willingly taken vpon him, his wil was doutfully and with troublesome & harde endeour to labour, that in his owne person he might get vs the victorye. But now that trouble being appealed, and the feare subdued, again that he might offer a sacrifice of free will to the father, he doth not only stay from flight, but doth willingly meete with death.

47. *VVhile he yet spake.* The Euangelistes doe diligently declare that the Lord foresawe whatsoeuer besel: whereby it may be certainly gathered, that he was not drawne to death by outward violence, but so far forth as the wicked executed the secreat counsel of God. Therefore, though the disciples had set before their eyes a pitifull sight full of terrour: yet there is offred with all an argument of comfort, wherewith they might cōfort themselves, when as the action it selfe declared that nothing was done by fortune, & that which Christ foretold, might direct them to beholde the glory of his Godhead. In that there was an armed company sent by the priestes, & that they had gotten by entreaty of Pilate a captain & a band of men, it doeth appeare that they were troubled and vexed wth a bad cōscience, so that they did al things fearfully. For to what end should they

they nede so great forces for to take Christ, whom they knew was not defended with any force of weapons! Therefore they made such diligent preparation, because that the diuine power of Christ, which by many instructions they were forced to feele, did inwardly torment them, & filled their hearts full of feare: but of the other side their wonderfull madnesse shewed it selfe, that they doubted not with the force of weapons to rise against God. *48. Now he that betraied.* I doubt not but this Iudas was restrained either with the reuerence of the Lorde, or with the shame of his offence, that he durst not openly professe himselfe to be one of the enemies: yea, & that admonition which Marke sayeth that he gaue to the soldiours, *that they should lead him away warily.* was therefore giuen as I doe imagine, because that he remembred that by very many meanes Christ had heretofore proued his Godhed. But in the meane season his madnes was to be wondered at, either in that his friuolous dissimulation to hide himselfe, when he shoulde come into the sight of the sonne of God, or that he would oppose the witte of men against his great power: but that the wicked are so driuen forward with their owne madnesse, that they entangle themselves in their winding and crooked thoughts.

*49. God saue thee master.* I doubt not but that Iudas as one afraid at the peril of his master, in these wordes pretended a pitiful affection: therefore Marke expresseth a patheticall repetition, *Master, master.* For though the maiestie of Christ vrged him, yet the deuill had so bewitched his minde, that he hoped throughly to couer his treason with a kisse and flattering words. Therefore this salutation or acclamation was a pretence of pitie: and I doe iudge the same of the kisse. For thoughte it was an ancient custome amongst the Iewes to entertaine their friends with a kisse: yet because that Iudas had a little before departed from Christ, he seemeth now as one afraid at that sodaine danger, to giue his master this last kisse. So in shewe of piety he exceedeth all the rest while he seemeth to be hardly drawn from his maister: in the meane season it appeareth by Christes answere, that he profited nothing by his deceitfull dealings.

*50. Friend, wherefore art thou come?* It is more expressly set downe by Luke, *Iudas, dost thou betray the sonne of man with a kisse.* But this reproofe is the more vehement, that he doeth wickedly abuse the good will of the master, and the great honor which he had bestowed vpon him to so great treacherie. For it is no ironical speache when Christ calleth him friend: but he obiectioneth vnto him his ingratitude, that of a neare frende and companion he is become a traitour, as it was spoken of before in the Psalme 41. & 55. 13. 14. If a straunger had done this, it might haue bene borne, but nowe it was my familiar and companion, with whome I ate breade ioyfully, who went into the temple of the Lord with me, & hath lifted vp his heele against me. And here we doe evidently see, that which I spake of before, with what craft soeuer hypocrites doe couer themselves, and what pretences soeuer they will seeme to make, when they shall appeare before the Lord, their sinnes shalbe discovered: yea the greater iudgement shall light vpon them, for that they being receiued into the bosome of Christ doe traiterously rise vpe againste him: for the name of a *Frende*, as wee saide, carieth with it a sharpe reproofe. But vnto this mischiefe whyche Christ once did beare in hys owne personne, we must knowe that the

Churche shall be alwayes subiecte, that shee shall alwayes nourish traytours in her owne bosome.

And therefore it is sayde a little before: The traitour came, who was one of the twelue: least by suche examples we should be troubled about measure: for by bothe the meanes the Lorde would trie our faith, while Sathan oppresseth vs and the Churche without by open ennemies, and within by hypocrites, he forgeth the secreat destruction of it. Yet what-foeuer we are, that are of his disciples, we are together taught to woorshippe God in sinceritie. For the defections which we doe daily see, doe prouoke vs bothe to feare, and to the studie of true godlinesse, as Paule sayeth. VVho foeuer calleth vppon the name of the Lord, lette him depart from iniquitie: we are all commaunded to kisse the Sonne of God. Therefore beware that no man doe it traiterously: otherwise it shall be to their great cost, that they were preferred to so great honour.

## Mathew 26.

51. And beholde, one of them which were with Iesus, stretched out his hande, and drewe his sworde, and stroke a seruauant of the high priest, and smote of his eare.

52. Then sayd Iesus vnto him, put vp thy sword into his place: for all that take the sword, shall pearish with the sworde.

53. Either thinkest thou, that I cannot nowe pray to my Father, & he wil giue me mo then twelue legions of angels?

54. How then should the scriptures be fulfilled, which say that it must be so?

55. The same houre sayd Iesus to the multitude, ye be come out as it were against a thiefe, with swordes and stauces to take me: I sate daily teaching in the temple amonge you, and you tooke me not.

56. But al this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him and fled.

## Marke 14.

47. And one of them that stood by, drew out a sword, and smote a seruauant of the hie prieste, and cutte off his eare.

48. And Iesus answered and sayde vnto them: yee be come out, as vnto a theefe with swordes and stauces to take me.

49. I was daily with you, teachinge in the temple, and yee tooke me not: but this is done that the scriptures should be fulfilled.

50. Then they all forsooke him and fled.

51. And there followed him a certaine young man, clothed in linnen upon his bare bodye, and the younge manne caught him.

52. But hee left his linnen cloth, and fledde from them naked.

## Luke 22.

49. Now, when they which were about him, saw what would followe, they sayde vnto him: Lord, shall we smite with the sword?

50. And one of the smote a seruāt of the hie priest, and stroke of hys righte eare.

51. Then Iesus answered them, and sayde: Suffer them thus farre: and hee touched his eare and healed him.

52. Then Iesus said vnto the hie priestes and captaines of the temple, and the elders whiche were come to him: Be ye come out as vnto a thiefe wyth swordes and stauces?

53. VVhen I was daily with you in the Temple, ye stretched not forth the handes against mee: but this is your very houre, & the power of darkenesse.

51. Behold one of them. Luke sayth that al the disciples conspired together to this ende, & they might fight for their master. VVherby it appeareth, how much



much bolder and readier wee are to fight, then to suffer. VVherefore it behoueth vs wisely to consider what the Lorde shal command, & what he shall require of euery of vs, least the heat of our zeale do break forth out of reason and measure. And that the disciples are said to haue asked Christ, they did it not of that minde, that they might obey his commaundement: but by these wordes they declared that they were prest and ready to refell the force of the enemies. But Peter tarried not vntill that he should be commanded and lycensed to strik, but rashly he steppeth forth to vse vnlawfull force. This stoutnes seemeth at the first light to bee praise worthy, that the Disciples forgetting their own weaknes, though they were vnequally matched for resistance, yet would pledge their bodies for their maister, and doubted not to throwe themselves into the certeine daunger of death. For they had rather to die with the Lord the themselves to liue and to see him ouerwhelmed. But because that they attempted more then the calling of God woulde suffer or permit, their rashnes is iustly condemned. VVherefore that the Lorde may be pleased with our doings, let vs learne to depende vpon his will, and let not any man moue a finger further then he shalbe commaunded by him. And therefore it dooth especially behoue vs diligently to apply our selues to this modesty, because that in steede of a righte and well ordred zeale, there dooth for the moste parte reygne in vs a disordered rashnes. The Euangelistes doe in this place conceale Peters name: but Iohn declareth, and it dooth shortly after by the text appear that it was Peter, whose is heere noted, though his name be not sette downe. Yet it may be easily gathered by Luke, that he had also other fellowes as hot as himself: for he doth not only speak vnto one, but he saith generally vnto all, *Suffer them thus farre.*

52. *Put vpon thy sword.* Christ in these words confirmeth that commaundement of the lawe, wherein priuate men are forbidden the vse of the sword. And the appoyntment of the punishment, which is presently added must especially be noted. For the penalty was not left to be appoynted at the pleasure of men, for them thereby to reueng their own blood. But God himselfe by restraining vs seuerely from murders, doth declare how deare mankind is vnto him. First therefore he wil not be defed by force and might, because that God had forbidden to strike in the law. And this is a generall reason, and presently hee descendeth to a speciall. But heere is moued a question, whether it be neuer lawefull by violence to repell vniust violence. For when Peter had to doe against vngodly & wicked theeues, he is yet condemned, because he tooke the sword. If that in this facte an exception of a moderate defence could not auaille, Christ seemeth to tie all mens handes. But though this question was handled by vs before vpon the fift chapter, yet I will now againe in few wordes rehearse my iudgement. First it is meete to distinguish betweene the ciuill court and the court of conscience. For if any man resisteth a theefe, because the lawes doe arme him against a common enemy of mankind, he shall not bee in daunger of publike punishment. So, as oft as it is opposed as a defence against vniust violence, the penalty which God hath commaunded earthly iudges to execute, ceaseth. But the simple goodnes of the cause dooth not free the conscience from guiltines, except there go a pure affection with it, Therefore that a man may rightly and lawfullye

defend himselfe, it is necessary for him to put off the heate of anger and hatred, and desire of reuenge, and all disordered forces of the minde, that the defence may haue no troublesome thing in it. Because that this is very rare, and betalleth scarcely at any time, Christ hath good cause to call his Disciples backe to the general rule, that they should altogether abstaine from the sword. Furthermore, fanaticall men doe fondly abuse this testimonie, that they might pull the sword from the Iudges. They say that it is wicked to strike with the sword: and I doe graunt the same to be true: for it is lawfull for no man to commit murder at his owne pleasure, to be the authour of murder: but I deny the magistrates to be accounted amongst the common order of men: for they are the ministers of God, by whome he executeth his owne iudgements. Adde also that Christ by these his wordes doth expressly giue this power to them. For when he saith, that the murderers shall be putte to death, it followeth that the sword is put into the Iudges handes, that they may reuenge the death of them, which are vniustly slaine. It doth sometimes fall out, that bloody men are punished by other meanes: yet this is the ordinary way, wherby the Lord would haue the cruell fiercenes of the wicked restrained, least it shoulde goe vnpunished. Nowe, where some Canonistes dare be so bold as to break into this impudency, to teach that the sword was not taken from Peter, but commaunded that he should keepe it vp, vntill opportunity should come for to draw it, heereby we doe perceiue howe grosslye and vntowardlye those dogges doe abuse the woordes of God.

*¶ 53. Thinkest thou that I cannot.* Now followeth that special reason, wherof I made mention a litle before. For Christe declareth that hee hath at hande a farre better manner of defence and more lawfull, but that the will of the father must be obeyed. For this is the summe, sith that by the eternall counsell of GOD he was appoynted for a sacrifice, and the same was witnessed by the Oracles of the scriptures, it muste not be resisted. So the rashnesse of Peter is condemned by another circumstance, in that he endeouureth not onely to ouerthrow the heauenly decree, but also to stoppe vpp the way against the redemption of mankynd. Not only Peter doth draw his sword vnlawfully, but the disciples were foolish and madde, that they being so few, and not meete for the wars, shuld attempt to doe any thing against a bande of souldours and so greata company.

Therefore the Lord that he might the more euidentlye reprove theyr folly, putteth this comparison, if he should seeke for defence for preservation of his life, he had not onely eleuen Angelles ready, but a great and inuincible armye: therefore when as he calleth not the Angels for help, much lesse would he moue a stirre without consideration, whereby no good were to be hoped for. For it should no more auile to haue the disciples to make a stirre, then if a few frogges shoulde make a noyse. But some interpreters doe search here in vaine, howe Christe could obtayne Angelles of his father, by whose decree it was that hee should dye. For these things are contrary one to the other, that he should delyuer his son naked and vnarmed to death (because it was so necessarye and once appoynted) & yet that he might be moued with praiers to sende him succours.

But Christs speech was conditional, that he had a much better meanes for the defence of his life, if the will of the father were not againste it. So all the repugnancy is taken away: for Christ therefore abstayned from praying to his father, because that hee was sure of his decree to the contrary. Hereof yet is this profitable doctrine gathered, that they doe iniurye to God, which doe flye to vnlawful meanes vnder pretence of necessity. If any man doth want riches and helpes that are lawful, he runneth headlong to wicked counsels and sinfull endeouours: namely because that fewe doe attend vpon the secrete counsell of God, which onely should be sufficient to giue vs rest. If we be in daunger, because the end appeareth not vnto man, we imagine this or that, as if there were no Angels in heauen, which the scripture so oft saith was appointed to watch for our preservation, Heb. 1. 14. And so wee doe deprive our selues of their helpe. VVhosoever are throwne headlong by their owne vnquietnes & too much doubtfulness, that they doe put their hands to remedy their euils by meanes forbidden, it is euident that they do renounce the prouidence of God.

54. *How then should the scriptures be fulfilled.* Christ by this saying declareth, that he will not attempt to auoyde death, to the which hee knewe that the father called him. Hee had no neede of the Scriptures to learne out of the that it was appointed of God for him the to die: but because that mortall men do not vnderstand what God hath determined wyth himself, vntil he shal reueale it by his word, Christ hauing respecte to his disciples, hath good cause to alleage that testimony, which God had giuen of his will. VVe know what euill soeuer doth befall vs, to be sent of God: but because we are doubtfull of the successe, in seeking the remedies which hee alloweth, we doe not arise against his power: but where his will is found, then to rest. But though Christ here doth onely teach, that he should patiently suffer death, because that the scriptures do testifie that so it should be: yet the vse of this doctrine reacheth further, namely that the scripture is a fitte bridle for the taming of the stubbornnesse of the flesh. For to this ende doth God shewe vnto vs what his pleasure is, that he might keepe vs in obedience to his will. Therefore Paule attributeth these properties to the scripture, that it may instruct vs to patience, and help vs in aduersity, so much as there shalbe neede of comfort. Christ after Luke doth reprove his disciples in few wordes, *Suffer henceforth*: but yet he doth sharply inuey against their boldnes, because they enterprised to enter into a damnable offence, thogh withal he putteth them in hope of forgiveness, if their wicked heate being cooled, they shall proceede no further.

L V. 51. *And he touched his eare.* Peter by his fonde zeale had brought a great infamy vpon his master & his doctrine. And it is not to be doubted but that Satan by his subtilty attempted to burden the Gospel with this reproach for euer, as if that Christe had kept cutters and tumultuous companions to make innouations. I doe therefore thinke this to be the cause, why Christ healed this wound, which hee had giuen. But the enemies were horribly and wonderfully astonied, that were nothing moved at the sight of so great a miracle. Yet it is lesse meruaile that they saw not the power of Christ shewed in the person of another, when as they being throwne prostrate by his word, yet ceased not their rage.

This

This is the spirit of giddines, wherwith Sathan bewitcheth the reprobate, when as they are blinded by the Lorde. In that seruauant especiallye who was healed, there appeareth a notable example of vnthankfulness. For that he was neither ouercome by the diuine power of Christe, that he might repent him of his hardnesse, nor wonne by the benefit of an enemy to become a discipule. For the Moonkes doe fondlye imagine that he was healed also in minde, least the works of Christ should haue bene vnperfect: as if that the goodnes of god were not dayly shewed euen vpon the vnworthy.

M A T. 55. *As it were against a theefe.* Christ in these wordes expostulateth with his enemies, which to execute their enuy vpon him, came furnished with great troupes. For this is the meaning, what neede was it to haue such furniture of weapons against me, as if some these were to be taken? For I alwayes liued amongst you vnarmed and peaceably, whē I taught in the temple, I might haue bene taken easily without anye force of soldiours. But though hee complayneth of their malice, because they doe violentlye runne vpon him, as vpon a seditious man: yet againe he pricketh their euill conscience, because that with their captayne the traitour, they came vpon him, but fearfully and with many signes of their distrust.

56. *But al this was done.* The other two doe reporte this somewhat otherwise. For that which Matthew reporteth in his owne person, Marke seemeth to attribute to Christ. Luke also vseth diuerse wordes, *that this should be their houre, & their power of darknes*: Yet the counsell of the holy ghost is certeine, whatsoeuer the wicked imagined, nothinge at all was doone without the allowaunce and prouidence of God. For, as it was said before, God hath spoken nothing by his Prophetes, but that which he had with himselfe determined. Here therefore wee are taught first, though Sathan triumph in his vnbrideled lust with al the wicked, yet the hande of God shall alwayes gouerne, so that he will drawe them against their willes whether he wil. Secondly wee are taught, though the wicked doe fulfill, that which is foretold in the Scriptures, yet because that God doth not vse them as lawfull ministers, but directeth them by his secret power whether they would not, they shall not be excusable, and when God shall iustly vse their malice, the faulte shall rest vpon themselves. In the meane season let vs note that Christ spake this, that he might take away the offence, which otherwise had not a litle troubled the weake, when they should see him vexed so reproachfully. And his purpose was not onely to prouide for his disciples, but also to beate down the pride of his enemies, least they should triumph as if they hadde gotten the victory. Therefore he saith in Luke, *that it is their time*: wherby he declareth that the Lord alloweth the this liberty for a short time. *And the power of darknes* is taken for the deuil, which word againe auailed not a litle for the ouerthrowing of their glory. For howsoeuer they shall lift vp themselves, yet Christe teacheth that they are but the deuilles slaues. Further, when all things are confusedly mixed together, and the deuil by scattering abroad his darknes, doth seeme to ouerthrow the whol order of the world, let vs knowe that the prouidence of GOD dooth shine aboue in heauen, so that at the length he wyl set in order those things, which are now disordered: and therefore lette vs learne to lyft vp the eyes of sayth to that brightnes. In that



that all the Disciples are sayde to flye, heere agayne maye bee gathered, howe much readyer they were rashly to fight, then to follow the master.

MAR. 51. *A certaine young man.* VVhereof it shoulde come to passe that some should dreame, that this young man should be Iohn, I knowe not, neyther is it greatly to be regarded: this dooth rather appertaine to the matter, to consider to what end Marke should reporte this hystory. And I doe thinke that hee did it to this ende, that wee mighte knowe that the wicked went forward tumultuously without shame and modesty (as the common vse is in such lewd attemptes) so that the youngmen tooke this man, to them a straunger, and suspected of no crime, so that he coulde scarce escape their handes naked. For it is probable that the youngman, of whom mention is made, being a fauourer of Christe, hearing of a tumult in the night, without his clothes, only couered with lynen, came forth, either that he might discover their conspiracies, or at the least shew some duty of piety. That certainly which I touched euē now is to be seene, that the wicked went forward with extreame violence, when as they spared not the poore youngman, who at that noise came halfe naked out of his bed.

Matth. 26.

57. And they tooke Iesus, & lead him to Caiaphas, the highe priest, where the Scribes and the Elders were assembled  
58. And Peter followed him a farre off vnto the high priestes hall, and went in, and sate with the seruants to see the ende.  
59. Now the high priestes and the elders, and al the whol council, sought false witnesse against Iesus to put him to death.  
60. But they found none, and thogh many false witnesses came yet founde they none, but at the last came two false witnesses.  
61. And said, this man saide, I can destroy the temple of god, and build it in three daies.

Marke. 14.

53. So they lead Iesus away to the high priest, & to him came al the high priestes, and the Elders, and the Scribes.  
54. And Peter followed him a farre off, euen into the hall of the high priest, and sate with the seruants, and warmed himself at the fire.  
55. And the hie priest, and all the council sought for witnesse against Iesus, to put him to death, but found none.  
56. For many bare false witnesse against him, but their witnesse agreed not together.  
57. Then there arose certein, and bare false witnesse against him, saying, 58. VVee heard him saye, I wil destroy this temple made with handes, and within three dayes I wil builde another made without handes.  
59. But their witnesse yet agreed not together.

Luke. 22.

54. Then took they him, and led him, and brought him to the highe priestes house. and Peter followed a farre off.

Luke holdeth an other maner of course in setting downe this history, then Mat. and Mar. doe. But the diuerlitie which is betweene them, wee will endeouour to reconcile in place conuenient. In the meane season it is good briefely to touch those thinges, which are worthy to be noted in Matthew and Markes wordes. First, that the offence of the crosse maye be

be taken away, the profite must bee considered, which the humbling of Christ hath gotten for vs: for so it shall come to passe, that the goodnes of God, which is incomparable, and the efficacy of his grace shall abolish by his brightnes whatsoeuer deformity and reproachfulness there shalbe in it: it was a vile thing, according to the flesh, that the son of God should be taken, bound, and kept captiue: but when wee consider that wee by his bands are set free from the tyranny of the deuil, and from the guiltinesse which held vs bound beefore God, the offence is not onely taken away, whereat our faith might stumble, but in steede thereof succedeth the wonderfull great grace of G O D, whose esteemed so much of our deliuerance, that hee deliuered his only begotten sonne to the wicked to be bound. This also is a notable pledge of the singuler loue of Christ towards vs, in that he spared not himselfe, but willingly tooke the bandes vpon his owne flesh, that hee might deliuer our soules from bandes which are much worse.

57. *They lead him to Caiaphas.* Though the greater iurisdiction, as they call it, was taken away from the Iewes, yet there remained some remnauntes of that iudgement, which the law gaue to the hie Priest, Deu. 17 8. so some small correction was left, when the mere empire was taken away. For this cause Christ was carried to the hie Priest to be examined: not that the last sentence of iudgement shoulde bee giuen against him at that iudgement seate, but that he being condemned in their iudgemente, the Priestes might then carry him before the gouernour. Caiaphas the Priest, was otherwise called Iosephus, who as Iosephus the hystoriographer saith in his 18. booke, had the hie priesthood giuen him by Valerius Gratus the president of Iudea, when Simon the sonne of Camithus, was remoued from that honour. But his surname is onely set downe by the Euangelistes, because it may be the same was then more commonly knowne, and more renoumed. Matthew saith that the Priestes came together to Caiaphas house, not that they were gathered together nowe before christ was brought thither at midnight: but because the place was appointed, that the message being heard, they might with speede hasten thither very early in the morning: though we saw euen now that some of the Priestes were abroad with the souldiers in the night at the taking of Christ. But other where we haue often seene that the Euangelistes are not so curious as to obserue the order of the time. Certainely in this present place they had no other purpose, then to shewe that the sonne of God was oppressed by a wicked faction of a whole council. And here is a horrible and feareful sight set before our eies. For there was not at that time in any other place either a temple of God, or a lawful worship, or a face of a Church then at Hierusalem: the hie Prieste was a figure of the onely mediatour between God and men: they which were present with him in the council, represented the whol Church of God: yet they al cōspire together to extinguish the only hope of saluation. But because that Dauid had prophesied of the same, as it is set downe in the Psā. 118. 22. That the stone reiected by the builders, yet neuerthelesse should become the head of the corner: also it was spoken of before by Iesaiah, cha. 8. 14. that the God of hostes shoulde be a stone of offence to al the people of Israel, wherat they shuld stumble: it was wel foreseee by the Lord, least that such impiety of men should trouble the soules of the faythfull.

59. *They sought for false witnesse.* The Euangelistes in these woordes doe

**Note**, that the priests did mind nothing lesse, then to inquire out the cause, that the matter beeing well tried, they might discerne what was righte. For this was their determination before to destroy Christ: now they do onely seeke the reason of destroying him. But it cannot bee that there should be any place lesse for equity, where as the cause was not knowne before. And in that they gaue not ouer when they found not that, which they hoped for, their blind obstinacye is the better discerned. Therefore in that blindnes of their rage, the innocency of the sonne of God appeared yet evidently, so that the deuils themselues might know that an innocent wente to death. Further, it is to be noted that they are called false witnesses, not which do vtter a lie coined of nothing, but they which doe quarrellingly peruert wordes well spoken, and doe wreste them to make them to be a crime: and such an example there is here expreslye set downe of the ouerthrow and new building of the Temple. Christe had saide, that when the Temple of his body should be destroyed, he would raise it againe the third day: now the false witnesses do not imagine any new deuise, but they do deprauie his words, as if that he shuld boast of vsing some delusions in building of the Temple. But because the quarrell was light, & of no weight, it may hereby be readily gathered, how greatly the Priests & Scribes were blinded with their madnes, who yet without any colour do desire that Christ should die.

Luke. 22.

Matth. 26.

62. Then the chiefe Priest arose and said to him, answerest thou nothing? what is the matter that these men doe witnesse against thee?

63. But Iesus held his peace: Then the chiefe Priest answered, and said to him, I charge thee by the liuing god, that thou tel vs if thou be the Christ the sonne of God.

64. Iesus said to him, thou hast said it: neuerthelesse I say vnto you, hereafter shall yee see the sonne of man sitting at the right hande of the power of God, and come in the cloudes of the heauen.

65. Then the hie priest rente his clothes, saying, he hath blasphemed, what haue wee any more neede of witnesses? beehold, now yee haue hearde his blasphemy. 66. What thinke ye? they answered and said, he is worthy to die.

67. Then spat they in his face, and buffeted him, and other smote him with their rods, saying, prophesie to vs, O christ who is he that smote thee?

Marke. 14.

60. Then the hie Priest stoode up amongst them, and asked Iesus, saying, answerest thou nothing? what is the matter that these doe beare witnesse against thee?

61. But he held his peace, & answered nothing. Againe the hie Priest asked him, & said vnto him, art thou Christ, the sonne of the blessed?

62. And Iesus said, I am he, and yee shall see the sonne of man sit at the righte hande of the power of God, and come in the cloudes of heauen.

63. Then the hie priest rent his clothes, & said, what haue we any more neede of witnesses?

64. We haue heard the blasphemy: what thinke ye? And they al condemned him to bee worthy of death.

65. And some beeganne to spit at him, and to couer his face, and to beate him with fistes, and to saye vnto him, prophesie, and the sergeants smote him with their rods.

63. And the men that held Iesus mocked him, and stroke him.

64. And when they had blindfolded him, they smote him on the face, and asked him, saying, prophesie vnto us: what is that thou smote thee.

65. And manye other thinges blasphemously spake they against him.

66. And as soone as it was day, the Elders of the people, and the hie priests, and the Scribes came together & led him into their counsil. 67. Saying, art thou the Christ? tel vs. And he said vnto them, if I tell you, you wil not beleue it.

68. And if also I aske you, ye wil not answer me, nor let me go.

69. Hereafter shal the son of man sit at the right hand of the power of God.

70. Then saide they all, art thou the son of God, & he said to them, ye say that I am. 71. Then said they, what neede we any further witnesse: for wee our selues haue heard it of his mouth.

62. *Then the chiefe priest arse.* It is certaine that Christe held his peace, when he was charged by false witnesses, not only because they were unworthy to be refuted, but because that he did not seeke now to be deliuered, knowing that the houre was come. Yet Caiaphas triumpheth vpon his silence, as if that he held his peace as one conuicted, as they are wont, which know themselves guiltie. But it is great wickednes, that they should charge Christ to be faulty: because there be, which doe witness against him. For this question, *What doe these men witnesse against thee?* is as much as if he should haue saide, how commeth it to passe, that these doe sette against thee, but because that religion compelleth them? For they are not offended against thee without a cause. As if that he were ignorant that they were suborned by fraud: but thus do the wicked rage without al shame, when they haue power and force with the. But Christ held his peace againe, not onely because it was a vaine obiection, but because that he being appointed to be a sacrifice, had cast off all care of defending of himselfe.

63. *I charge thee by the liuing God.* The high Priest thought this one crime to be sufficient to condemne Christ, if he would professe himselfe to be the Christ. But when all men gloried that they hoped to be redeemed by Christe, this was first to be sought, whether hee was so or no. They durst not be so bold as to say that there was no Christ, by whose hande the people should be deliuered. Iesus commeth forth amongst them with the title of Christ, why do they not attend to the matter it selfe? why do they not examine the signes, whereby they might haue proceeded to a right iudgment? But because they had once determined to destroy Christ, they are content with this pretence of sacriledge, that he tooke vpon him the glory of the Godhead. And yet with an oth Caiaphas doth so examine the matter, as if that the same being thoroughly proued, he had bene ready to giue place, & yet his whol mind is possessed with a peruerse hatred and contempt of Christ: for so is he blinded with pride and ambition, that they take it for graunted, as if the matter were so plaine, that without inquisition of the right, they had iuste cause of condemnation in their hand.

It may also be gathered by the words of Caiaphas, that the Messias had this notable name amongst the Iewes, that they would call him the Son of God. For he had not any other occasion, then the common manner of speech to stirre him to moue this question. And truly the scripture declared vnto them, that he was aswell the sonne of God, as the Sonne of Dauid. And Caiaphas seemeth to vse this Epithite, either to feare Christ, or to make him the more to be enuid: as if he shuld haue saide, see whether thou art runne: for thou canst not say, that thou art Christ, but that thou must withall challenge the name of the Sonne of God, wherewith the scripture adorneth him. That in Marke appertayneth to the same purpose, where *Blessed* is vsed for God. For that fained reuerence did more presse Christ, then if he had prophaned the holie name of GOD.

64. *Thou hast said it.* There is an other aunswere set downe by Luke, wherein Christ reproveth the malice of the Priests, because they do not aske the question, for that they would know. *You wil not beleene* (saith he) *if I should tell you:* In the which words he declareth, that if he should proue himselfe to be the Christ a hundred waies, yet that he should so preuaile nothing



nothing amongst the obstinate. For they had not only heard, but also seene with their eies the miracles, which though Christe held his peace, should declare his heavenly and diuine power, and also should proclaime him to be the Redeemer promised in times past. Then is a confession added, which though it be reported by Mat. in mo words, yet the sense is all one. Therefore Iesus saith, that he is the Christ, not that he might thereby escape death, but rather that he might inflame the rage of his enemies against him. And because that then in that base estate he was despised & almost brought to nothing, hee foretelleth that at the length in his time he wil come with kingly maiesty, that they should feare him as a iudge, whom now they cannot abide to acknowledge for the Sauour. The meaning therefore is, that they were greatly deceiued, if by their present beholding of him, they should iudge what he were: for it beehoued him to be humbled and brought almost to nothing, before he should appeare adorned with the ensignes and magnifical glory of his kingdom. Hence also may a profitable doctrin be drawn, which reacheth further. For whereas commeth the great security, which the wicked is in? whereof becōe they so froward to rebell, but because the crucified Iesus, is not of anye great account amongst them? They are therefore to be called back to that horrible iudgement, which by their vnreasonablenes they shal not escape. And though they scoffe at that which is said of the coming of Christ, as at a fable, yet the iudge himself doth not in vaine cite the to his iudgmēt seat, and he commaundeth them to be cited by the preaching of his Gospell, that they may be thereby made the more inexcusable. But this forewarning is for the speciaall profite of the faithfull, that now with the eies of hope they may seek for Christ in heauen, sitting at the right hand of the father, and may patiently waite vntill he come, and withal be sure that the vngodly do not in vaine lift vp themselues against him in his absence: for they shall be compelled to see him cōming aboue from heauen, who now they do not onely despise, but also tread downe in their pride. The metaphor in the word *right hand* should be well known: for it is oftē found in the scriptures. And Christ is said to sit at the right hand of the father, because that he is appointed chief king, who should in his name gouerne the world, as if that he held the second seat of honour and empire from him. Christ therefore sitteth at the right hand of the father, because hee is his vicar, and this is therefore called the right hand of power, because that GOD dooth now by the hand of his sonne execute his power, and wil in the last day iudge the world.

65. Then the hie priest rent his clothes. Hereby we see how those miracles, whereby Christ testified his diuinity profited nothing amongst these wicked men. But it is no meruaile that the son of God in the base estate of a seruant should be despised of them, which were touched with no care of the promised saluation: for except they had altogether cast off all feeling of godlines, in their lamentable estate, it was meete for them carefully to waite for the redeemer. Now, when they refuse him offered vnto them without inquiry, do they not as it were extinguish as much as in them lieth, all the promises of God? And first the hie priest pronounceth Christe to bee a blasphemers, then, they doe all subscribe to it. And this renting of clothes doth plainly declare how boldly and wickedly the profaine contentners of God do pretend a false zeale. And this was a thing meete for

the hie priest, when he heard the name of God reproachfully prophaned not only to burn with in & to be vexed, but to giue an open sign of detestatiō; but refusing the examinatio of it, hee preposterously faigned the blasphemy of himself. Yet in the meane season the faithlesse hypocrite by taking vpon him another persō, doth teach the childrē of God, how much they shuld be griued at blasphemies, & by his example he cōdemneth the vile sluggishnes of thē, which are no more moued at the prophaning of religion, then if they heard iesters to scōf at fantastickall trifles.

67. Then spat they in his face. Luke hath either inuerted the order of the history, or els the Lord suffered so great reproches twife: and the latter seemeth probable to me. Yet I do not doubt but that the officers tooke the more courage, the more insolently to spit vpon Christ, & to strike him; after they saw that he was appointed to death by the former iudgment of the council. But al these reproches tended to this ende, that he shoulde seeme to bee nothing lesse like, then to bee the prince of the prophets, who could not keepe himself from blowes, when he had a veile put ouer him. But the prouidence of God turned this disdainfull dealing to a far other end: for the face of Christ defiled with blowes & spittings, restoreth that image in vs, which by sin was corrupt and blotted out.

## Math. 26.

69. Peter sat without in the hal, and a maid came to him, saying, thou also wast with Iesus of Galyle.

70. But he denied before them al, saying, I wot not what thou saist.

71. And when hee went out into the porch, an other maid saw him, and said vnto them, that were there, this man was also with Iesus of Nazareth.

72. And againe hee denyed with an oath, saying, I know not the man.

73. So after a while came vnto him they that stood by, and said vnto Peter, surely thou art also one of them: for euen thy speech bewraeth thee. 74. Then began he to curfse himself, and to sweare, saying, I knowe not the man, and immediatly the cocke crew.

75. Then Peter remembered the words of Iesus, which had said vnto him, before the cocke arowe, thou shalt denye mee thrise: so he went out, & wept bitterly.

## Mark. 14.

66. And as Peter was beneath in the hal, there came one of the maides of the hye priest. 67. And when shee saw Peter warming himself, she looked on him, and sayde, thou wast also with Iesus of Nazaret.

68. But he denied it, saying, I know him not, neither wot I what thou saiest. Then hee went out into the porch, and the cocke crew.

69. Then a maid saw him againe, and beganne to saye to them that stood by: this is one of them.

70. But he denied it, again, & anon after they that stood by, said againe to Peter, surely thou art one of them: for thou art of Galile, and thy speech is like. 71. And hee beganne to curfse, and sweare, saying, I know not this man, of whom he spake.

72. Then the second time the cocke crew, & Peter remembered the word that Iesus had said vnto him, before the cocke crowe twife, thou shalt denye me thrise, and waying that with himself, he wept,

## Luke. 22.

55. And when they had kindled a fire in the maids of the hal, and were set down together, Peter also sat downe among them, 56. And a certaine maid beheld him as he sate by the fire, and hauinge wel looked on him, said, this man was also with him.

57. But hee denied him, saying, woman, I know him not.

58. And after a litle while, another mā saw him, & said thou art also of them: but Peter said, man, I am not.

59. And about the space of an houre after a certein other affirmed, saying, verely, euen this man was with him: for he is also a Galilean.

60. And Peter said, man, I knowe not what thou saist. And immediately while hee yet spake, the cocke crew.

61. Then the Lorde turned backe, & looked vpon Peter; and Peter remembered the word of the Lorde, howe hee had said vnto him, before the cocke crowe, thou shalt deny me thrise.

62. And Peter wente out and wept bitterly.

The fall of Peter which is here set down is a notable spectacle of our infirmity. Again, in his repentance there is set before vs an example of the goodnes and mercy of God worthy to be remembered. And so the history which is reported of this one, containeth doctrine common to the whole Church, and that very profitable, partly to teach them which stand carefully to teare, partly to raise vp them that are falne with the hope of forgiveness. And here is first to be noted, how vnadvisedly Peter did, when he entred into the hie priestes hall. It was a point of pietie to follow his maister: but sith that he was warned how he shuld fall away, he shuld rather lye hid in some corner, least that he should cast himselfe into daunger of sinning. So it doth betall oft tymes, that the faithfull vnder the colour of vertue do cast themselves into temptations. VVherefore let vs pray to the Lord, that he would keepe vs in with the brydle of his spirit, least that we going out of our calling, should presently be punished. VVe must also pray vnto him so oft as we do enterprise to do any thing, that he would not suffer vs to fainte in the midst of our labours, or in the beginning of our work: but that he would strengthen vs from heauen vnto the end. The feeling of our infirmity shuld be no cause to make vs slothful: but it shuld restrain our rashnes, from attempting any thing about our calling: and also to stir vs vp to prayers, that God, who hath giuen the gift to begin well, would also giue the grace of perseuerance.

69. *A maid came to him.* Here we see that there is no neede of any great conflict, nor of many bands of men, or deuises to ouerthrow a man: for whosoever is not vpholden by the hand of God, shall by and by fall at euery smal blast, or at the noise of the falling of a leafe. Certainly Peter had as great courage as any of vs, and euen now he had shewed a strang token of a stout mind (thogh in a preposterous boldnes:) yet he tarrieth not vntill he shuld be drawn before the iudgment seat of the hie priest, or vntill the enemies by force shuld threaten death: but feared with the voice of a dāsel, he forthwith denieth his master. And, but late he seemed to himself to be a soldiour inuincible euen to death. Therefore let vs remember that our forces are so far from being able to bear, that they fall away at the only shadow of a battell. But so the lord doth pay a iust reward for our faithlesnes, whē he vnarmeth vs, & weakeneth vs, (so that we shall be afraid of nothing, after we haue cast away his feare. For if the perfecte feare of god had flourished in the hart of Peter, he had bene a fortres inuincible: but now he being naked & vnarmed feareth whē he is yet far from daunger.

70. *He denied before them al.* This circumstance maketh the fault the greater, that Peter was not afraid to deny his master before so great a company of witneses. And the holy Ghost wold of purpose note this, that the very sight of men might encourage vs to holde the confession of fayth. For if we deny Christ before weakelings, because they beeing shaken by our example, doe wax faint, we doe as much as in vs lyeth, destroy so manye soules: but if before the wicked contemners of God and enemies of the Gospel, we defraude Christe of the testimony due vnto him, we do make his holy name to be scorned of all men. To be short, as a bold and free confession dooth strengthen all the godlye, and maketh all vnbeleeuers ashamed: so the falling away draweth with it a publyk ruine to faith, and a reproach to sound doctrine in the Church. Therefore the hygher place that anye manne is in, the more diligently hee

must take heede to himself: for he cannot fall from his estate, but that he shal do the more harme. Further, the maner of denyall, which is here set down, doth euidently declare that y<sup>e</sup> miserable sophisters do auail nothing by their ambiguous and shifting answeres, if they bee at any time called to yeeld a reckoning of their faith. Peter dooth not expressely abiure the whole doctrine of the Gospel: he only denieth that he knew the manne: but because that he doth indirectly burye the light of redemption offered vnder the person of Christ, hee is condemned of vile and filthy treachery. He had heard the Lorde say but a litle beefore, that confession of sayth was a sacrifice acceptable to GOD. Therefore the denial cannot be excused, which defraudeth God of his lawefull worshippe, and Christe of his honour. Therefore lette vs learne that the leauing of the simple and free confession of faith, is a defrauding him of his lawfull testimony.

72. *An other maide saw him.* By Markes words it may rather be gathered, that it was the same maide: he doth not certainly expresse any other besides the former: yet there is no repugnancy in it: for it is probable that that which one had spoken, flew abroad through all their mouthes, so that as the first shuld speak of it to many, & oft, so others withal came forth to confirme that iudgement and to spread it further. And Iohn reporteth that the question was not demanded the seconde time by a maide, but of a multitude of men. VVherby it appeareth that the speach which came from the damsel, was taken vp by the men which stood by, and they assaulted Peter. There is another difference betweene Mark & the other three: for he maketh mention of the crowing of the cock twise, but the other doe say that the cock then crew, when that Peter had denied the Lord thrise. But the vnlosing of this knot is not hard, for Marke reporteth nothing contrary to the hystory of the others: but that that which they doe passe ouer in silence, he deliuereth more plainly: I do think when Christ saide to Peter, before the cock crow, that he meant such a crowing as contained many courses doubled in it. For the cockes do not only crow once, but they doe often iterate their crowinges: yet that is called but one cockes crowing, which is done at one watch. Therefore Mat. Luke & Iohn do say that Peter denied the lord thrise before the end of the cockes crowing: Mark doth more distinctly set down one circumstance: namely that in so short space of time Peter was drawn to deny him thrise, & being warned by the first crowing, he repented not. Further, wee will not saye, that there is contrariety betweene prophane writers, if some one should rehearse those matters, which are left vntouched by others. Therefore though that which is reported by Mark doth differ, yet it is not repugnāt to the others. And this is worthy to be noted, that Peter after he could not escape with a simple denial, he doubleth y<sup>e</sup> offence by putting an oth to it: also a litle after, when he is more vehemently vrged, he falleth to cursing: vvhery by we do gather that after a sinner doth once fall, he is then carried to worse and worse. So they which doo beginne at small sinnes, doe after runne headlong into moste filthy & heynous offences, which they doe at the first abhorre. And this is the iust vengeance of GOD, after we are deprived of the helpe of the holy Ghoste, to graunt Sathan liberty to vse his tyranny ouer vs, so that we being wholly tied & bound vnto him, he may cast vs hither and thither. And that dooth especialy fall out in the denial of the sayth: for where any man for feare of the



Crosse doth turne away from the pure profession of the Gospell, if hee seemeth not yet to haue satisfied the enemies, he runneth on further: and that which he durst not confesse sincerely, he dooth without any couer- ringes altogether abiure. Then is this also to be obserued, that Peter fell thrise almost in a moment: for hereby it appeareth how slyppery & ready we are to fall, as oft as Satan vrgeth vs: and truely there wyl bee no measure of falling, except the Lord by his outstretched hand shall holde vs back. After that the force of the grace of the spirite was quenched in Peter, as any man that came by him had asked him of Christ, he was ready to make a hundred, yea, a thousand denials. Therefore though it was most filthy for him to fall thrise, yet the Lord spared him, by restraining the tongues of his enemies, least they shoulde moue moe troubles. So also it is necessary at this day, that hee should bridle Sathan, leaste hee should ouerwhelme vs with innumerable tentations. For though he ceaseth not to beate vs with many engines, yet if the Lord, prouidinge for our infirmities, should not beate backe the force of his fury, we shoulde haue to strue with an vnmeasurable heape of tentations. Therefore we haue great cause to praise in this behalf the mercy of the Lord, in that he suffreth not our enemy to haue scarfe the hundred part of his pleasure of vs.

74. *Then he beganne to curse.* By this third denial the infidelity of Peter towards his master breaketh vp into a great heap. For not satisfied with swearing, he leapeth ouer to cursing, wherein he yeeldeth both his body and soule to destruction. For he praieth that the curse of God maye lighte vpon him, if hee knewe Christe. And this is asmuch, as if hee should haue saide, let me come to an euill end, if I haue any thinge to do with the saluation of God. VWherein the goodnes of Christ is so much the more to be had in admiration, for curing his disciple raised from so deadly a ruine. But this place doth teach that it is not blasphemy against the spirit, if any man through the infirmity of the flesh should fall, though he should deny the known trueth. Peter truely had hearde by the mouth of the Lord how detestable a trechery it is to deny him before men: and how horrible a vengeance doth remaine for them before God and his Angelles, who for a slouthful feare of the crosse do forsake the confession of the faith: for he had a litle before preferred & not in vaine, death or any torment before the denial of Christ. Therefore now wittinglye, and being before admonished, he casteth himselfe headlong, yet after hee obtaineth forgiveness. VWhereof it followeth that he sinned of infirmity and not of an incurable malice. For hee would willingly haue yeelded vnto Christ that duty of piety due vnto him, if the sparkes of right affection had not beene quenched by feare.

75. *And Peter remembered.* At the crowing of the cock Christ also looked vpon him, as Luke witnesseth. For he had first despised the crowing of the cocke, as we haue heard out of Marke. Therefore it was meete that Christ shuld looke back vpon him, that he might come againe vnto him selfe. And euery one of vs do proue the same to be true in our selues: For which of vs doth not carelessly passe by with deafe eares, I do not say diuerse and manifold songes of birdes (which yet do stirre vs to the gloryfying of God:) but the very woordes of God, which doth evidently and plainly resound vnto vs in the doctrine of the lawe and the Gospell? And

our mindes are possessed with such a brutish blockishnes not onely one day, but perpetually, vntil he shal vouchsafe to look vpon vs, who aloane conuerteth the harts of men. Yet it is worth the labour to note that it was no common maner of looking: (for he had looked before vpon Iudas, who yet became nothing the better therby) but in looking vpon Peter, he ioyned the secrete efficacy of the spirite with his eyes, and so with the beames of his grace he pearced into his heart. VVherfore let vs know as oft as any man shal fall, he cannot beegin to repent, except the Lorde looke vpon him. *He wept bitterly.* It is likely to be true that Peter went out for feare, for he durst not weepe before witneses: wherin he yet againe shewed his infirmity. VVherby we do gather that hee deserued not forgiveness by satisfaction, but obtained the same of the fatherly fauour of God. And by this example we are taught, though our repentance should halt, yet to hope well, because that God despiseth not a weak repentance so that it be sincere. In the meane while Peters secrete teares doe witnesse his true repentaunce beefore God and the Aungelles: for beeing withdrawne from the eyes of menne, he doth set before him GOD and the Aungelles: and so these teares doe flow out of the innermost affection of the heart. The which is therefore to be noted, because that we doe see many which doe shed tears very plentifully, so long as men do look vpon them, whose eies in secret do presently waxe dry. Further, it is not to be doubted but that ambition and hypocrisie doe cause many to shed teares, which powre forth none, for feare of Gods iudgement. Yet it is demanded whether true repentaunce requireth teares. I doe aunswere, the faithful do oft with drye eies mourne vnto the Lorde, and confesse their faulte, that they maye obtaine forgiveness: but in hainous offences they are too too blockish and slouthful, which are not wounded with sorow and heauines, and are not ashamed euen to powre forth teares. Therefore the scripture after it findeth men guiltye of sinnes, exhorteth them to sackcloth and ashes.

## Matth. 27.

1. VVhen the morning was come, all the chiefe Priests, and the Elders of the people tooke counsell against Iesus, to put him to death,
2. And led him away bound, and deliuered him vnto Pontius Pylate, the gouernour.
3. Then, when Iudas, which betrayed him, sawe that he was condemned, he repented himself, and brought againe the thirty peeces of siluer to the chiefe Priests and Elders,
4. Saying, I haue sinned, betrayinge innocent blood. But they said, what is that to vs? looke thou to it.
5. And when hee had caste downe the siluer peeces in the Temple, he departed, and went out, and hanged himselfe
6. And the chiefe Priests tooke the siluer peeces, and said, it is not lawfull for vs to put them into the treasure, because it is the price of blood.
7. And they tooke counsell, and bought with them a potters field, for the burial of strangers.

8. VVhere-

## Marke. 15.

1. And ano in the dawninge, the bye Priestes helde a counsell with the Elders, and the Scribes, and the whole council, and bound Iesus, and led him away, and deliuered him to Pylate,

## Luk. 23.

1. Then the whole multitude of them arose, and led him vnto Pilate,

8. VVherefore that field is called the field of blood vntil this day.

9. (Then was fulfilled that which was spoken by Ieremi as the Prophet, saying: and they took thirty siluer peeces, the price of him that was valued, whom they of the children of Israel valued.

10. And they gave them for the potters field, as the Lord appointed me.)

11. VVhen the morning was come. VVhen as the chiefe Priestes with hye counsell had examined Christ before aboute midnight, at the length at the rising of the sunne they do determine to bringe him before the gouernour. And therein they do obserue the forme of iudgment, least they haue shuld be suspected, if they shuld run to Pilate before the time, as in tumultes they vse to do. Yet it is probable, sith that Christ was brought from their council, that they had quickly consulted, and appointed with out any long delay what they wold do. For it was said before, that what time Christ came out from them, he shuld meete with Peter: namely, after the cockes crowing, and when it was now neere day. VVherefore the Euangelistes do not meane that they were remoued out of their place but they do only report that in the dawning of the day Christ was iudged by them to death, neither slacked they anye time in their bold executing of their wickednes. But that Luke saide before, *that they were gathered in the morning*, must not be expounded of their beeginning, but of the laste action which is added afterwards: as if he should haue said, after the daye appeared, because the Lord had confessed himself to be the son of God, they gaue their sentence of putting him to death. If they had had liberty to put to death, such was their fury, that they all would haue laid outrageous hands vpon him: but because that Pilate had the authority of the iudgements of death, they are enforced to descend to his iudgment seat: they only do seeke to catch him in a snare in their former iudgment. For the stoning of Stephen fel out seditiously, as when thinges are in an uproare. But it was meete that the son of God shuld in solemne maner bee condemned of an earthly iudge, that he might blot out our guiltines in heauen. 3. *Then Iudas seeing*. Mat. doth not by this aduerb note any certeine point of time: for shortly after he addeth, that Iudas because he saw the hig priests refuse the price of treason, did cast the same into the temple. But they came the next waye out of Caiaphas house into the iudgement hall, & there they slaid vntil Christe was condemned. Therefore they were scarcely found that day in the Temple: but because that he spak of the tragical fury of the council, he ioyned also withal the death of Iudas (wherin their blinde obstinacy or yron hardnes dooth the better appeare.) And he saith that Iudas was touched with repentance: not that he repented, but that hee was displeased with the heinous offence, which he had committed: as god doth oftentimes open the eies of the reprobate, so that they beginne to feele their sins, and to abhorre them. For, they which do earnestly sorow, so that they do repēt, are not said only *Metanewein*, but also *Metansein*, and therof also *Metanoia*, which is a true conuersiō of man vnto god. Iudas therefore conceiued a lothsomnes & a horror, not that he might turn himself vnto God, but rather that he being ouerwhelmed with dispaire, might be an exāple of a mā wholly forsake of the grace of God.

And Paul doth for good cause call that a godly and profitable sorrow, 2. Cor. 7. 10, which leadeth to repentaunce: but if any man shal stumble at the first entraunce into the same, that confused and misshapen sorrow shal profit him nothing. But rather with this iuste reuenge doth God at the length plague the wicked, which haue stubbornely despised his iudgment, in that he doth deliuer them to bee tormented of Sathan without hope of comfort. True repentaunce is a disliking of sinne, conceiued of a feare & reuerence of god, which withal bringeth forth of it a loue & desire of righteousnes. The vngodly are farre from this affection: for they would desire neuer to make an end of sinning: yea, they strue as much as lyeth in them, to delude both themselues and God, but their consciēce tormenteth them with a blind horror against their wils, & they struing against the same: so þ̄ though they hate not their sin, yet they feele the same with sorrow & doubtfulnes grievous and troublesom vnto thē. Hereof it commeth to passe that their sorrow is vnprofitable to thē, because they do not freely turne vnto God, neither yet seeke to be better, but fast fettered to their own wicked desire, they pine awaye in that torment, whiche they cannot escape. By this meanes (as I saide euen now) God reuengeth their obstinacy. For though God by chastising his elect hardly, doth whē they strue against the same draw thē vnto him, yet the wounds which he giueth, he doth heale in time conuenient, so that they do willingly come to him, whose hand they know hath sinitten them, and of whose wrath they are afraid. The former therefore do no lesse flye then feare the iudgment of God without the hatred of sin: & so they being wounded with an incurable blow, do perishe in the midst of their sorowes. If Iudas had giuē eare to the admonition of Christ, there had bene yet place to repentaunce: but because that he had despised so louing a calling to saluation, he is deliuered ouer to serue Sathan, who shuld cast him headlong into desperation. But if the Papists taught truely in their schooles of repentaunce, then is there nothing wanting in Iudas, for in him may be founde theyr whol definition. For here is to be seene both contrition of heart, and confession of moeth, & satisfiſſation of work as they speak. Wherby wee doe gather that they do only snatch at the bark: because they do omitte that, which was the chief, the conuersion of man to God, whil the sinner broken with shame and feare renounceth himself, that he may yeeld himself to obey righteousness. 4. *What is that to vs?* Here is described the sloth and blockishnes of the hye priests, in that they being admonished by the fearful exāple of Iudas, doe not yet remēber themselues. I graunte that as hypocrites vse to flatter themselues, they had a colour for themselves in a readines, wherby they would distinguish betweene their cause & Iudas: For they thought themselues not partakers of the sin, though they had abused the trechery of the traitor. But Iudas doth not only cōfesse that he himself had sinned, but he aduoucheth the innocency of Christ: whereof it followeth that they sought the destruction of a righteous manne, and therefore they were guilty of a heinous murther. And it is not to be doubted but that god wold mark their cōsciēces with a hot yrō, which shuld discouer their hiddē poiſō. But let vs learn so oft as we see the wicked reſſified, to whom we are any thing like, that they are so many prouocatiōs of vs to repētaunce, by the neglect wherof the obstinate doe double theyr fault. It is also to be noted that by the sin of man they al were not absolved, who



who entangled themselves by euery way they could: and much lesse did the authours of that wickednesse preuaile to keepe themselves from the same vengeance, by distinguishing themselves from their officers.

5. *He hanged himselfe.* Of this price doeth sathan sell his baits, wherewith he allureth the wicked for a time, that he tourneth them into madness, that they willingly cutting themselves from the hope of saluation, so that they shall not finde comforte any other where, but in deathe. The 30. pieces of siluer wherewith Judas had betraied as wel his owne saluation, as Christ, he of himselfe casteth away, though he myght haue enjoyed the same for any other men: and he doth not onely deprime himself, but with the sacrilegious hire and price of the death of Christ, he also casteth away his life. So though that God should not stir his hand, yet the wicked are deceiued by their owne desires, that hauing their desires, they do not only deprime themselves of those vain goods, but therof they doe rather make halters for themselves. But though they become their owne slaughter men, by executing vengeance vpon themselves, they doe mitigate and diminish nothing of the wrath of God towards them.

6. *It is not lawfull to put them.* Heereby it doeth plainly appeare that the hypocrites onely by seeking an outward shew doe mocke with God. So that they prophane not their treasury, they do imagine themselves in all other things to be pure: neither doe they regarde that wicked couenant, whereby they had no lesse bounde themselves to Gods vengeance then Judas. If that were an hainous offence to lay vp the price of bloude in the holy treasury, why was it rather lawfull to take the same frō thence? For they had no riches but of the offerings of the Temple, neither had they taken that from any other place, which now they doe doubt of as a thing polluted, to lay vp there againe. But from whence came this pollution, but from themselves? Further, the more the wicked do endeavour to couer their sins, so much the more doth the lord apply the laying of them open. They hoped that the sinne should be buried with an honest cloke, if they should buy a barren fiede for the buriall of straungers. But the wonderful providence of God made the successe of this cleane contrary, so that the field shuld be as it were an eternal memorial of that treason which before was hid. For they gaue not that place that name: but after that the matter was commonly knowne, by a common consent it is called the fiede of bloude: as if that God had commaunded all mennes tounge to speake of their reproache. And it was a plausible matter to provide for the buriall of straungers, if it should fal out that any should die at Hierusalem, which came thither out of farre countreyes to offer sacrifice.

And because there was a portion of the Gentiles, I doe not disallowe that which some old menne haue wrytten, that by this token there was hope of saluation giuen to the Gentiles, because that they were included in the price of the bloude of Christe. But because it is rather a subtile deuice then a sure, I leaue it as I finde it. *Corbana* is a Chalde worde, deduced from the Hebrew word *Corban*; whereof there is mention made other where.

9. *Then was fulfilled.* I doe graunte that I doe not knowe howe Hieremias name shoulde creepe in, neither doe I muche labour about it: the matter it selfe doeth euidently declare that the name of Hieremias was

through error putte in for Zachariah: For there is no such thing redde in Hieremiah, or any thynge that should come neare it. And that other place if it be not aptly applyed, it maye seeme to bee badly wrested into another sence.

But if wee holde that rule whyche the Apostles followed in citynge of the Scripture, it shall bee easie to bee knowen, that it doeth aptlye agree to Christe, whyche is there wrytten. After that the Lorde commaunded howe longe hee supplied the office of a pastour in gouernynge the people, that hee bestowed hys labour in vaine, hee sayeth that hee is compelled by wearisomnesse and trauaile to leaue his labour: therefore hee breakinge his shepherds staffe, refuseth to be any more a shepherde. He sayeth afterwarde when hee shoulde require his wages, that there were giuen him thirtie pecies of siluer. In which wordes he declareth that he was no lesse contemptuously accounted of by them, then if hee hadde beene some base and vile labourer. For hee compareth the Ceremonies and vaine deuices wherewith the Iewes recompenced hys benefites to thirtie pecies of siluer, as vnto an vnmeete and a vile hire of a hearde or a labourer: therefore hee commaundeth that they shoulde bee caste to the potter in the Temple: as if hee should haue sayde. Thus theyr goodly gifte, whiche shoulde bee no lesse reproachfull for mee to take, then contumelious for them to offer, lette them rather bestow to buy tiles or bricke wherewith they may repaire the chinkes and holes of the Temple.

Nowe, the more certainly Christe appeared to bee the GOD of hostes, agaynste whome the people was from the beginnunge malignant and vnthankfull: when hee is reuealed in the fleshe, it was meere that that whiche before was spoken figuratiuely, should in deede and in visible manner be fulfilled in his person. Therefore, when by their malice he was compelled to bidde them farewell, and that he should withdrawre his labour from them as vnwoorthy, they valedwed him at thirtie pecies of siluer. And this contempte of the Sonne of God was a great shewe of their extreeme wickednesse.

*The price of him that was valued.* Mathewe reporteth not the wordes of Zachariah: because he doeth onely allude to the Metaphore, vnder the which the Lord there complaineth of the vnthankfulnes of the people. Yet the summe and meaning is al one, when as the Iewes wholly ought themselues and all that they had vnto the Lord, it was not without reproache, that they sent him away with a seruile hyre: as if that hee shoulde deserue no more in gouerninge them so manye ages, then anye hearde man should by one yeres labour. Therefore he complaineth that he is valued at so vile a price, when as hee shoulde be inestimable. And in the ende, where he sayeth: *VVhorne they of the children of Israel valued,* is an indefinite maner of speache. Iudas had made a bargain with the priests, who did beare the name and the person of all the people: so the Iewes setting him to sale, Christe was solde as it were by the voyce of a cryer. But it was a price meete to be giuen to the potter.

10. *As the Lorde appointed mee.* Mathewe by this clause declareth that this was done, not wythout the prouidence of God: for while they do benede another way, they do vnwittingly fulfill that which was prophesied of olde: For howe coulde it be, that it shoulde come in their mindes

to buy a field of a pottor, if the Lorde had not bent their errour to execute his decree.

Math. 27.

Marke 15.

Luke 23.

11. And Iesus stood before the gouernour, and the gouernour asked him, sayinge: Art thou the king of the Iewes? Iesus said vnto him: Thou sayest it.

12. And when he was accused of the chiefe priestes and elders, he answered nothing.

13. Then said Pilate vnto him: hearest thou not how many things they lay against thee?

14. But he answered not to one worde, in so much that the gouernour marvelled greatly.

2. Then Pilate asked him: art thou the king of the Iewes? And he answered, and sayde vnto him: Thou sayest it.

3. And the hie priestes accused him of many things.

4. Wherefore Pilate asked him againe, saying: Answerest thou nothing? Behold, how many things they witnesse agaynst thee.

5. But Iesus answered no more at all, so that Pilate marvelled.

2. And they beganne to accuse him, sayinge: Wee haue founde thys manne pervertinge the people, and forbiddinge to paye tribute to Caesar, sayinge: that he is Christ a king.

3. And Pilate asked him, saying: Arte thou the king of the Iewes? And he answered him, and sayde: Thou sayest it.

4. Then sayde Pilate to the hie priestes, and to the people, I finde no fault in this man.

5. But they were the more fierce, saying: Hee moueth the people, teachinge thorough out all Iudea, beginnings at Galile, euen to thys place.

6. Nowe, when Pilate hearde of Galile, hee asked whether the manne were a Galilean.

7. And when he knewe that he was of Herodes iurisdiction, he sent him to Herode, which was also at Hiernusalem in those dayes.

8. And when Herode sawe Iesus, hee was exceedingly gladd: for he was desirous to see him of a longe season, because hee hadde hearde manye things of hym, and trusted to haue seene some signe done by him.

9. Then questioned hee with him of manye things: but he answered him nothing.

10. The hie priestes also and Scribes stood foorth and accused him vehemently.

11. And Herode with hys menne of warre, despised him, and mocked hym, and arrayed hym in whyte, and sente hym agayne to Pilate.

12. And the same daye Pilate and Herode were made friendes together, for before they were enemies.

11. And Iesus stood. Though he was an vncomely sighte, and farre differing from the dignitie of the Sonne of God, that hee shoulde be drawne to the iudgement seate of a prophane manne, and as an euill doer in bandes pleade for his life: yet it must be remembered, that in the doctrine of the crosse (which is to the Grecians foolishnesse, and to the Iewes a stumbling block) consisteth our saluation. For the Sonne of God woulde stande bounde before an earthly iudge, and there abide the iudgement of death, that wee beinge freed from guiltinesse, shoulde not doubt to come willingly to the celestiall throne of God.

Therefore,

Therefore, if we consider what it profiteth vs, that Christ was iudged by Pilate, presently the reproach of so vnworthy a subiection shalbe wiped away. And certainly, the condemnation of Christ offendeth none but either proud hypocrites, or blockish and grosse contemners of God, which are not ashamed of their owne wickednesse. The Sonne of God therefore stooode guilty before a mortall man, and suffered to be accused and condemned, that we might stande without feare before God. The enemies endeouored to lay an eternall infamie vpon him: but we must rather looke to the ende, whereto the prouidence of God directeth vs. If we could remember how fearfull the tribunall seat of God should be, and yet that we could not be freed from thence, if Christ hadde not become guiltie vpon earth, it should neuer yrke vs to glory in his bonds. Againe, as oft as we doe heare that Christ stooode before Pilate in heauy and sorrowfull estate, let vs thereby take occasion of comfort, that by vsing him as an intercessour, we may come soorth chearefully and boldly into the presence of God. To this also appertaineth, that whiche presently followeth of his silence: Christ held his peace when as the priests vrged him on euerye side, for that by his silence hee mighte open our mouthes. For hence commeth that notable power which Paule celebrateth, Rom. 8. 15. that we may cry with full mouth *Abba father*: as I shall touch the same againe presently.

*Art thou the king of the Iewes?* Though they thoughte to ouerwhelme Christ with many and sundry faulces, yet it is probable that they tooke very malitiously the name of a king, that therby they might procure him the more enuie with Pilate. Therefore by Luke it is sette downe, that they found him *peruering the people, and forbidding to giue tribute to Caesar, saying*. And there was no offence more odious then this before Pilate, who cared for nothing more, then to keepe the estate of the Empire quiet. It appeareth by Iohn, that the matter was diuerslye handled: but by the whole course it doth evidently appeare that this was the chief poynt of the accusation. Euen as Sathan also at this day endeoureth vnder thys pretence to bring the Gospel into hatred and suspicion, as if that Christe by erecting his kingdom, should weaken all the Empires of the worlde, and should ouertourne the lawes of kings and magistrates. And kinges for the most part are so blinded in their pride, that they think that Christ cannot raigne, but with the losse of their power. Therefore this alwayes is a very plausible action amongst them, wherewith Christ was once vniustly charged. Therefore Pilate neglecting all other accusations, doeth especially rest vpon the sedition: for if he had found Christe troubling any thing in the state of the common wealth, he had willingly condemned him without delay: this is the reason why he asketh him the question of the kingdome. And though according to our three Euangelistes, the answere of Christ is doubtful, yet by Iohn it may be gathered that Christ freely confessed, that which was obiected: but withall he cleared himselfe of the offence, when hee denied himselfe to be an earthly king. But because that it was not his purpose to vse diligence to purge himselfe, as the guiltie doe vse, the Euangelists doe sette downe halfe his answere: as if they shoulde haue sayde hee denied not but that hee was a king, yet the ouerthwart ennemies noted the quarrell, wherewith they charged him ynderferudly.



12. *He answered nothing.* VVhy the Euangelists should say that Christe held his peace, whose answere they reported euen now, this is the reason, because that when hee was ready to make his defence, hee willingly refrained. Neyther did he giue that answere before of the kingdome, because that he desired to be loosed, but onely that he might shew himselfe to be the redeemer promised in times past, before whom euery knee shoulde bowe. Pilate wondered at that patience, that Christ would willingly betray his innocencie by holding of his peace, when as hee might readily haue refelled those colde and vaine quarrels. The integritye of Christ was such, that it was manifest to the iudge without any defence. But Pilate wished that Christe shoulde not haue left his cause so vnanswered, that thereby with lesse enuie he might be sette free. And thus farre was Pilate praise woorthy for his equitie, in that he fauouring the innocencie of Christ, vrged him to defende himselfe. But least that wee should wonder at the silence of Christ as an absurde thing, as he did it, it behooueth vs to marke the counsell of G O D, who woulde that hys sonne (whome hee had ordained to be a sacrifice for the washing away of our sinnes) though he was pure of himselfe, yet should be condemned as guiltie in our person. Therefore Christ then kept silence, that he might now become our patrone, and might free vs from guiltinesse by his intercession: he held his peace, that we might glorie, that we by hys grace are made righteous. And by this meanes was fulfilled that prophesie in Isa. 53.7. that he should be ledde as a sheepe to the slaughter. Yet in the meane season he witnessed that good confession, (whereof Paule maketh mention, 1. Tim. 6. 13.) not in woordes but in deede: not that he might thereby procure any thing priuately to himself, but that he might thereby obtaine pardon for all mankinde.

L V K E. 4. *Then Pilate sayde.* Sith Christ should beare the punishment for our sinnes, it was meete that he should first be cleared by the iudges owne mouth, that then it might appeare that he was rather condemned for others, then for his owne cause. But because that Pilate durste not dismisse him freely, because of the tumult of the people, hee willingly tooke the occasion which was offered him, that hee might referre hym ouer to Herodes iudgement. And this was that Herode, whose surname was Antipas, to whome the Tetrarchie of Galile was left, when Iudea should be made a parte of the prouince of Syria, Archelaus being sent againe to Vienna. And though that Luke wil a little after shew that Herode was appeased by this prefer: yet his wil was not so much to seke to gette his fauour, as to haue an honest pretence to keepe himselfe out of enuie, and so to auoide the necessity of condemning of Christ.

8. *And when Herode sawe Iesus, he was exceedingly glad.* Heereby it appeareth how drunke, or rather altogether madde, the wicked are made by theyr owne pride. For though Herode woulde not acknowledge Christe for the sonne of God, yet hee accusited him at the least for a Prophet, wherefore he was most wicked to be delited with his reproches & ignominie. But as if he had bene iniuried all that time, that hee had not the sight of Christe, now hee hauing him at his pleasure, triumpheth as a conquerour. VVee see also howe the Prophets in whome the power of G O D doeth shine, are loued of wicked and prophane men. Herode had long wished to see Christe: VVhy did he not also desire to heare him, that hee might

might profite by his doctrine? Namely, because that hee had rather be a bare beholder of the diuine power, then godlily & humbly to reuerence it as he ought. And this is the wisdom of the flesh, so to seke out God in his woorkes, that it may not become subiecte to his power: so to desire to see his seruants, that it may auoide to heare him speakinge by them. Yea, when Herode hoped for some myracle of Christe, he hadde yet rather to lie guyltie at his feete, then to allow him to be a teacher. V Wherefore it is no maruaile if God shoulde wythdrawe his glorye from the vngodly, who would gladly haue hym to make them some sportes as if he were some iester.

11. *And Herode despised him.* It could not otherwise be but that Christ should be despised by this proud manne, who pleased himselfe in his delites, kingly honour and riches, for that hee hadde then no other but a contemptible estate. Yet Herodes pride is not to be excused, who shutte vpp the way against the grace of God: and it is not to be doubted but that God, that hee mighte plague his former slouthfulnesse, purposely hardened his minde wyth such a sight. For hee was ynwoorthy to beholde any sparke of the heavenly glory which was in Christe: because that hee hadde so long shutte his eyes at the full light wherewith all his countrey had bene lightened.

And Luke declareth that Christe was not onely despised of Herode alone, but of all his bande of menne: that we might know that it is rare for God to haue his righte honour in princes courtes. For because that almoste all courtiers are giuen to vaine pompes, their senses are ouerwhelmed with so muche vanitie, that they doe eyther carelessly despise the spirituall graces of God, or else they doe passe by them wyth closed eyes. But by this contempt of Christe there is a newe dignity purchased for vs, so that now we are pretious to God and to the Angels.

12. *They were made friendes.* In this, that Christe was a token or pledge of friendship made betweene the vngodly, lette vs learne howe contemptible the children of God and religion it selfe are in the worlde. It is probable that where they were bothe puffed vpp wyth ambition, that they grew into some contention for the gouernment: but what soeuer was the beginning of their dissention, neither of them would yeeld the least ioate of his right to the other in earthly affaires: yet because there was no account made of Christe, Pilate doeth willingly send hym ouer to Herode, and in like maner Herode sendeth him backe to Pilate. So at this day we see when iudges doe contende and strue for theeuces and other wicked menne, the children of God are contemptuously reiecte as thinges of nought. And the hatred of godlinesse doeth oft reconcile the vngodly together, that they which before could agree in nothing, shuld conspire together to extinguish the name of God. And when the vngodly doe on euery side deliuer the children of God to deathe, they doe not purchase mutuall friendship as wyth a great reward, but that which they thinke moste vile, they doe not hardly sticke at, euen as if a manne shoulde cast a crust of bread to a dogge. But Christ by abolishing discords shoulde conclude another peace amongst vs: namely, that we being first reconciled to God might with a godly and holy consent partly help each others to maintain righteousnes, partly that we myght strue in brotherly dueties and mutuall humanitie.

Mathewe 27.

15. Nowe at the feaste, the gouernour was went to deliuer unto the people a prisoner, whom they would.  
 16. And they had then a notable prisoner, called Barabbas.  
 17. VVhen they were then gathered together, Pilate sayd unto them: VVhe-ther will you that I let loose unto you Barabbas, or Iesus which is called Christ?  
 18. (For he knewe well, that for enuie they had deliuered him.  
 19. Also, when hee was sette downe upon the iudgement seate, his wife sent to him, saying: Haue thou nothinge to doe with that iuste manne: for I haue suffered manye thinges this daye in a dreame by reason of him.)  
 20. But the chiefe priestes and the Elders hadde perswaded the people that they shoulde aske Barabbas, and should destroy Iesus.  
 21. Then the gouernour answered, and sayde unto them: whether of the twaine will yee that I lette loose unto you? And they sayde Barabbas.  
 22. Pilate sayde unto them: VVhat shall I doe then with Iesus, which is called Christe: They all sayd to hym: Lette hym bee crucified.  
 23. Then sayde the gouernour: But what euill hath he done? Then they cried the more, sayinge: Lette him bee crucified.

Marke 15.

6. Nowe, at the feaste Pilate did deliuer a prisoner unto them, whom soeuer they would desire.  
 7. Then there was one named Barabbas, whyche was bounde with his fellowes, that hadde made insurrection on, who in the insurrection had committed murthre.  
 8. And the people cryed a loude, and began to desire that he would doe as he had euer done to them.  
 9. Then Pilate answered them, and sayde: VVill ye that I let loose unto you the king of the Iewes?  
 10. For he knew that the hie priestes hadde deliuered him of enuie.  
 11. But the hie priestes hadde moued the people to desire that he would rather deliuer Barabbas unto them.  
 12. And Pilate answered, and sayde againe unto them: VVhat will yee then that I doe with him, whome yee call the kinge of the Iewes?  
 13. And they cried againe, Crucifie him.  
 14. Then Pilate sayde unto them: But what euill hath he done? And they cried the more feruently: Crucifie him.

Luke 23.

13. Then Pilate called together the hie priestes, and the rulers, and the people,  
 14. And sayd unto them: Ye haue brought this manne unto mee, as one that peruerterd the people: and beholde I haue examined hym before you, and haue founde no fault in this man, of those thinges whereof yee accuse him:  
 15. No, nor yet Herode: for I sent you to him: and loe, nothing woorthye of death, is done to him.  
 16. I will therefore chastise him, and let him loose.  
 17. (For of necessitie he must haue lette one loose to them at the feaste.)  
 18. Then all the multitude cried at once, sayinge: awaye with him, and deliuer to vs Barabbas.  
 19. VVhich for a certaine insurrection made in the citie, and murthre, was cast in prison.  
 20. Then Pilate spake againe to them, willing to let Iesus loose.  
 21. But they cried, sayinge: crucifie, crucifie him.  
 22. And hee sayde unto them the thirde time: But what euill hath hee done? I finde no cause of deathe in hym: I will therefore chastise him, and let him loose.  
 23. But they were insaite with loud voyces, and required that he might be crucified: and the voices of them, and of the hie priestes preuailed.

At the feaste the gouernour was went. Here is now described to vs partly the

vnap-

vnappeaceable cruelty of the priests, partly also the furious obstinacy of the people. For it must nedes be that they both were wonderful madde, who were not satisfied with conspiring of the death of an innocent mā, except that also in despite of him they should set a thiefe at libertie. Sa- than so casteth the vngodly headlong, that after they begin once to fall, they doe abhorre no wickednesse be it neuer so detestable, but as menne blinded and amafed they heape sinnes vpon sinnes. It is not to be doubted, but Pilate that he might make them yelde for shame, chose this most wicked man, against whome Christ being opposed, might be sette free. And the hainousnesse of the crime whereof Barrabas was guilty, should haue caused the people iustly to haue hated him, that at the least by cō- parison, Christ might be set free. But neither the priestes nor the whole nation are afraide of any shame, but they desire that the seditious person and murderer should be giuen vnto them. In the meane while we must consider the counsell of God, whereby it came to passe, that Christe, as the worst of all men, should be adiudged to the crosse. The Iewes with a blinde furie doe rage against him: but because that God had ordained him to be a sacrifice for the washing away of the sinnes of the world, he also suffered him to be made inferiour to a theefe and a murtherer. But to see the Sonne of God broughte to this poynte, no manne can rightly consider it without great horroure, and loathing of himselfe, and detesta- tion of his owne sinnes. But hence also there springeth no small matter of comfort: for Christ is therefore drowned in the depth of ignominie, that by his deiection he might procure our ascension into the heauenly glory: therefore was he accounted worse then the theefe, that he myghte gather vs into the societie of the Angels of God. This frute if it be right- ly esteemed, shall be enough and more then enough for the abolishing of the offence of the crosse. Further, in that the gouernour was wont at the peoples choise to set some one of the prisoners louse on the feast daye, it was an example foolishly and wickedly brought in, to the manifest cor- ruption of the woorship of God. For there is nothing more vnseemely, then to solemnise the holye dayes with freeing sinnes from punishment. For God hathe therefore armed the magistrates with the sworde, that they might seuerely reuenge those sinnes whiche cannot bee tolerated without the common daunger. VWhereby it appeareth that hee woulde not be woorshipped with the violating of his lawes and punishmentes. But in this order doe men profite, when they do rashly of themselves deuise wayes to serue God (when as nothing shoulde be attempted but by the prescript rule of his worde) that vnder the pretence of honour they doe oft serue him with reproches. VWherefore we must keepe this so- brietie, not to offer any thyng to God, except that he require it. For he is so farre from being delited with prophane giftes, that they doe rather prouoke his wrath.

19. *Also, when he was sette downe.* Though that the meditation by day might haue bene the cause of that dreame, yet without doubt Pilates wife suffered not these troubles naturally (as it doeth daily befall to vs) but by the speciall instinct of God. They haue commonly thought that the deuill suborned this woman, to the end that he might hinder the redemption of mankind. The which is not likely, when as by his drift the Priestes and Scribes were so earnest to destroy Christ. Therefore it must rather



rather be taken thus, that God the father diuers wayes approoued the innocencie of Christe, that it might appeare that he died for the cause of others, euen for ours. And therefore his will was, that he shoulde be so oft cleared by Pilates mouth before hee was condemned, that a lawfull satisfaction for our sinnes might appeare by his vnderdeserued condemnation. But Mathew doeth especially report this, least any manne shoulde wonder at this so carefull an endeouour of Pilate, while he striueth in the tumult of the people, for the life of a man despised. And certainly God by the troubles which his wife had in the night, stirred vp him to defend the innocencie of his Sonne: not that he would deliuer him from death, but onely that hee might testifie, that hee was humbled to beare the punishment due to others which he hadde not deserued. But of dreames which are as visions I haue spoken other where.

20. *But the chiefe priests.* The Euangelist noteth the chiefe authors of the mischief: not that the people (which was pricked on forward by others) should be excused by lightnesse of credite: but that we might know that they were not of themselues bent against Christ, but while they sought to pleasure the Priestes, they as well forgatte all equitie and modestie as their owne saluation. And heereby we are taught howe hurtfull it is to haue the vngodly in authority, who can easily tourne the common people, (then whome nothing is more vneconstant) hither and thither to any offence. The purpose yet of the Euangelist must be noted, that the people so earnestly desired to haue Christ put to death, not that he was so odious amongst them, but because that the greater part ambitiously desiring to yeelde to their Prelates, without respectes of equitie, set their tongue as it were on sale to the vngodly conspiracie of a fewe.

22. *What shal I doe then with Iesus?* Because that Pilate saw them so blind and madde, that with their great shame they doubted not to deliuer so notable an offender from death: hee endeouoreth by an other meanes to touche them, that so he might bring them backe to the right way: for that the death of Christ should bring shame vpon them, because that it was commonly reported of Iesu that he was a king, and the Christ: as if he shuld haue sayd: If you haue no pitie of the man, at the least haue regarde of your owne honour: for straungers will commonly thinke that by the punishment of him all you are corrected. But the heate of theyr cruelty was not by this meanes appeased, but þ they wold go forwards rather to bee enemies publikely to themselues, then priuately to Christe. Therefore after Marke, that Pilate mighte vrge them the more hardly, hee sayeth that they also called Iesus a kinge, declaring this title to be so common, as if it had beene his vsuall surname. But all shame being cast aside, they doe boldly vrge the death, which drewe with it the ignominie of the whole nation. Iohn doeth report their answere which our three doe conceale: namely, that they haue no king but Caesar. So they hadde rather be deprived of the hope of the redemption promised them, and to be brought into perpetual slauerie, then to take the redeemer offered them from God.

L V. 16. *I will therefore chastise him, and let him loose.* If that a light offence was committed not worthy of death, the Romane gouernours were wont to beat him which had so offended, with rods: and this kinde of punishment was called a chastisement. Therefore Pilate doth vnrighteously, who

freeing Christ from al offence, would yet punish him as if he were conuict of some smal crime. For he doth not only testifie that he found no fault in him worthy of death, but he saith that his innocency is without exception. Therefore why doth he whip him? But this is the vse of earthly men, whom the spirit of God hath not confirmed in the constant way of righteousness, although they desire to mainteine equitie, they are enforced to yeeld to smal injuries. And they do not only account this as a iust excuse for the, that they fel not into a most grievous sin, but they doe challenge theselues to be praise worthy for that their clemency, because they somewhat spared the innocent. But they do not consider that righteousness which is more pretious then the life of men, is violated as wel with rods as with the axe. As concerning the sonne of God, if he had beene in this maner dismissed, he hadde borne the reproache of the rods without the worke of our saluation: but on the crosse, euen as in a most royall charriot, he hath triumphed ouer his ennemies and ours. But I do wish that the world were not at this day filled with many Pilates: for we doe see that same fulfilled in the members which was begun in the head. VVith the same cruelty which the Iewish priests cried out that Christ should be put to death, doth the Popish clergy persecute his seruants. And many iudges doe willingly yeelde to their rage to make themselves their butchers: but they which doe abhorre to shed bloude, that they may deliuer the innocent from death, they do whip Christ himselfe the only righteousness of God. For what is it else, to compel the seruants of God for the redẽption of life to deny the gospel, but to make the name of christ subiect to rods? In þ mean season they pretend the violence of his enemies: as if that by this colour their faithlesse fearefulness were well couered: which if it could not be excusable in Pilate, it deserueth great detestation in them. But though our three Euangelists do omit this, yet it appeareth by Iohn, that Christ was beate with rods, when as yet Pilate sought to preserue his life, that the wofull sight might appease the rage of the people. Yet Iohn addeth withall that it could not be appeased, vntill the authour of life was put to death.

## Mathew 27.

24. VVhen Pilate sawe that hee auailed nothing: but that more tumult was made, he toke water, and washed his hands before the multitude, saying: I am innocēt of the blond of this iust man: looke you to it.

25. Then answered al the people, and sayde: His bloude be on vs and on our children,

26. Then let he Barabbas loose vnto them, and scourged Iesus, & deliuered him to be crucified.

27. Then the soldours of the gouernour tooke Iesus into the common hall, & gathered about him the whole band.

28. And they stripped him, and

put

## Marke 15.

15. So Pilate willing to content the people, loosed them Barabbas, and deliuered Iesus when hee had scourged him, that hee might be crucified.

16. Then the soldours ledde him away into the hall, which is the common hall, and called together the whole band,

17. And clad him with purple, & platted a crown of thornes, and put it about his head,

18. And began to salute him, sayinge: Haile king of the Iewes.

19. And

## Luke 23.

24. So Pilate gaue sentence, that it should be as they required.

25. And he lette lose vnto them, him that for insurrection and murther was cast into prison, who they desired, & deliuered Iesus to do with him what they would.

26. And as they led him away, they caught one Symon of Cyrene, comming out of the field, & on him they laid the crosse to beare it after Iesus.

27. And there followed him a greate multitude of people, and of women, which wo-

men

put vpon him a scarlet robe.

29. And platted a crowne of thornes, and putte it vpon his heade, and a reede in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee kinge of the Iewes,

30. And spatte vpon him, and toke a reede, and smote him on the head.

31. Thus when they had mocked him, they tooke the robe from him, and putte on his owne raiment on him, and ledde him away to crucifie him.

32. And as they came out, they found a man of Cyrene, named Simon: him they compelled to beare his crosse.

24. When Pilate saw. Euen as the mariners after they haue tasted the great force of the tempest, do at the last yeeld & suffer themselves to be driue into a contrary courle: so Pilate seeing himself vnable to appease the stir of the people, laying by the authority of a iudge, he followeth their mad outcries. And though he had striven long to resist them, yet necessitye doth not excuse him: for he should rather haue suffered any thing then to haue neglected his office. And his sin is not made the lesse by the childish ceremony which he vsed, for how shuld he wipe away the blot of the offence with a few drops of water, which no sacrifices could wash away? And it may be that he had but smal regard to be cleared of his faults before God: but he shewed the people this token of detestation, if it might fall out, that he might draw the to repent for their fury, as if he had said thus: Beholde you compel me to an vnrighteous murder, to the which I am brought with feare & horror. Therefore what shal become of you, & what great vengeance of God doth remaine for you, who are the chiefe authors of it? But what purpose so euer Pilate had, yet god wold by this meanes declare the innocency of his son, wherby it might the better appear that our sins are condēned in him. The chief and only iudge of the world is set before the tribunal seate of an earthly iudge: he is condēned to the crosse as a wicked mā: and also he is set in the midst betwene two theues, as if he were the captain of them. The lothsomnes of such a spectacle might at the first sight much trouble the senses of men, if this reason were not considered, that the punishment which was due to vs, was laid vpon christ, that the guiltines being now taken away, we shuld not dout to come forth into the presence of the heavenly iudge. Therefore the water which nothing preuailed Pilate for the washing away of his faults, shuld auail at this day to another vse, that it may purge our eyes from all impediments, that thereby they may in the midst of damnation clearly beholde the righteousness of Christ.

25. His blonde be on vs. It is not to be doubted but that the Iewes carelessly cursed themselves, as if their cause were good before god: but an vnadvised zeale caried them headlong so farre, that they committinge a

19. And they smote him on the head with a reede, and spat vpon him, and bowed the knees, and did him reuerence.

20. And when they had mocked him, they tooke the purple off him, & put his owne clothes on hym, and ledde hym out to crucifie him.

21. And they compelled one that passed by, called Symon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse.

men bewailed and lamented him. 28. But Iesus turned backe unto them, and sayde: Daughters of Ierusalem, weepe not for me, but weepe for your selues, & for your children.

29. For behold, the daies will come, when me shal say: blessed are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke. 30. Then shal they begin to say to the mountaines: Fall vpon vs: and to the hils, come vpon vs. 31. For if they do these things to a greene tree, what shalbe done to the drie?

32. And there were 2 others which were euill doers, ledde with him to be slaine.

sin vnardonable, shuld also by a solemne curss, cut themselues from al hope of forgiuenesse. Hereby we do gather how carefully all vnaduised rashnes must be taken heed of in al iudgemets. For wher men dare without regard of examination do this or that as they please, at the length frō a blind headinesse, it is necessary that they shuld fall into madnesse. And this is the iust vengeance of God, wherby he plagueth their pride, which vouchsafe not to make choise of right or wrong. The Iewes thought that by killing Christ they shuld do God good seruice: but whēce cometh this wicked error, but of their vngodly stubbornnes & contempt of God himselve? VVherfore they are worthily throwne into this madnesse, that they might purchase themselues their vtter destruction. But where the question is of the worship of God and of his holy mysteries, let vs learne to open our eyes, and reuerently and soberly seeke to know the cause, least hypocritie & audacioulnes shuld make vs to be as amased men without wit. And as god neuer suffreth this cursed speach to come out of the mouth of the people, except their impiety had first ben desperate: so he doeth after iustly reuenge the same by fearful and vnwonted meanes, & yet by an incredible myracle hee referued some remnantes to himself, least that his couenant should be extinguished by the destruction of the whole nation. He had adopted to himselfe the seede of Abraham, that it might be a chosen nation, a priestly kingdom, a holy portion and enheritance. Now that the Iewes as it were with one voyce, doe conspire the refusall of so great grace, who woulde not say that the whole nation shuld be pulled vp by the rotes out of the kingdom of God? But God in their infidelity doth make manifest the stedfastnes of his faith: and that he might declare that he made not his couenant in vain wyth Abraham, he exempted them whom he had frely chosen, from that general destruction: so his truth doth alwaies go far beyond al lets and stops of the vnbelief of man. *26. Then let he Barabbas loose vnto them.* Our three Euangelists do not set down that which Iohn recordeth, that Pilate went vppe into his iudgement seat, that he might thence giue his sentence: for they doe onely declare that he was won by the desire and the confused tumult of the people, to deliuer Christ without cause to death. Yet bothe is to be noted, that his assent shuld be wrested out of him against his wil, and yet that he shuld become the iudge to condemne him, whom he pronounceth to be innocent. For except the son of God had been pure from all sin, by his death we shuld not haue ben densed. Again, if he had not ben pledge for the punishment which we had deserued, we had been still entangled in the guiltinesse of our sins. Therefore God would haue his sonne condemned in solemne maner, that he might by his grace set vs free. But the cruelty of the punishment doth no lesse auail to the strengthening of our faith, then with the feare of Gods wrath to terrifye vs, and with the feeling of our sinnes to humble vs. For if we desire to profite rightly in meditating of the death of christ, it is meet to begin there, that for the greatnes of the punishment which he sustained, we shoulde be afrayed of our sinnes. So it shal come to passe that we shal not only loath & be ashamed of our selues, but as men wounded with great sorow, with that earnestnes which is meete we shuld seeke for help, and withal we shuld feare as men amased. For our hearts shoulde be harder then stones, if we shoulde not be thoroughly wounded with the woundes of the Sonne of God:



if we should not hate and detest our finnes, for the washing away of the whiche, the Sonne of God suffered so great paines. But as the horrible vengeance of God doeth heere manifest it selfe, so on the other parte wee haue moste plentifull matter for our comfort sette before vs. For it is not to be feared that our finnes should come any more before God to be iudged, from the which the Sonne of God hath freed vs with so pretious a rewarde. For he did not onely die a common maner of death, that he might purchase life for vs, but together with the crosse, he tooke our curse vpon himselfe, least any vncleanness should remaine in vs.

27. Then the souldiours of the gouernour, tooke Iesus into the common hall, and gathered about hym the whole bande. This heaping vppe of reproofes is not sette downe in vaine. That God should sette foorth his only begotten sonne to beare all kinde of reproches, we knowe that it was not any matter of sport or game. Therefore first it is meete to consider what we haue deserued, then the recompence which Christ offered, should stirre vs vppe to hope well. Our filthinesse deserueth that God should abhorre it, and that all the Angels should spit vpon vs. But Christ, that he might bring vs into the presence of his father, pure, and without spotte, would himselfe be spitte vpon and defiled with all reproches. VVherefore that yll fauoured kinde of dealing which he once suffered vpon the earth, doth nowe purchase vs fauour in heauen, & also restoreth the image of God, which was not only defiled, but almost blotted out with the pollutions of sinne. Heere also doeth the inestimable mercy of God clearly shewe it selfe, that for our cause he would thus farre cast downe his onely begotten Sonne. By this example Christe proued his marueilous loue towards vs, in that he would refuse no kinde of ignominie for our saluation. But these things neede rather secreat meditation, then to be adorned foorth with wordes. In the meane while we are taught not to measure the kingdome of G O D by fleshly senses, but by the iudgement of faith and of the spirite. For so long as our mindes shall be setled in the world, it shall not onely seeme contemptible to vs, but also full of shamefull reproches: but assoone as they shall be lift vp into heauen by faith, they shall not onely beholde the spirituall maiestie of Christ, the which shall blotte out all the shame of the crosse, but the spitings, whippings, buffetings and other reproches shall lead them to beholde hys glorye, as Paule teacheth the Phil. 2. 10. 8. that there was giuen vnto him a name and great power, that before him euery knee should bowe, because that he willingly humbled himselfe to the death of the crosse. VVherefore if the worlde doeth also at this day scorne at Christe, lette vs learne by the height of faith to ouercome these offences: neither let vs regarde what the vngodly shall wickedly ascribe vnto Christ, but with what ornamets the heavenly father shall clothe him, with what scepter and wyth what crowne he shal adorne him, that he may be placed not only farre about men, but also farre about all the Angels. There is no great account to be made of that matter, where Marke putteth purple in steade of scarlet. It is not probable that Christe was apparelled with any costly garment. VVhereby we doe gather that it was not purple, but such as was somewhat like it: euen as the Painter in his pictures doeth imitate the truthe.

32. They found a man of Cyrene. By this circumstance there is set foorth the

extreme cruelty aswel of the Iewish nation as of the soldiers. It is not to be doubted, but that the euill doers were wont to beare their own crosse euen to the place of execution: but when as none but strôg theeuës were wont to be crucified, they were able to beare such a burden: the estate of christ was far otherwise, & the very weaknes of the body might plainly shewe that he was a lambe to be sacrificed. Also it may be, that he being maimed with whips, & hardly oppressed with many iniuries, fel downe vnder the burden of the crosse. The Euangelists do report that a husbād-man, & one of no account, was constrained by the soldiers to beare the crosse: because that maner of punishment was so detestable, that they thought they all shuld be defiled if they shuld but onely touch it. But he, who of the basest sort of the people was enforced to so vile & infamous an office, doth God nobilitate by his preachers: for it is not in vaine that the Euangelists doe not only sette downe his name, but also his country & children. Neither is it to be doubted but that God wold by this beginning admonish vs, when we are of our selues of no account nor estimation, we shall get dignity and fame by the crosse of his sonne.

L V. 27. *And there followed him.* Though that al the people had openly cōdemned Christ with one voice, yet we see that some forgate not his doctrine & his myracles: so in that miserable dissipation God reserued some smal remnants vnto himself. And though the faith of these women was weake, yet it is to be supposed that the seed of piety was hiddē in them, which afterwards in time conuenient sprang forth. In the meane while their weping auailed to the condēnation of the wicked & vnspeakable cruelty of those men, which with the Scribes & Priests had conspired to put Christ to death. But Luke hadde an other purpose: namely, that we might know, while the people in their wickednes do confusedly triūph, as if they had shaken off the bridle, that God is not as an idle beholder of that which is don, but he sitteth in heauen as a reuēger, who wil presently take vengeance of their vniust crueltye: neither is his vengeance therefore to be despised, because it is deferred vnto a time conuenient, but before it appeareth, it must be feared.

28. *WVeepe not.* Some thought that the women were reprooued, because that foolishlye and of an vnaduised affection they powred forth their teares in vaine. But Christe doeth not simply reprove them, as if their weping were yll and without reason: but hee forewarneth them, that they haue farre greater cause to weepe for the horrible iudgement of G O D, whiche hangeth ouer them: as if hee shoulde haue sayde that his death was not the end, but the beginning of sorrowes to Hierusalem and to all that nation: and thus he declareth that he is not so cast out to the pleasure of the vngodly, but that God hath a care of him. For by the punishment which afterward followed, it doth plainly appear that the life of Christ was deare to God the father, euen then when all men thought that he was vtterly forsaken & cast off. And these words do declare how strong & couragious Christ was, for he could not haue spoken this, but that he went constantly & without feare to death: but it especially tendeth to this, that God yet regarded him euen in that deformed and base estate: but the wicked which now do proudly triumph as conquerors, shal not long enioy their mad ioy, for shortly after ther shal come a wonderful change. This doctrine is also profitable for vs at this day

day, while we acknowledge that Christ was no lesse beloued to the father, because that he was without his help for a time: but he set so much by our saluation, that he spared not his only begotten sonne. And by this he hath giuen a notable example, when as he viterly ouerthrew the holy citie, and where he had onely made choise of a sanctuarie for himself, and destroied it together with the inhabitants of the same. Heereof let vs learne to take occasion to meditate of the death of Christ. For when as God so seuerely reuenged the same, hee woulde neuer haue suffered his son to haue suffred it, but to the end he might be a sacrifice for the sinnes of the worlde.

29. *For beholde the dayes will come.* He denounceth that there is at hand no common plague, but so terrible as hath not before beene heard of, in the which the vengeance of God should openly be seene, as if he should haue sayd, that that nation should not be consumed by one onely kinde of destruction, but that it shuld be ouerthrowne by a manifolde heap of great euils, so that it should be much better to be ouerwhelmed with the ruines of the mountaines, or to be swallowed vp in an earthquake, then to wast away amongst the seuerer torments of a long destruction. And these threats fell not away in vaine: but the cruelty it selfe which fel out far exceded this lightning of wordes, as it appeareth by Iosephus. Further, where these were speaches of extreeme desperation, to wish to be couered with the mountaines, and to curse the frute of the wombe, Christ doth by these words teach that the Iewes shal feelee at the length, that they do not make warre with a mortall manne, but with God. So the enemies of God doe receiue a iust reward of their sacrilegious fury, so that they shoulde in vaine desire to oppose the earth as a buckler against the vengeance of God, who before durst be so bold as to strike at heauen it selfe.

31. *If they doe these things to a greene tree.* Christ by this sentence doth declare that neither his death shall be vnreuedged, neither that the Iewes whose wickednesse was ful ripe, yea halfe rotten should stand long, and by a common similitude he proueth that it cannot be, but that the fire of the wrath of God should presently deuoure and burne them vp. VVe know that the vse is first to cast dry woode into the fire: if that the moist and the grene be burnt, much lesse shall the dry be spared at the length. Further, the woord *They doe*, may be expounded indefinitely in this sence. If the greene wood be cast into the fire before the time, what thinke you shall become of the dry and of the old? Except that any man had rather to compare men with God: as if Christ shoulde haue sayde, the wicked which are like vnto dry woode, when they haue vniustly destroyed the righteous, haue their turnes prepared for them by God: for how should they which were before appoynted to destruction, escape the had of the heavenly iudge, who for a time giueth them so great liberty against the good and innocent? But which of the two wayes soeuer it be taken, the sum is, that the lamentation of the women was preposterous, except that withall they did wayt for, & feare the horrible iudgemēt of God, which hangeth ouer the vngodly. And as oft as the bitterness of the crosse is troublesome to vs beyonde measure, it maye be mitigated by thys comfort, that God who nowe suffereth his children to be afflicted vniustly, will not at the length suffer that the wicked shall go away vnpunished.

And if this hope shoulde not vpholde vs, we shoulde of necessitye fall downe vnder the afflictions. For though it is naturall and more vsuall to make a fire of drie woode then of moist, yet God followeth an other order: for while he graunteth the reprobate to be at quiet rest, he exerciseth his with diuers troubles: and therefore their estate is the more miserable, if it should be esteemed of, as it doeth presently appeare. But this is a ready remedy, if they will patiently wayte for the whole course of Gods iudgement. For so it shall comfort them to see the wicked gayne nothing by their small delay: for where God shall humble hys faithfull ones with his fatherly rodde, he wil rise with a drawne sworde agaynst them, whose sinnes he seemeth for a time not to obserue.

## Mathewe 27.

33. And when they came to the place called Golgotha, (that is to saye, the place of dead mens sculles.)

34. They gaue him vineger to drinke, mingled with gall, and when he had tasted thereof, he woulde not drinke.

35. And when they had crucified him, they parted hys garments, and did cast lottes, that it might be fulfilled, which was spoken by the Prophet: They deuided my garments amonge them, and vpon my vesture did cast lottes.

36. And they sate & watched him there.

37. They sette vp also ouer his head his cause wrayten, THIS IS IESVS, THE KINGE OF THE IEVVES.

38. And there were two theues crucified with him, one on the right hand, and an other on the left.

## Marke 15.

22. And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens sculles.

33. And they gaue him to drinke wine mingled with Myrrhe: but he receiued it not.

24. And when they had crucified him, they parted his garments, casting lottes for them, what euery man should haue.

25. And it was the third hour, when they crucified him.

26. And the title of his cause was wrayten aboue, THE KINGE OF THE IEVVES.

27. They crucified also wyth him two theeues, the one of the right hande, the other of hys left.

28. Thus the scripture was fulfilled whiche sayeth: And hee was counted amonge the wicked.

## Luke 23.

33. And when they were come to the place whiche is called Caluerie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.

34. Then sayd Iesus: Father forgive them, for they knowe not what they doe. And they parted his raimes and cast lottes.

## A little after.

38. And a superscription was also wrayten ouer him in Greeke letters, and in Latin, and in Hebrewe: THIS IS THE KING OF THE IEVVES.

33. And they came to the place. Iesus was ledde to that place, where as the euill doers were woont to be put to death, that thereby his death might be made the more reprochfull. And though that was done according to the custome, yet it is mete more depely to consider the purpose of God. For his wil was that his sonne shoulde be cast out of the citie, as one vnwoorthy of the companye of menne, that hee mighte receiue vs into hys heauenly kingdome with the Angels. Therefore the Apostle in the Epistle to the Hebr. 13. 12. applieth this to the old figure of the law. For as God commanded that the bodies of the beasts should be burnt without the hoaste, whose bloude was brought into the sanctuarie for a sacrifice:



so he saith, that Christ went out of the gate of the Citie, that by taking vp the curse which pressed vs, he might bee as one cast away, and by this meanes he might washe away our sinnes. And the more ignominye and reproch he bare before the world, the more acceptable & noble a spectacle he shewed in his death both to God & Angels. For the filthinesse of the place was no hinderance, but that he might there erect a glorious ensigne of his victorie: neither the stincke of the carcasses which lay there, coule stop the sweete smell of his sacrifice from saouring throughout the whole world, and pearceing vp euen into heauen.

34. *They gaue him vinegar.* Though the Euangelists do not so curiously set downe all perticulars in their order, so as the verye momentes of times might certainly be noted: yet I doe by probable reason coniecture, that before the Lorde should be lyft vp vpon the crosse, accordinge to the custom, there was giue vnto him out of a cup wine mixed with mirrhe, or what mixture soeuer it was, which was made, as it appeareth of gall also and vinegar. It is thoroughly agreed vpon almost amongst al the interpreters, that this was not that drinke, whereof Iohn maketh mention, and whereof I shall speake a litle after. This I doe onely adde, that I do thinke that there was a cup offred to the Lord, when he should be crucified: and after that the crosse was lifted vp on high, then it was giuen vnto him in a sponge. But when hee shoulde beginne to aske for drinke, I am not so curious to search, yet if we doe compare all thinges together, it seemeth by reason that after hee had refused that bitter confection, it was againe thrust vpon him in mockery. For afterward Mattheue addeth, that the souldiours giuing him drinke, vpbrayded him, because that he could not deliuer himselfe from death. VVhereby we do gather that this medicine being offred him, they scorned at the weakenesse of Christ, because that he had complained that he was forsaken of God. As concerning the hystory set downe by Iohn, it is sufficient to note this one thing, that Christ for the cooling of his thirst asked, that some common drinke might be giuen him, and there was thrust vpon him vinegar mixed with mirrhe & gal to hasten his death. But he bore those tormentes patientlye, so that for wearinesse of the sorrow, he soughte not to haue his death hastened. For this also was a portion of his sacrifice and obedience, to beare the delay of the paine euen to the vtmost. Further, they are deceiued in my iudgement, which doe reckon the vinegar amongst the other tormentes inflicted vpon the sonne of God. Their coniecture is more probable to me, which doe thinke that this kinde of drinke was good for to voyde bloud, and therefore it was woont to be giuen to euill doers, that their death might bee the more speedy: therefore Mark calleth it wine myxed with mirrhe. But Christ (as I touched euen now) not so much for the offence of the bitternes refuseth the wine or vinegar, as he might shew himselfe quietly to go forward to death, according to the commaundement of the father, and that the impietie of the sorrow driue hym not headlong. Neither is that any hinderance, which Iohn sayeth, that the Scripture was fulfilled. Psalme. 69. 22. *In my thirst they gaue me vinegar to drinke.* For they both do very wel agree: that it was giuen then as a remedy to end the tormentes of slow death: and yet that Christ was hardly afflicted by al meanes: so that the very easing of it also might be a portion or encrease of the sorow.

35. *They parted his garments.* It is certeine that the souldiours did this also of custome, that they parted amongst them the spoyles of a manne condemned. It may be that this one thing was extraordinary, that they cast lots for his coate without seame. But thogh nothing befell to Christ in this matter, but that which all condemned men did suffer, yet this hy-story is worthy to be much marked. For the Euangelistes doe sette before vs the sonne of God naked without his garments, that we myght know that great riches are gotten for vs by this nakednes, which shall adorne vs before God. Therefore God would that his son shuld be stripped naked, that we being clothed with his righteousnes, & with plenty of all good things without feare might appeare with the Angelles, whom before a vile filthynes in a torne habite kept from entraunce into heauen. Christe himselve suffered his garments to bee taken from him, as a pray, that he might enrich vs with the riches of his victory. Further, wher Mathew saith, that so the prophesie of Dauid was fulfilled, Psa. 22. 19. *They deuided my garments amongst them, &c.* must so be vnderstood, as that was performed literally (as they say) and indeede in Christe, which Dauid metaphorically and vnder a figure complayneth of, as done to him. For Dauid by the word garments meaneth his goods & his honors: as if he shuld haue said, that while he liued and had his sight, he was made a pray to his enemies, who ran into his house, and were so far frō sparing those goodes which were left, that they also spoyled his wife. This cruelty he amplifieth by a metaphor, writing that his garments were deuided by lot. And where he was a shadow and an Image of Christe, that whiche christ shuld suffer he foretold by the spirit of prophesie. Wherfore in his persō this also is notable, that the soldiors spoiled his apparel: for by this spoyling we do know those signes & notes, wherwith he was sometime adorned. And also the offence is taken away, which otherwise might in the wisdom of the flesh haue bene conceiued of his nakednesse: for hee suffered nothing which did not truely and properly beelongs to the person of the Redeemer, as the holy Ghost before declared.

M A R. 25. *And it was the third houre.* This seemeth not to agree with the testimony of Iohn: for he saith, that Christ was condemned aboute the sixt houre. But if we consider that which is manifest by other places, the day was deuided into foure partes, and that euery of the parts were called by the name of the first houre of the beginning of the same, it wyll not be hard to be answered. The whole meane time from the risinge of the sunne euen to the second parte, they did call the first houre. The second parte vnto the midst of the daye, was with them the thirde houre. The sixt houre beginning at the mid day, continued to three or foure of the clocke in the after noone. Therefore when the Iewes saw that Pilat deferred the time, and that now the mid day was at hand, Iohn saith, that they cried out the more earnestly, least the whole day should escape away. But that letteth not but that the Lord was crucified about the end of the third houre: For it is euident enough, after his tumultuous condemnation, that he was sodenly carried away, the Iewes had so earnest a desire to put him to death. Therefore Mark meaneth not the beginning of the third houre, but the ende. And this is the more likeliye to bee true, that Christe honged not aboue three houres vppon the Crosse.

**L V. 34.** *Then Iesus said.* By this speech Christ proued himselfe to be that meeke and gentle Lambe, which should be led to be slaine, as Isaiahs the Prophet had witnessed, 53. 7. For he doth not only leaue off reueng, but he commendeth to God the father the saluation of them, of whome he is most cruelly vexed. This had beene a great thing, to thinke nothing of reuengement: as Peter when by his example exhorteth vs to patience, saith, that he gaue not rebuke for rebuke, neither reuenged his own iniuries, but was content with this alone, that hee had God for a reuenger, 1. Pet. 2. 23. But this was a farre greater and more excellent vertue, to pray to God that he would forgiue his enemies. If any man doth think that this doth not sufficiently agree with that saying of Peter, which I cited euē now, there is an aunswere ready for it. For where Christ was led by a merciful affection, to entreat god to pardon his persecutors: it is no let, but that he might commit himself to the iust iudgement of God, which he knew to be appointed for the reprobate & the obstinate. VVhe Christ therefore saw that partely the Iewish people, partly the soldiours were madde against him in a blinde heate, though their ignorance was not to bee excused, yet hee taketh pittie vpon them, so that hee himselfe praieeth for them. Yet sith hee knew that God would be a reuenger, hee leaueth the iudgement to him against the reprobate. And in this manner should the faithfull temper their affections in bearing of afflictions, that they shoulde desire that their persecutors might bee saued: and yet that they shuld not doubt but that their life is vnder the defence of God: and resting vpon this comfort, that at the length the wicked shal not go forward in their lust vnpunished, they shall not faint vnder the burde of the crosse.

Luke dooth now sette before vs an example of this moderation in our guide and maister: for when as hee could haue curst his persecutors to destruction, hee dooth not onely abstaine from cursing: but also he prayeth for their good. And it is to be noted, if at any time the whole world should rise vp against vs, and endeouour by violence to ouerwhelme vs al, this is the best remedy to ouercome this temptation, if at any time wee doe thinke of their blindness, which do oppose themselves against God in vs. For so it shall come to passe, that the conspiracy of many against vs left alone and forsaken, shall not trouble vs about measure. As againe dayly vse doth shew how strong an engine it is to shake the weake with, when they see themselves assaulted of a great multitude. Therefore if we wil learne to arise vp to God, it shal be an easie matter for vs, as it were from an high to despise the ignorance of the vnfaithfull: for howsoeuer they doe excell in forces and great bandes, yet they know not what they do.

But it is likely that Christ prayed not generally for all menne, but onely for the simple people, who were carried by an vnadvised zeale, and not by delyberate wickednes. For as there was no hope left of the Sribes and Priestes, so he should haue praied for them in vaine. And without doubte, because the heauenlye Father hearde this prayer, heereof it came to passe that many of the people, which had shed blood, did afterwards beleue.

37. *They set vp ouer his head.* That which Matthewe and Marke doe touch briefly, Luke doth set forth more expressely, that the title was written in three languages. Also Iohn doth declare it more at large. VVherfore let the readers see there, that which here I doe omitte for breuitie sake. I will onely say, that this was not done without the prouidence of God, that the death of Christ shuld be celebrated in three languages: for though Pylate had no other purpose, then reproachfullye to touche the Iewish nation, yet God had a further regarde. For in this, as it were by prophesie he declared that the death of his sonne shoulde be renowned euery where, that all people in all places might know the king promised to the Iewes. But this was no lawful preaching of the Gospel: for Pilat, whome G O D appointed to giue testimony to his sonne was a manne vnworthy: but that which was to be done by the true ministers was shadowed out in Pilat. To be short, he may be accounted such a preacher of Christ, as Caiaphas was a Prophet.

38. *Then they crucified.* This is added to the heape of extreame shame, that Christ is hanged in the midst betweene two theeues: for they gaue him the chiefe Place, no otherwise then to the Prince of theeues. If hee had bene crucified alone, his cause might seeme to haue bene separate from other euill doers: but now he is not onely thrust in amongst them, but he is lifted vpe on high, as if hee were the moste detestable of all. VVherfore Marke to this purpose applyeth the prophesie of Iesaiah, 53. 12. He is accounted with the wicked. For in this the Prophet dooth especially make mention of Christ, not that he should by a royal pomp deliuer his from death, but because that he should beare the punishment due to their sinnes. Therefore that he might deliuer vs from guiltinesse, this manner of sacrifice was necessary, that he might submit himself into our place. And here is to be seene how horrible the weight of the wrath of God is against sinnes, for the appeasing whereof it behooued Christ the eternall ryghteousnes to be thrown into the order of theeues. Here is also set forth the incomparable loue of Christ, who that he might gather vs to the company of the holy angels, did abide to be accounted one of the euil doers.

## Matt. 27.

## Mark. 15.

## Luke. 23.

39. *And they that passed by reuiled him, wagging their heades,*

40. *And saying, Thou that destroyest the temple, and buildest it in three daies, saue thy self: if thou be the sonne of God, come downe from the crosse.*

41. *Likewise also the hie Priests mocking him, with the Scribes & Elders, and Pharises said,*

42. *He*

39. *And they that went by, rayled on him, wagging their heads, and saying, Hey, thou that destroyest the temple, & buildest it in three daies,*  
40. *Saue thy selfe, and come downe from the crosse.*

41. *Likewise also euen the hie priests mockinge, saide among themselues with the Scribes, He saued other men, him selfe*  
he

35. *And the people stood & beheld: and the rulers mocked him with the, saying, he saued others: let him saue himself, if he be the Christ, the chosen of God.*

36. *The soldours also mocked him, and offred him vineger,*

37. *And said, if thou be the king of the Iewes, saue thy selfe.*

A litle after.

39. *And one of the euill dosers which were hanged, rayled on him, saying, if thou be the Christe, saue thy self and vs.*

40. *But*



40. Hee saued others, but he cannot saue himself: if he be the king of Israel, let him now come downe from the crosse, and wee will beleeue him.

41. He trusteth in God, let him deliuer him now, if hee wil haue him: for he said, I am the sonne of God.

he cannot saue.

32. Let Christe the king of Israel now come down from the crosse, that we may see, and beleeue. They also that were crucified with him reviled him.

40. But the other answered, and rebuked him, saying, fearest thou not God, seeing thou art in the same condemnation?

41. We are in deede here righteous: for we receiue things worthy of that we haue done: but this man hath done nothing amisse.

42. And he said vnto Iesus, Lorde remember me, when thou comest into thy kingdome.

43. Then Iesus said vnto him, verely I saye vnto thee, to daye thou shalt be with me in paradise.

39. And they that passed by. These circumstances doe containe great matter: for heere is sette beefore our eyes the humblinge of the Sonne of God into the lowest degree, whereby it may the better appeare how much our saluation cost him: and withall considering that by right all those paines were due to vs, which he bore, we should be more & more stirred vp to repentance. For in this spectacle God dooth openlye reueale to vs, how miserable our estate should haue bene, if we hadde not had a redeemer. But whatsoeuer thinges Christ bore vpon him, must be applied to the comfortinge of vs. And certainly this contention was harder then all the tormentes, that all menne vexed him with checkes and tauntes, as if he were reiected and forsaken of God. And therefore Dauid, Psal. 22. 7. 8. 9. bearing the person of Christe, in all his troubles hee doth especially bewaile this. And truly there is nothing that doth more sharply wound the mindes of the godlye, then that the wicked for the weakning of their faith doe vpbraide them as leste destitute of the helpe and grace of GOD. This is that sharpe persecution, wherewith Paule, Gal. 4. 29. saith, that Isaac was vexed by Ismael: not that he raged against him with sword & force of armes: but because that he deriding y grace of GOD, attempted to ouerthrow his faith. Dauid also first, and then Christ, suffred these temptations, least they should terrifie vs at this daye by their noueltie. For the wicked shall neuer be wanting, who will triumph ouer our miseries. And this is a common deuise of Sathan (so oft as God doth not comfort vs according to our desire, but hideth his help a litle) to obiekt, that our hope is in vaine, as if that his promise were of no effect.

40. Thou that destroyest the Temple. They doe charge Christes doctrine with vanity, because that now when it is necessary, he doth not shew in deede that power, which he challenged to himselfe. But if that a desire to speake euil, had not deprived them both of wit and iudgement, shortly after they might haue easily seene the trueth of that saying. Christ hadde sayde, destroy you this Temple, and in three dayes I wil raise it vp. Now they doe make a proud triumph at the beginninges of the ruine, and they looke not for the end of the third day. Such insolvency do the wicked vse against all the children of God, while vnder the pretence of the Crosse, they doe endeavour to cut them off from the hope of the lyfe to come.

come. VWhere is (say they) that immortal glory, which credulous menne do so foolishly boast off? when as the most of them do lye without glory and despised, others do liue poorely, others do hardly draw their breath vnder continual troubles, others are tossed with flyings and banishmets, others do pine away in prisons, others are burnte and brought to ashes: So the preient corruption of the outward man doth blinde them, that they doe imagine the hope of the renewing of the life to come to bee vaine and ridiculous. But wee must waite for the time appointed of the promised building, neither must wee beare it grieuously, if we bee nowe crucified with Christe, that we may be afterwarde partakers of his resurrection.

*If thou bee the Sonne of God.* The vngodly doe require of Christe such a testimony of his power, that by prouing himselfe to be the Sonne of God, he should cease to be the sonne of God. Vpon this condition hee became man, and came into the world, that by the sacrifice of his death he might recõcile mē to God the father. Therefore ꝑ he might be shewed to be the son of God, it was necessarye for him to hang vpon the crosse. Now these reprobates do deny the redeemer to be in the place of the son of God, except he descending frõ the crosse, shuld renounce the cõmandement of the father, and reiecting the washing away of sins, should cast off the office laid vpon by God. But let vs hereby learn to strengthen our faith: because that the son of God for the work of our saluation woulde remaine fastened to the crosse, vntil that partly with most cruel tormets of the flesh, partly with horrible anguishes of the spirite hee should suffer death it self. And least it shuld befall to vs, to tempt God in like maner as we see these men did, let vs suffer God so oft as it shal so seeme good vnto him, to hide his power, that againe according to his owne pleasure he may execute the same conueniently. There appeareth the same wickednes in the other obiection, which presently followeth. *If he be the king of Israel, let him now come down from the crosse, and we wil beleue him.* For it was not meete for the to accept of any other king, but such a one as was described by the Prophets. But Isaiah expressly 53. and Zachariah, 9. doe describe Christ to be without forme, afflicted, condemned & accursed, broken, poore & contemned, before that he shuld enter into his roial throne. Therefore the Iewes do preposterously desire one vnlike to him, whome they would acknowledge for a king: for so they doe declare, that they haue no regard of that king, whom God had! promised to giue the. But on the contrary side (that our faith may wholly be reposed in Christ) let vs seeke for help in his crosse. For hee cannot otherwise be accounted for the lawful king of Israel, but by perfourming all the partes of a Redeemer. And hereby we doe gather howe dangerous a thing it is by wandring after our own deuices to depart frõ the word of God. For because that ꝑ Iewes imagined to haue such a king as their wit had deuised the, they refused Christ crucified, because they thought it an absurd thing to beleue in him: but to vs it is the best & chief reason of our beleefe, because that for our cause he willingly submitted himself to the ignominy of the crosse. *42. He saued others.* This vnthankfulnes is not to be excused, that they being offended with the present abasing of Christ, do make no account of al those miracles, which he before had wrought in their sight. They do cõfesse that he hadde saued others: by what power? or by what means?

VVhy

**W**hy do they not at the least in this behalf reuerence the manifest work of God? But because they do maliciously choake, yea, as much as lyeth in them, they do endeavour to quench the light of God, which shone in the miracles, they are vnworthy to iudge aright of the infirmity of the crosse. Beecause Christe dooth not presently deliuer himself from death, they do vpbraide him of weaknes. And this is too vsuall amongst all the wicked, to measure the power of God by that which is presently scene, that whatsoeuer he doth not, they think he cannot do: and therefore they doe charge him of weaknes, so oft as he doth not obey their peruerse desire. But lette vs note, that Christe when hee easily could, did not presently deliuer himself from death, but because he would not. And why doth he for a time neglect his own sauegard, but because he had more regarde of the saluatiō of vs al? Why wold he not deliuer himself, but that he might deliuer vs al? Therefore we see that those things, which do make well to the edificatiō of our faith, the Iewes through their owne malice drew to the maintenance of their vnbeliefe. *43. He trusteth in God.* Sathan hath, as I said before, this most sharpe dart of temptacion, while hee faineth that God forgetteth vs, because that he doth not helpe vs speedily and in the very point of time. For when god waiteth vpon the saluation of his children, and doth not only help them in time conuenient, but also preuenteth their necessity (as the scripture doth euery wher declare) he seemeth not to loue thē, whom he helpeth not: And so by this logicke he leadeth vs into despaire, that we do trust in the loue of God in vaine, where his helpe doth not appeare openly. And as he prompteth our mindes with this kind of fallacie, so he suborneth his ministers, which shall argue that God hath no regard of our sauegard, but reiecteth vs, because hee deferreth his help. Therefore it behoueth vs to refuse this argument as faulty, that they are not beloued of God, whō he seemeth to forsake for a time. Nay, there were nothing more absurd, then to tie his loue to euery point of time. God promisseth that he will be our deliuerer: but if sometime hee should seeme to winke in our aduersities, the delaye muste be borne with patience. VWherefore it is contrary to the nature of faith, for them to vrge that aduerb *now*, whom God by the crosse and troubles frameth to patience, and stirreth vp to praiers, and to call vpon his name: when as these are rather testimonies of his fatherlye loue, as the Apostle in the Epistle to the Hebrewes, 12.6. declareth. And this was especiallye to be seene in Christ, though he was the beloued son, yet was hee not deliuered from death, vntill he had borne the punishment due to vs: for by that price were we redeemed to saluation.

**V**Wherefore the Priests againe do deale peruersly, when they doe conclude that he is not the Son: because that he supplieth that roum appointed him of his father.

*44. That same also the heues cast in his teeth.* Matthew and Marke by Synecdoche doe attribute that to the theues, which was proper onely to one of them, as it appeareth by Luke. Neyther may this speache seeme straunge: for the two Euangelistes hadde no other purpose then to declare that Christe was rayled vpon on euerye side, so that euen the theues spared him not nowe when hee was halfe deade. Euen as Dauid in the Psalm, 22.7.8. beewayling his calamities, doth thereof take occasion to amplifie the greuousnes of them, for that he was made

the shame of all men, and the contempt of the people. And though they doe omitte a history worthy to bee remembred, which Luke reporteth of the other theefe: yet there is no absurdity in that, which they doe say, that Christ was derided of all, yea euen of the very theeues. For it is not spoken of euery perticuler person but of that kind of men. Nowe therefore let vs come to Luke.

L V. 39. *And one of the euil doers.* By this reproach, which the Son of God suffered of the theefe, great honour is gotten for vs amongst the Angels, that they shoulde acknowledge vs for their brethren. But in the meane while here is set before vs an example of furious obstinacy in this wretched man, seeing that he ceaseth not to vomit out blasphemyes with crueltye in the midst of his afflictions. So desperate menne, which cannot escape the torments, doe vse bie frowardnes to seeke reuenge. And though he vpbraideth Christ, that he could neither saue himselfe nor others, yet this obiection striketh at God himself. As the wicked, so oft as they obtaine not what they desire, they would willingly pull God out of heauen. It was meete that they being tamed with afflictions, shoulde become gentle: but hereby it appeareth, how the hardnes of the euill heart was hardened, which could be bowed by no punishments.

40. *But the other answered.* There is in this miserable man set before vs a rare example of the vnhopd for and incredible grace of God, partly because that sodenly at his death he is chaunged into a new man, and is drawne backe euen from the very helles to heauen: Then because that he obtained in a moment forgiuenes of all his sinnes, wherein he hadde beene drowned al his life, and so hee is receiued into heauen beefore the Apostles and the first fruites of the new Church. Firste therefore in the conuersion of this man, there dooth clearly appeare a notable token of the grace of God. For it came not of the proper instinct of the flesh, that he cast off the great cruelty and proud contempt of God, that he should presently repent, but he is brought vnder by the hande of God: as all the scripture teacheth that repentaunce is his woorke. And this grace is so much the more excellent, because that it befell beyond al mens hope. For who would euer haue thought that the theefe at his last breath shoulde not onely become a godly worshipping of God, but a singular maister of faith and piety to the whol world: so that we also from his mouth may learne a rule of a true and lawfull confession? And this he vttered as the first fruites of his repentaunce, that with a sharpe reprehension he reproued the vngodly frowardnes of his own fellow: then he addeth this as the second, humbling himselfe with a free confession of his own sinnes, and attributing to Christ the prayse due to his ryghteousnesse. Afterwards he testifieth a wonderful faith, casting himselfe wholly and hys saluation into the defence of Christ, whom yet he saw hanging vpon the crosse and ready to dye.

*Fearst thou not God?* Though interpreters doe wrest these wordes diuersly, yet the simple meaning of them seemeth to mee to be thus, what meaneth this, that this condemnation compelleth thee not to feare God? For the theefe doth thereof take occasion to exaggerate the hardnes of hys fellow, because that he being brought to extreame necessitye, dooth not so beginne to feare God. But that al ambiguity may be taken away, the readers are to be admonished, that this arrogant and wicked raylor, who



who thought to haue passed with his scoffing without punishment, is called backe to the iudgement seat of God: for though hee had beene all his life without feeling, it behoued him then to tremble, when he felt the hand of God armed against him, and shortly after he was to yelde a reckening of all his offences. Therefore it was a signe of a desperate and a deuillish obstinacie, when God helde him tied vp to the last iudgement, not then to come to a right minde: for if there had beene any droppe of pietye in the heart of the man, he shoulde at the least be enforced to gather himselfe to the feare of God. Nowe we vnderstand the meaning of the woordes, that they are desperate and without all feare of G O D, which are not amended by punishments. *En to auto crimati*, I doe interpret not for the same, but to be in the present execution of condemnation: as if the theefe had sayd: Sith thou art now as it were in the midst of death, it behoued thee now to be wakened, that thou mightest acknowledge God thy iudge. Further, we do heereof gather a profitable doctrine, that they doe wholly sette themselues against God, who are not taught humility by corrections: for, shame doeth of necessity driue them to holde their peace, who soeuer are endued with any feare of God.

41. *VVe are in deede heere righteously.* Because the reproofe gathered of the condemnation, mighte seeme to light vppon Christe, the theefe doeth heere make a distinction betweene Christe and the cause of him and his fellowe, for the punishment whiche was common, was, as hee confesseth, iustlye laide vppon him and his fellowe, but not vppon CHRIST, who was not putte to deathe for anye faulte of his owne, but for the crueltye of the ennemies. But that muste bee remembered whiche I sayde euen now, that the theefe made a notable shewe of repentaunce, suche as God requireth of euery of vs, in that he confesseth that he receiueth a rewarde woorthy of that which he hath done. And this especiallye must be noted, that the crueltye of the punishment was no hinderance, but that hee submitted himselfe patiently to the fierce torments. VVherefore, if we doe trulye repent for sinnes, lette vs learne to confesse them willingly and without dissimulation when neede shalbe, and not to flee that ignominie which we haue deserued. For this is the onely meanes whereby we may bury our sinnes before God and Angels, if we strue not to couer them before men with vaine colours. Further, where as amongst diuers cloakes whiche hypocritie vseth, this is most common, that euery man draweth others in with him, that by their example he might excuse himselfe: the theefe on the contrary side doeth no lesse carefully defend the innocencie of Christ, then simply and freely condemne himselfe and his fellowe.

42. *Lorde remember me.* I doe not knowe whether there euer was from the beginning of the worlde an example of faith more rare and worthy to be remembered: so muche the more is the grace of the holye Ghoste woorthy to be hadde in admiration, which heerein shewed it selfe so euidently. The theefe, who not onely had neuer beene a scholer in Christes schoole, but by thrusting himselfe into bloodye murders, hadde endeououred to quench the all sente of righteousnesse, doeth of a sodaine pierce deeper, then all the Apostles, and the rest of the disciples, in teachinge of whome the Lorde himselfe hadde bestowed so muche labour: and not that onely, but Christe being vppon the tree of execution, hee vvorship-

peth as a king : hee celebrateth his kingdome in that horrible and more then deformed basenesse: he calleth him, who is about to die, the author of life. Truly, if hee had beene instructed in the true faith, had hearde many things before of the office of Christ, and hadde also beene confirmed in the same by myracles : yet that knowledge being couered with the cloude of a reproachfull death, might vanishe away. Nowe it was more then woonderfull, that hee beinge rude and a yonglinge, yea, hys minde altogether corrupted, should presently at the first instructions vpon the curled crosse apprehend saluation and the celestiall glory. For wyth what markes or enignes did he see Christ adorned, that he might lift vppe his minde to that kingdome? And certainly this was, as if hee shoulde clime out of the deepest helles aboue the heauens. But to the flesh thys was but as a fable, and to be laughed at, to attribute to a man cast away and condemned (whome the world could not abide) a kingdome farre more noble then all earthly Empires. Heereby we do gather how quicke the eyes of his mind were, wherewith he beheld life in death, height in ruine, glory in reproache, victorie in destruction, and a kingdome in slauerie. If that the theefe extolled by his faith Christe now hanging vpon the crosse, and as it were ouerwhelmed with cursinge, into a heauenly throane, woe be to our slouthfulnesse if we doe not reuerence him nowe sitting at the right hand of God, if we doe not fasten the hope of life in his resurrection, if we go not into heauen whether he is entred. Nowe, if on the other parte, wee doe consider what state he was in, when hee besought Christe of his mercy, his faith shall growe to further admiration with a torne body now almost with our life, he waiteth for the last blow of the slaughter men, and yet he reposeth himselfe in the onely grace of Christ. First, whence hath he this hope of forgiveness, but because that in the death of Christe (which seemeth detestable to all other) he conceiueth the sacrifice of a good sauour, to be effectually to wash away the sinnes of the worlde? And where he with courage regardeth not his torments: nay, as it were forgetting himselfe, is caried to a hope and desire of a better life, it doeth farre passe the vnderstandinge of man. VVherefore let vs not be ashamed to learne both mortification of the flesh, and patience, and excellency of faith, and constancy of hope, and zeale of godlinesse of this maister, whome the Lord sette ouer vs, to humble the pride of the flesh. For the readilier that any man followeth him, the nearer he shall so come to Christ.

43. *Verily I say to thee.* Though Christ had not yet triumphed openly ouer death, yet he sheweth the effect & frute of the same, when he was most abaced. And by this meanes he declareth ꝑ he was neuer thrust out of ꝑ power of his kingdō. For nothing doth more notably, nor more royally beseme a diuine king, then to restore life to them whiche are deade. Christ therefore, though he being stricken with the hand of God, appeared in shewe to be a man halfe desperate : yet, because he ceased not to be the sauour of the world, he was alwaies endued with a heauenly power for the performance of his office. And first heere is to be noted hys incredible readinesse, that without delaye hee accepteth the theefe so louingly, and promiset him that he shall be a partaker of the blessed lyfe. VVherefore it is not to be doubted, but that he is to admit wythout exception into his kingdome, all whiche doe come vnto him. VVhereof it

may be assuredly gathered, that we shall be saued, if hee be mindefull of vs. Further, it cannot be that he should forgette them, who doe commendethyr saluation to him. If the theefe had so easie a passage into heauen, because that when all things were in greatest extremitie, he rested vpon the grace of Christ: much more shall Christ the conquerour of death, at this day reache forth his hande out of his throne to vs, that he may gather vs into the fellowshipp of life. For it were absurd, since the time that hee nailed to the crosse the hand wryting whyche was against vs, and hath putte death and Sathan to flight, and in his resurrection hath triumphed ouer the prince of the worlde, that there should not be as easie and as ready a passage from death to life for vs, as for the theefe. Therefore, who soeuer being ready to die, shall wyth a true faith commit the custodie of his soule to Christ, he shall not be driuen off any long time to languish in suspence: but Christ will accept his desire wyth the same kindenesse that he vsed towards the theefe. Therefore awaye wyth that stinking deuice of the Sophisters, of the retaining of the pain when the fault is remitted: for we see that Christ doeth presently deliver from punishment, him, whome he freeth from guiltinesse. Neither is that any lette, that the theefe neuerthelesse, beareth euen to the vtermost, the punishment whereto he was appoynted. For we must heere imagine no recompence, which was in steed of a satisfaction for the appealing of the iudgement of God (as the Sophisters do dreame) but the Lord by corporall punishments doeth simply teache his electe to detest and to hate sinne. I herefore Christ doeth as it were set vpon his lappe, the theefe brought by fatherly correction to deny himselfe, and sendeth him not to the fire of Purgatorie. It is further to be noted, with what keyes the gate of the kingdome of heauen was opened to the theefe. For Popish confession or satisfactions, were not here accounted of: but Christ was entreated with repentance and faith to receiue him that came willingly to him. And heereby that is againe the better confirmed, whych I touched euen now, if any man should disdain to walke in the steppes of the theefe, and to followe as he went before, he is woorthy of eternal destruction, because that with his vngodly pride, he driueth himselfe from entring into heauen. And truely, as in the person of the theefe, Christe hath giuen vnto vs all a common pledge or assurance of obtaininge forgiveness, so againe he vouchsafed that wretch so great honour, that all men casting off their owne glory, we should not glory but in the mercy of God alone. If that euery one of vs would truely and earnestly search himselfe, the great heape of our sinnes woulde woorthily make vs ashamed of our selues, and it woulde irke vs to take this poore man, who of meere grace obtained saluation, as our guide and stander bearer. Further, as the death of Christe brought forth the frute of the same then presently, so we doe heereof gather, that the soules when they doe depart from the bodyes doe remaine and liue: otherwise the promise of Christe should be but a iest, whyche he also confirmed wyth an oathe. Yet of the place of Paradise, lette vs not curiously and subtilly dispute: Lette it suffice vs, that who soeuer are by faith grafted into the bodye of Christe, are partakers of his life, and so after death shall enjoy a blessed and a ioyfull rest, vntill the perfect glory of the heauenly life, shall fully be reuealed at the coming of Christ.

One thing yet remaineth, that he promifeth the theefe, not to take away his preſent miſeries, nor to diminifh any thing of his corporall puniſhment. VVhereby we are admoniſhed that the grace of GOD muſt not be eſteemed by the iudgement of the fleſh: for it doeth oft fall out that God doeth ſuffer them to bee miſerably afflicted, whome yet hee loueth. Therefore if we be miſerably vexed in body, let vs take heed leaſt the bitterneſſe of the grieve, take away the taſt of the goodneſſe of God, but rather let this one comfort temper and mollifie all our euils, aſſone as God taketh vs into his fauour, what troubles ſo euer we doe ſuffer, they doe further vs towards ſaluation. So it ſhall come to paſſe, that our faith ſhall not only eſcape from all miſeries with the victory, but it ſhall ſweetely be at reſt euen in the midſt of the bearing of afflictions.

## Mathevv 27.

45. Nowe from the ſixte houre was there darkeneſſe ouer all the land, vnto the ninth houre,

46. And about the ninth houre Ieſus cried with a loude voyce, ſayinge: Eli, Eli, lama ſabaſſani? that is: My God, my God, why haſt thou forſaken mee?

47. And ſome of them that ſtoode there, when they heard it, ſayde: This man calleth Elias.

48. And ſtraight waye one of them ran, and toke a ſponge, & filled it with vineger, and putte it on a reede, and gaue hym to drinke.

49. Other ſayde, let be: let vs ſee, if Elias will come and ſaue him.

50. Then Ieſus cried againe with a loude voyce, and yeelded up the ghoaſt.

51. And behold the vaile of the Temple was rent in twain from the toppe to the bottome, and the earth did quake, and the ſtones were clouen.

52. And the graues did open themſelues, and many bodies of the Saintes, whiche ſlepte aſtoſe,

53. And came out of the graues after his reſurreccion, and went into the holy Citie, and appeared vnto many.

## Marke 15.

33. Now when the ſixt houre was come darkeneſſe aroſe ouer all the lande, vntill the ninth houre.

34. And at the ninth houre Ieſus cried with a loude voyce, ſayinge: Eloi, Eloi, lama ſabaſſani? which is by interpretation: my God, my God, why haſt thou forſaken me?

35. And ſome of them that ſtoode by, when they heard it, ſayde: Beholde, he calleth Elias.

36. And one ranne and filled a ſponge full of vineger, and putte it on a reede, and gaue hym to drinke, ſaying, lette him alone: lette vs ſee if Elias will come and take him downe.

37. And Ieſus cried wyth a loude voyce, and gaue vppe the ghoaſt.

38. And the vaile of the Temple was rent in twaine from the top to the bottome,

39. Nowe when the Centurion, whiche ſtoode ouer agaynſte hym, ſawe that he thus cryenge gaue vppe the ghoaſt, he ſayde: Truly this man was the Sonne of God.

## Luke 23.

44. And it was about the ſixt houre, & there was a darkeneſſe ouer all the lande, vntill the ninth houre.

45. And the Sunne was darkened, and the vaile of the Temple rent thorough the mids.

46. And Ieſus cried with a loude voyce, and ſayd: Father, into thine handes I commend my ſpirite. And when hee thus had ſayde, he gaue up the ghoaſt.

47. Nowe when the Centurion ſawe what was done, hee glorified God, ſaying: of a ſuretie this man was iuſt.

48. And all the people that came together to that ſight, beholding the thinges which were done, ſmote their breſts, and returned.



34. When the Centurion, & they that were with him watching Iesus, sawe the earthquake, and the things that were done, they feared greatly, saying, Truly this was the sonne of God.

35. And many womenne were there, beholding him a farre off, which had followed Iesus from Galile, ministring vnto him.

36. Among whom was Marie Magdalen, and Marye the mother of Iames and Iosef, and the mother of Zebedeus sonnes.

40. There were also women, which beheld a far off, among whom was Mary Magdalen, and Marye the mother of Iames the lesse, and of Iosef and Saleme,

41. Which also when hee was in Galile, followed him, and ministrd vnto him, and many other womenne, whiche came up with him vnto Ieru. salem.

49. And all his acquaintance stood a far off, and the women that followed him from Galile, beholding these things

45. Now from the sixt houre. Though in the death of Christe the infirmity of the flesh for a while, couered the glory of the Godhead: yea the Sonne of God himself lay without forme vnder reproch and contempt, and (as Paul saith) he was made of no reputation: yet the heauenly father ceased not to adorne him with some marks, and when he was at the lowest cast, hee erected some tokens of the glory to come, which might strengthen the mindes of the godly against the offence of the crosse. So the maiesty of Christe was royally set forth by the darkning of the sun, earthquake, cleauing of rockes, and renting of the vaile: euen as if heauen and earth shoulde yeelde the worshippe due to their maker and framer. But first it is demaied for what purpose the sunne was eclipsed. For where the old Poets in their tragedies do faine that the light of the sun is withdrawn frō the earth, where any notable offence is committed, tēdeth to note the greatnes of the wrath of God, & this fantasie was gathered of the common sense of nature. Therefore some interpreters doe think that God sent darknes in signe of detestation: as if God by darkning the sunne, should hide his face from the most filthy wickednes of all. Others do say, that by the darknes of the visible sunne was the death of the sunne of righteousnes declared. Others had rather to apply it to the making of that nation blind, which followed shortly after. For the Iewes reiecting Christ, after he was taken from amongst them, were deprived of the light of the heauenly doctrine, neither was there any thing left them besides the darknes of desperation. But I do rather thinke that this people, because they would not see the light, they were so blockishe, were stirred vp by darknes, to consider the wonderful counsel of God in the death of Christ. For the vnwonted alteration of the order of nature, if they had not bene altogether hardned, should haue earnestly moued their senses, to attende to that renewing of the woorld to come. In the meane while a sight full of terrour was shewed them, that they myght feare before the iudgment of God. And truely this was an incomparable testimony of the wrath of God, that spared not his onely begotten Son, neither could he otherwise be appeased, then by the price of that sacrifice. But where the Scribes and Priestes, and a great part of the people

carelesly neglected, and as it were with closed eyes passed by the darkening of the Sunne, their woonderfull madnesse shoulde make vs a fraide. For they must of necessitye be more blockishe then the brute beastes, who being warned by such a woonder, of the rigour of the heauenly iudgement, ceased not their scoffing. But this is the spirit of amasednesse and giddinesse, wherewith God maketh the reprobate drunken, after that he hath long striuen with their malice. In the meane while let vs learne, that after they are bewitched with the sleights of Sathan, the glory of God, be it neuer so manifest, is hidden from them, at the least theyr mindes are darkened, that seeing they should not see. But sith that was a general admonition, it should profite vs at this day, to let vs know that the sacrifice wherewith we are redeemed, was of no lesse moment, then if the Sunne had fallen from heauen, or that the whole frame of the world had beene ouerthrowne: for so we may be brought the more to abhorre our sinnes. Further, where some doe thinke that this darkening of the sunne was ouer al the quarters of the world, I do not thinke it to be likely. For though some one wryter or another, haue so reported, yet the hyllorie of those times was more renoumed, then that so notable a myracle could be concealed of many others, who diligently searched and set downe things which were not so worthy of remembrance: Further, if that the darkenesse had beene generall ouer the whole, men might the more easily haue forgotten it, because it might haue been supposed to be naturall. But the woonder was the more straunge, that the sunne shining other where, Iudea should be ouerwhelmed wyth darkenesse.

46. *About the ninthe houre Iesus cried.* Though there appeared more then the force of a man in the crying of Christ, yet it is certain that the vehemencie of grieve wrested it out of him. And certainly this was the chiefe conflict, & sharper then all other tormets, because that in hys sorrowes, he was not so comforted with the aide and fauour of his father, that he thought himself in some sort forsaken. For he not only offered his body for the price of our recõciliation with God, but in soule he also bore the punishments due to vs: and so he rightly became a man ful of sorrowes, as Isai. 53.1. speaketh. And truely they are too foolish, which passing by this part of the redemption, doe onely rest vpon the outward punishment of the flesh. For to the end that Christ might make satisfaction for vs, it was behoueful for him to stand as guilty before the iudgemēt seat of God. And there is nothing more horrible then to feele God a iudge, whose wrath exceedeth all deaths. Therefore, when this kinde of temptation is laid vpon Christ, as if God being his enemy, he should nowe be giuen ouer to destruction, he is taken with horror, wherin al mortal mē had been swallowed vp a hundred times, but he by the maruellous power of the spirite escaped with the victory. And he maketh not this complaint dissemblingly or after the maner of a plaier, that he was forsaken of his father. And where many do pretend that he spake thus according to the opinion of the common people, it is but a fonde cauill: for the inward sorrowe of the minde compelled him forceably and earnestly to breake out into this cry. And it was not onely a redemption to scrue the eye which he wrought (as I sayd euen now): but as he had offred himself a pledge for vs, his will was to beare in deede the iudgement of God in

our place. But it seemeth to be absurde, that this desperate speech should passe from Christ. The answer is easie, though the sense of the flesh be-  
helde destruction, yet his faith was fast setled in his heart, wherein he be-  
helde God present, of whose absence he complaineth. VVe sayde other  
where that the Godhead gaue place to the infirmity of the flesh, so farre  
forth as was mete for our saluation, to the end Christ might fulfil all the  
partes of a redeemer. VVe haue also noted the difference betweene the  
sense of nature, and the knowledge of faith, wherefore there is no cause  
to hinder it, but that Christ might in minde conceiue an alienation from  
God, so farre as sense did see, and withall by faith he held God mercifull  
vnto him. The which doth euidently enough appeare by the two partes  
of his complaint, for before he woulde vtter the temptation, he first pro-  
testeth that he fleeth to God as to his God: & so with the shield of faith,  
he valiantly repelled that assault of forsaking, which assaulted hym on  
the other side. To be short, in this sharpe torment his faith remained safe:  
so he complaining that he was forsaken, yet trusted in the helpe of God  
at hand. Further, that this speache was woorthy especially to be noted, it  
doth appeare by this, that the holy Ghost, to the end it might be imprin-  
ted in mans memory, woulde haue it reported in the Syrian tounge: for  
this is as much as if he shuld bring in Christ, rehearsing the same words,  
which he then vttered with his own mouth. So much the more is their  
slouth thereby to be condemned as vile, who make no more account of  
Christes so great sorrow & dreadful feare, then as if they passed lightly  
by a place. But who soeuer considereth that Christe toke vpon him the  
person of a mediatur, of this condition, that he might beare our guilti-  
nesse as well in soule as in body, will not maruaile that he had to strue  
with the sorrowes of death, as if hee shoulde be cast off from God in hys  
wrath, into a labyrinth of euilles.

47. *This man calleth Elias.* They which do refer this to the soldiers, who  
were rude & ignorant of the Syrian tongue, and not accustomed to the  
Iewish religion; are in my iudgement deceiued, for they thinke that the  
likenesse of the speeches deceiued them. But I doe not thinke it any way  
probable, that they slipped of ignorance, but rather that it was determi-  
ned of sette purpose to scorne at Christ, and quarellingly to pervert his  
speech. For sathan hath no apter a device for the hindrance of the salua-  
tion of the godly, then when he driueth them from calling vpon God.  
Therefore so much as lieth in him, hee driueth his ministers to this, to  
quench our affectio to praier. So hee driue the vngodly enemies of christ,  
wickedly to turn his praier into laughter: seeking by that shift to spoyle  
him of his chief weapons. And certainly this is a very great temptation,  
when we seme to be so far from preuailling, that God rather should lay  
his name open to reproches, then shew himself fauourable to our pray-  
ers. Therefore this ironickall or doggish barking was as much, as if they  
had denied Christ to haue any thing to do with God, that calling vpon  
Elias, he should repose himselfe in another refuge. So we see him vexed  
on euery side, that he being ouerwhelmed with desperation might cease  
from calling vpon God, which was to renounce saluation. But if at this  
day as wel the hired slaues of Antichrist, as also the varlets which are at  
home with vs, doe wickedly with their quarrelles depraue those things  
which we haue spoken wel, let vs not maruel that the same befall to vs,  
which beset to our head.

Yet though they should transfigure God into Eliah, when they haue scorned vs at their pleasure, at the length God wil heare our sighes, and will shew himself partly a defender of his owne glory, partely one that will plague their filthy falshood.

48. *And straight way one of them ran.* Hereof a probable coniecture may be gathered, that when Christe had once refused drinke, it was offred to him againe to trouble him. Though withal it is likely, that at the first he had vineger reached vnto him in a cuppe before that he was lifted vp on high, afterward when hee now hung vpon the Crosse, it was put to hys mouth in a sponge.

M A R. 36. *Saying, let him alone.* That which Marke here deliuereth, that a soldiour reaching him vineger, said, *Let him alone: let vs see, &c.* and Matthew attributeth this speech to others, there is no repugnancye in it. For it is likly that one began the scorning, which being greedily accepted by others, raised this cry amongst them all. So the word *Let him alone*, is not a word of forbidding, but of scorning. Therefore he which first scorned Christ, speaking ironically to his fellowes, *Let vs see*, saith he, whether Elyas wil come, presently others followed, and euery one sang the same song to his neighbour: as it comonly cometh to passe in such mutual agreemēt. And it is no matter to stand either vpon the plural number or the singuler: for let him alone signifieth as much in the singuler number, as in the plural: for the verb is put in steede of an interiection, as if they had said, *st, st.*

50. *Then Iesus cried againe.* Luke, who maketh no mention of the first crying, doth report the wordes of the second cry, which Matthewe and Marke doe passe ouer. And hee saith that hee cried, *Father, into thy handes I commend my spirit:* wherein he declareth, that though hee had bene hardlye shaken with violēt temptations, yet his faith was not shaken, but alwaies kept his place inuincible. For there could not haue beene a more notable triumphe shewed, then when Christe boldly bragged that GOD was a faithfull keeper of his soule, which all men thought to be lost. Further, because he had spoken to the deasse, he went straight to God, and layde down the testimony of his faith in his lappe. His wil was that men shuld heare that which he spake: but though hee preuailed nothing with men, he was content that God alone did witnesse with him. And truely faith cannot be more certainly and firmlye approued, then where a godly mā, when he seeth himselfe beaten on euery side, that he findeth no comfort in menne, despising the madnes of al the world, doth vnlade his sorowes and cares in the bosome of God, and resteth in the hope of his promyses.

And though it seemeth that he tooke this manner of praier, which hee vsed out of the Psal, 31. 6: yet I doubt not, but that according to the circumstance of the time, he applied the same to his present vse, as if he had said, *I see O father my self by al mens mouthes appointed to destruction, & my soule drawn after a sort hither & thither: and in the meane while according to the flesh I do feelee no helpe in thee.* Yet that shall not stop me, but that I will lay vp my spirit in thy handes, and will quietlye lye down in the secret custody of thy goodnes. Yet it is to be noted that Dauid in that place which I cited euen now, praid not only for this, that his soule being receiued into ꝑ hand of god, might remain aliue & safe after death, but



but he commended his life to the Lord, that being protected by his defence, he might be in happy estate as well liuing as dying. He sawe himselfe continually assaulted with many deathes: therefore nothing remained, but that he should comit himselfe to the inuincible defence of God. Further, where he appoynteth God to be the keeper of his soule, he gloryeth that it is safe fro all danger: and withall he quietly prepareth himselfe to meete with death, when it should so seeme good to God, because that euen in death, the Lord himselfe doeth keepe the soules of his children. Nowe, because that was first taken away from Christe, that hee should commit to his father his soule to be preferred in the transitorie estate of the earthly life, he going chearefully to die, desireth to be saued out of the world. For therefore doeth God chiefly receiue our soules into his custodie, that our hope should clime vp aboute this shadowish life. Now, let vs remember that Christ commended his soul to his father not in his own priuate respect but cōprehended al the soules of his faithfull ones as it were in one bundle, that they might be saued together wyth his. Yea in this praiser he begate vnto himselfe this right of preferring al soules, so that the heauenly father not onely for fauour of him vouchsafeth to take them into his custody, but resigning those things which belōged to himself to him, he cōmitted them to him to be preferred. And therfore Stephen at his death deliuereth his soule into his hande, Act. 7. 59. Lorde Iesu sayeth he, receiue my spirite. By whose example who soeuer will beleue in Christ, shal not at his death breath out his soule into the aire, but it shall goe to a faithfull keeper, who keepeth safely whatsoever is committed vnto him of the father. The crie doth shew againe the vehemencie of the affection: for it is not to bee doubted but that Christe brake not out of the straites of temptations wherein hee was holden bounde, without earnest and ardent trauaile. Though altogether, by this hie and loude cryinge, his will was to declare to vs, that his soule should be preferred and safe from death, to the ende that we beinge furnished with the same hope, might chearefully depart out of this transitorie cottage of our flesh.

51. *And behold the vaile of the Temple.* VWhere Luke mixeth the renting of the vaile, with the darkening of the Sun, as if it besel before the death of Christ, is an inuerting of the order. For the Euangelistes doe not exactly obserue the moments of times as it is often seene. And it was not likely that the vaile should be rent, before the sacrifice of expiation was finished: because Christe the true and eternall Priest abolishing the figures of the law, then opened to vs by his bloud the way to the heauely sanctuarie, that we should not stand nowe a farre off in the Courte, but come freely forth into the sight of God. For so long as the worshipping of God in shadowes endured, there was a vaile set vp in the earthly sanctuarie, which kept thence not only the peoples feet, but also their eyes. But Christe wpying out the hande wryting which was contrary to vs, Col. 2. 14. tooke away all hinderance, that we enioying him for a mediator, should be all made a royall priesthoode. Therefore the renting of the vaile, was not only the abrogation of the ceremonies, which were of force vnder the lawe, but also an opening of the heauens, so that now God doeth familiarly call the members of his sonne vnto him. In the meane while the Iewes were admonished, that the outwarde sacrifices

were ended, and that afterward there should be no vse of the old priest-hood: although the building of the temple should stande, God was no more to be worshipped after the accustomed order: but because the substance and truth of the shadowes were now fulfilled, the figures of the law are turned into the spirit. For though Christ offered a visible sacrifice, yet it must be spirituallie esteemed, (as the Apostle teacheth in the Epistle to the Heb. 9. 14.) that the price and fruit of the same maye appeare. But the outward sanctuary profited nothing to miserable menne, when the vaile being broken, it was left naked: for the inwarde vaile of their infidelitie tooke from them the sight of the light of their saluatiō. That which Matthewe addeth of the quaking of the earth, and of the cleauing of the rockes was done in the very same moment, as I by some probability doe gather. Also the earth by this meanes not onely gaue testimony to the creatour of it: but is also cited as a witnesse against the hardnes of a cursed nation. For hereby it appeared what wonderful obstinacy this was, which neither the shaking of the earth, nor the cleauing of the stōnes could moue.

52. *And the graues opened.* This was also a speciall wonder, whereby God declared that his sonne entred into the prison of death, not that he should remaine prisoner there, but that hee might bringe out all, which were holden captiues. For at what time as the contemptible infirmitye of the flesh was to be seene in the person of Christe, the royall and diuine power of his death pearced euen to the places belowe. This is the reason why he being presently to be laid in the graue, should open all other graues. Yet it is doubted whether the graues were opened beefore the resurrection. For the resurrection of the Saintes, whiche is added a little after, in my iudgement followed after the resurrection of Christ. For it is absurde, which some interpreters doe imagine that they should lye alyue and breathing for the space of three dayes in the graue. To me it seemeth probable that at Christes death, the graues presently opened: and when he arose, some of the godly receiuing breath, went forth, and were seene in the Citie. For Christe is therefore called the first borne of the dead, & the first fruits of them that rose againe, 1. Cor. 15. 20. Col. 1. 18. For by his death he beganne a new life, and by his resurrection hee performed the same: not that the deade at his death shoulde presentlye be reuiued, but because his death was the fountain and beginning of life. This reason therefore doth notably agree, when the breaking open of the graues should be a prophesie of a new life, the frute it selfe, or the effecte whereof, appeared three daies after: for Christe risinge he brought out with him other companions out of the graues. Further, by this token it was declared, that he neither died nor rose againe priuately for himself, but that he might breath forth a sauour of life vpon all the faithfull. Yet here groweth a question, why God would that some onely shoulde rise againe, when as the society of the resurrection of Christ equally appertained to all the faithfull. I do answeare, because that the time was not yet full come, when the whole body of the Church should be gathered to their head, there was a shew of the new life set forth in a few, which all are to hope for. For we doe know that Christ was on this condition receiued vp into the heauens, that the life of his members shoulde as yet be hidden, yntill that it should be manifested at his cōming, Col. 3. 3-4.

But that the godly mindes might the more comfortably stir vp theſelues in hope, it was profitable that the reſurrection which ſhould be common to all, ſhould be taſted of in ſome few. The other queſtion is more difficult, what afterward became of theſe Sainctes: for it ſeemeth abſurd, after they were once admitted by Chriſt to be partakers of the newe life, that they ſhould againe retourne into the duſt. But as the anſwer is neither ealie nor ready, ſo it is to no purpoſe to labour muche in a matter not neceſſary to be knowen. It is not likely that they continued long in the companie of menne: for it was behoueful that they ſhould be ſcene onely for a ſhort time, that the power of Chriſt might be made manifeſt in that glaſſe or image. But ſith the will of God was in the perſonne of them, to confirme amongeſt them whiche liue, the hope of the heavenly life, it ſhall not be abſurde, if we ſay that when they had done thys due-tie, they againe reſted in their graues. Yet it is more likely that the lyfe whiche was giuen them, was not after taken from them. For if it hadde beene a mortall life, it coulde not haue beene a teſtimonye of a perfect reſurrection. Further, though the whole world ſhoulde ariſe, and Chriſt ſhoulde no leſſe raiſe the wicked to iudgement, then the faithfull to ſaluation: yet becauſe that he properly roſe for his Churches cauſe, of right hee beſtowed ſo great honour onely vpon his Sainctes, that they ſhould ariſe together with him.

V Where Mathewe doeth honourably call Hieruſalem a holy Citie, he doeth not giue it this title, in reſpect of the merites of the Citizens: (for we knowe that it was then filled with all filthineſſe of ſinnes, ſo that it rather was a denne of theeuſes) but becauſe it had beene choſen of God, that holineſſe which was eſtabliſhed by Gods adoption, could be blotted out by no corruption of men, vntill the reprobation of the ſame ſhould be made manifeſt. Or if any man would haue a ſhorter anſwear, on the behalfe of men it was prophane, on the behalfe of God it was holy, vntill the ouerthrow or pollution of the temple, which beſell not long after Chriſt was crucified.

54. V When the Centurion. Sith Luke made mention of the lamentation of the people, not onely the Centurion with his ſouldiers acknowledged Chriſt to be the ſon of God: but the Euangelists do expreſly report thys of him, for the amplifying of the matter: becauſe it ſhould be a wonder, that a prophane man, not brought vp in the law, but void of true godlines, ſhould get that iudgemēt of thoſe ſignes which he ſaw. V Which cōpariſon auailed not a litle to condēn the blockiſſnes of the city. For it was a ſign of horrible madnes, that none of the Iewes, beſides the ſimple cōmon people were moued by the ſhaking & trembling of the frame of the world. Though God in ſo groſſe blindnes ſuffered not the teſtimonies which he gaue of his ſon to be hidden. So not only true religiō made the pure worſhippers of god to ſee, that they might ſee the glory of chriſt ſet forth frō heauen, but the very ſence of nature cōpelled ſtrangers, yea, and ſouldiers, to cōfeſſe that which they learned neither out of the law, nor of maſters. Becauſe Mar. ſaith ꝑ the Centurion ſaid ſo, for that chriſt hauing cried loud, had giuen vp the ghoſt, ſome interpreters do thinke that he noted ſome vnwonted force, which remained ſtrong euen vnto death, and truely, ſith the body of Chriſt was almoſt without bloud, this could not be after ꝑ maner of men, ꝑ the ſtrēgth of his ſides & arteries ſhuld abide ſo loud a cry. Yet I do rather thinke that the Cēturion praiſed his cōſtāt perſeue-

perseuerance in calling vpon the name of God. Though not onely Christes crying induced him, to thinke honourably of him, but because he saw his great power to agree with the heauenly myracles, he vttered this confession. But where it is sayde that hee feared God, it must not be expounded so, as if he should repent thoroughly: it was onely a sodaine vanishing motion: as it doeth oft befall that vaine men, and suche as are giuen to the world, are moued with the feare of God, when he sheweth forth his fearefull power: but because there is not a roote vnder, which hath life, securitie presently groweth ouer, which quencheth that feeling. The Centurion therefore was not so chaunged, as that he wold yeelde himselfe to serue God the rest of his life, but he was only a publisher of the Godhead of Christ for a short time. And where Luke reporteth that he only sayde, *Of a suretie this man was iust*, is as muche as if he should haue openly declared him to be the Sonne of God, as the two other Euangelists doe report. For fame had spredde it euery where, that Christ was punished, because he bore himselfe for the sonne of GOD: Now, when the Centurion praiseth him to be iust, and freeth him from fault, he withall confessech him to be the Sonne of God: not that he distinctly vnderstoode howe Christe was begotten of God the father, but because he doubted not but that some diuine power was in him, and as one conuict by the former testimonies, he accounted him to be no comon person, but raised vppe by God. As concerning the multitude striking their breastes, they pray earnestly for the auoidance of the guiltinesse of that hainous offence, because they perceiued that there was a hainous offence committed publicly in that vniust and cruell slaughter. But because they proceeded no further, their mourning auailed them nothing: except that to some it was a beginninge or a preparation of a better repentaunce. But because heere is onely described to vs the lamentation, which God wrested out of them for the glorye of hys Sonne, lette vs learne by this example that it is little or nothing, if any man be afraide at the present power of God, vntill the astonishment being appeased the feare of God may rest in a quiet heart.

55. *And many women were there.* This was added as I doe interpreat it, to let vs vnderstande that when the disciples were slipt away by fleeing hither and thither, yet the Lord kept some of their company there to be as witnessees. And though Iohn the Apostle departed not from the crosse, yet heere is no mention made of him: but onely the women are praised, which followed Christe euen vnto death, for the men fleeing fearefully away, their singular pietie towards their maister, appeared the more euidently. For it cannot be but that they had a rare and great affection, who though they could doe him no seruice, yet when he was in his extreemest reproaches, they ceased not to haue him in reuerent estimation: yet all the men fledde not as we doe gather by Luke, for hee sayeth that all his acquaintance stode a farre off. But the Euangelistes doe especially praise the women, and that not without cause, for they were woorthy to be preferred before the menne. And in my iudgement this secreat comparison doeth greatly reprocue the Apostles. I speake of the body of them: for because there was one only of them remaining who taried, of whom (as I sayd euen now) three Euangelists do say nothing. But this was very reproachfull to the chosen witnessees, to withdrawe them.



themselues from beholding that, whereof the saluation of the world depended. Therefore, when afterwarde they shoulde publish the Gospell, the chiefe part of the hystorie was borrowed of the women. The which if the prouidence of God had not met with in so wicked a nation, they had deprived vs of the knowledge of the redemption. But though these seemeth not to be so great authority in women, yet if we doe consider with what power of the spirite they were strengthened against that temptation, there shall be no cause why our faith shoulde wauer, which resteth vpon God, the true authour of the testimonie. In the meane while lette vs note that it came to passe by the wonderfull goodnesse of God, that the Gospell of the sacrifice of satisfaction whereby God was reconciled to vs, came vnto vs. For in that comon falling away of them, who should haue gon before others, God encouraged some of the meane-  
nest of the flock, who casting off feare, should become witnesses to vs of that hystorie, without the beliefe whereof we could not be saued. But of those women, somewhat shall presently be spoken againe. For thys present lette it suffice to note this one thing by the way, they were brought from their countrey with a desire to learne, that they might daily heare Christ teach: they neither spared labour nor riches, so that they myght enioy the doctrine of saluation.

Math. 27.

37. And when the euen was come, there came a rich man of Arimathea, named Ioseph, who had also himselfe been Iesus disciple.  
38. He went to Pilate, and asked the body of Iesus. Then Pilate commanded the body to be deliuered.  
39. So Ioseph toke the body, & wrapped it in a cleane linnen cloth,  
40. And put it in his new tombe, which he had hewen out in a rock, and rolled a great stone to the doore of the sepulchre, and departed.  
41. And there was Mary Magdalen, & the other Mary sitting ouer against the doore of the sepulchre.

Marke 15.

42. And nowe when nighte was come, because it was the daye of the preparation, that is before the Sabbath,  
43. Ioseph of Arimathea, an honourable counsellour, whiche also looked for the kingdome of God, came and went in boldye vnto Pilate, and asked the bodye of Iesus.  
44. And Pilate marueiled, if he were already dead, and called vnto him the Centurion, and asked of him whether he had been any while dead.  
45. And when he knew the truth of the Centurion, hee gaue the body to Ioseph,  
46. Who bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and layed him in a tombe that was hewen out of a rocke, and rolled a stone to the doore of the sepulchre:  
47. And Mary Magdalene, and Mary Ioses mother, behelde where he should be laid.

Luke 23.

50. And beholde, there was a manne named Ioseph, which was a counsellour, a good manne and a iust.  
51. Hee did not consent to the counsell and deede of them, which was of Arimathea, a citie of the Iewes: who also himselfe wayted for the kingdome of God.  
52. Hee went vnto Pilate, and asked the body of Iesus.  
53. And tooke it downe, and wrapped it in a linnen cloth, and layed it in a tombe hewen out of a rocke, wherein was neuer man yet layed.  
54. And that day was the preparation, and the sabbath drew on.  
55. And the women also that followed after, which came with him from Galile, behelde the sepulchre, and howe his bodye was layed.  
56. And they returned and prepared odours and oynments, and rested the sabbath day according to the commaundement.

Now

Nowe followeth the buriall of Christ, as a mid way betweene the ignominie of the crosse, and the glory of the resurrection. God would also that his sonne shoulde bee buried for another cause, that so it mighte be the better declared that he suffred death for vs in deede. But heere in the meane while must the end be especially considered, because that by thys meanes the curse began to be abolished, which he had born for a while. Neither was his dead body cast into a pit after the common maner, but it was honourably laid in a heauen tombe. And though the infirmitye of the fleische was then yet before the eyes, and that the diuine power of the spirit, is not euidently seene before the resurrection: yet God would as it were shadow forth by thys beginning, that which a little after hee was about to doe, that he might royally lift vppe his Sonne the conquerour of death aboute the heauens.

57. *And when the euen was come.* Vnderstand that Ioseph came not at the day light going downe, but before the sunne was set, that he might performe this duty of charity to the master without the breache of the sabbath. Therefore it was necessary that Christ shuld be laid in the graue before it was darke night. Also, from the death of Christ vnto the time of the obseruatiō of the sabbath, there remained 3. houres free. And though Iohn doth not only make mention of Ioseph, but ioyneth also Nichodemus with him as a companion: yet because he alone tooke the matter in hand at the first, and Nichodemus only followed him as the guid & author, it was sufficient for the 3. Euangelists in a short hystorye to report what was done of one of them. Now, though the affection of Ioseph was woorthy of wonderful praise, yet first we must consider the wonderfull prouidence of God, in that he chose a noble man & one of great dignitie amongst his people, who shuld begin to fouer the reproche of the crosse with the honor of burial. And truely, when as he threw himself into the enuie and hatred of the whole nation, yea, and into great daungers, it is not to be doubted but that he was greatly strengthened by the secrete instinct of the spirit. For though he had been before one of Christes disciples, yet he durst neuer professe his faith freely & openly. Now, when in the death of Christe there was to be scene a sight full of desperation, the which might also breake very manly hearts, whence then of a sodain had he so stout a courage, that amongst so great terrors he fearing nothing, durst goe further, then when matters were at quiet? Let vs therefore vnderstand that it came of God, that the sonne of God was buried by the hand of Ioseph. Hether also must be referred the circumstances which are noted heere, the godlinesse and integrity of the life of Ioseph: that we might learne to acknowledge the worke of God in the seruant of God. The Euangelists do report that he was rich, that we might know that he ouercame that let of the woderfull losinesse of the mind, which otherwise had cōpelled him to go backwards. For as rich mē are proud, so nothing is more difficult to them, then willingly to abide the contēpt of the common people. And wee knowe howe foule and infamous a worke it shuld be, to take the dead body of a man crucified at the hand of the slaughter man. Further, the greater estate he was of, the more wary and also fearefull he had beene (as men giuen to their riches, do vse to flee all danger) except he had been emboldned from heauen. The dignity of his calling is also set downe, that he shoulde be a Counsellour or  
 Senator,

Senator, that in this behalf also the power of God might shine forth: because he is not one of the base sort of men hired or set a worke, by stealth or secretly to bury the body of Christe, but he was of hie degree of honor, that was stirred vp to performe this dutye. For the more incredible it was that he should be ready to serue Christ thus religiously, the more euidently it appeared that the whole action was gouerned by the counsel & hand of God. But by this example we are taught that rich men are so farre from excuse, if they should defraud Christ of the honor due to him, that they shoulde rather be guiltye of a double offence, while they make hinderances of those spurres wherewith they shuld be pricked forwards. I do graunt that this is too much vsual and common, that they should withdraw theselues out of the yoke, which seeme to excel others, that they may become too dainty & choise, or too wise & fearful: but we must take a far other course: except richesse & honors be helpes vnto vs in the seruice of God, we doe wickedly abuse him. The circumstance of the time doth declare how easie a matter it is for god to take away corrupt and fearfull affections, which doe hinder vs from our duty. Before, when matters were in doubt, Ioseph durst not freely professe himself to be Christes disciple: now, when the fury of the ennemies is hottest, and cruelty appeareth, he taketh courage, so that he douteth not to cast himself into open danger. Therefore we see how the Lord in a moment turneth the hearts into new affections, and by the spirite of fortitude stirreth vp them which before had salne. But if Ioseph was so bold in a godly endeouour to honor Christe, when he hong dead vpon the crosse, if at this day, after he is risen fro the dead, we haue not the same zeale in our hearts at the least to glorifie him, woe be to our sluggishnesse.

MAR. 43. L V. 51. *VWho also himselfe waited for the kingdom of God.* This was the chief praise which Ioseph had, that he waited for the kingdome of God. He is also praised for his righteousness, but this waiting for the kingdō of God, was the rote & beginning of righteousness. By the *kingdō of God*, vnderstande the restitution promised in Christ. For the excellency of the estate, which the Prophets had euery where promised to be at the coming of Christ, could not stand, if God gathered not vnder his gouernment, men which were dispersed abroad. So the godlinesse of Ioseph is in this poynt commended, because that in so miserable a state, hee nourished the hope of the redemption which God had promised. Hence also groweth the feare of God, and a desire to liue holily and righteously. For it could not be, that any man should giue himselfe to serue God, but he which hopeth to be deliuered by him. But let vs note, that where saluation in Christe was generally appoynted for all the Iewes, and the promise of the same was common to them all, the holy Ghost doth giue this testimonie but of very fewe, which in this place we doe heare of Ioseph. VWhereby it appeareth that the incomparable grace of God was then buried through the malicious forgetfulnesse almost of all the people. This brag ran euery where in all mens tounes, that Christ shoulde come: but the couenaut of God was fixed but in the mindes of fewe, whych beleueed in that spirituall renouation. Truly, theyr blockishnesse was horrible: and therefore it was no marueile if pure religion waxed out of vse, and the hope of saluation extinguished.

But would to God the corruption of this vnhappy age were not lyke to it. Christ once appeared as a redemer to the Iewes, and to the whole world,

world, as it was testified by the prophesyings of the Prophets: hee erected the kingdome of God, by bringing things out of confusion into a right and lawfull order, he hath appoynted vs a time of warfare, wherein he exerciseth our patience, untill that he shall come againe from heauen, to perfourme that his kingdome which he hath begun. VVhat one man doeth aspire, yea but a little to that hope? Are not all men almost so bent to the worlde, as if there were no resurrection promised? But howsoever the greater part forgetfull of their ende, do sitte hether and thither, let vs remember that this vertue is proper to the faithfull, to seeke for those things which are aboue, Col. 3. 1. and especially sith the grace of God hath appeared by the Gospell, teachinge vs to deny vngodlinesse and worldly luites, and that wee shoulde liue soberly and righteously in this present worlde, looking for the blessed hope, and appearing of the glory of the mighty God, Tit. 2. 11. 12. 13.

59. *And when he had receiued the body.* The three Euangelists doe briefly sette downe the buriall: and therefore they doe make no mention of the sweete oyntments, which onely Iohn doeth speake of: they do only report that Ioseph bought fine clean linnē. VVherby we do gather that he was honourably buried. And it is not to be doubted sith that a rich man allowed his owne tombe to the Lorde, but that in all other things hee also perfourmed what was conuenient for the furnishing and adorning of the same. And this also befell rather by the secreat prouidence of god, then by the premeditate counsell of menne, that the Lorde gate a newe tombe in which none had yet beene layed, who is the first begotten of the dead, and the first fruites of them that rise againe, Col. 1. 18. 1. Cor. 15. 20. So the Lorde by this token distinguished his Sonne from all the company of mankind, and he sette foorth newnesse of life in the sepulcher it selfe.

61. *And there was Mary Magdalene.* Marke and Mathew doe onely report that the women behelde what should be done, and noted the place where the body was layed. But Luke also doeth withall declare theyr purpose: namely, that they retourning into the Citie, mighte prepare odours and oyntments, that the seconde day after they might solemnise the funerall according to their order. VVhereby we doe know that their mindes were perfumed with a better odour, which the Lorde breathed foorth at his death, that hee might lift them higher which were brought to his sepulchre.

## Mathewe 27.

## Marke.

## Luke.

62. *Nowe, the next day that followed the preparation of the sabbath, the hie priestes and Pharisees assembled to Pilate,*

63. *And sayd: Sir, we remember that that deceiver sayd, while he was yet aluue: within three daies I will rise.*

64. *Commaund therefore that the sepulchre be made sure untill the thirde daye, least his disciples come by night, and steale him away, and say vnto the people, he is risen from the dead: so the last error shalbe worse then*



then the first.

65. Then Pilate said vnto them: ye haue a watch,  
keepe and make it sure, as yee know.

66. And they went and made the sepulchre sure,  
with the watch, and sealed the stone.

62. Now the next day. In this hystorie, the purpose of Mathewe was not so much to shew, with what obstinate furye the Scribes and Priests persecuted Christ, as to represent vnto vs, as it were in a glasse, the wonderfull prouidence of God approued in the resurrection of hys sonne. Subtile men exercised in fraudes and treachery, do conspire amongst themselves, and deuise a meanes whereby they maye extinguishe the memory of the dead man. For they see that they haue preuailed nothyng, except they should ouerwhelme the faith of the resurrection. But truly, while they endeour to bring that to passe, they doe bring the knowledge of the same to light, as if it were of set purpose. Certainly, the resurrection of Christ had not been so manifest, or at the least they might haue hadde more liberty to denye the same, if they had not provided to place witnesses at the graue. Therefore we see that the Lorde doeth not only deceiue subtile men, but also catching them in their owne counsels as in snares, he draweth and compelleth them to obey him. The enemies of Christ were vnworthy that his resurrection shuld be made manifest to them: but it was meete that their impudency shoulde be reprobued, & the pretence of speaking euil taken from them, yea, and theyr consciences conuincid, that they shuld not be excused by ignorance. In the meane while let vs note this, that God, as if he had hired them for wages, vsed theyr labour to the setting forth of the glory of Christe: because that when the sepulchre should be found empty, they should haue no colour of lying left them to denye the same. Not þ they shuld stay frō their mad vngodlinesse, but this was a full testimonie to all mē of a right & found iudgement, that Christ was risen againe, whose body being laide in the sepulchre was not founde there, though the souldiours were set on euery side to watch it.

63. We remember that that deceiuer sayd. This thought was put into them by inspiration from God, not onely that the Lorde might execute a iust reuenge vpon them for their sinne (as he doth oft vex with blinde torments, the mindes which are guilty within themselves) but especially, that he might bridle their filthy tongues. In þ mean while we do again behold how blockish the vngodly are, when sathan hath bewitched them. They doe yet call him a deceiuer, whose diuine power and glorie was of late shewed forth by so many myracles. Truly, this was not to striue against the cloud, but in deriding the darkenesse of the sunne, to spit (if I may so say) against the face of God. By suche examples we are taught that we must in season with a godly & modest attentiuenesse consider the glory of God, when it revealeth it self, least that a brutish & horrible blindness should ensue our hardnesse. And though at the first sight this seemeth to be hard and absurd, that the vngodly shuld so vily triumph ouer Christ being dead: least this liberty should trouble vs, it is meete alwaies to marke with wisdom, to what purpose the Lord wold apply þ same. The wicked do seeme to themselves, to ouerwhelm the whole doctrine

of Christe with his myracles, by this one blasphemye whiche they doe proudly vomitte forth. But God doeth vse no other meanes, then by themselves to deliuer his sonne from that sinister note of deceit. Therefore, so oft as the wicked shall with their quarrells prepare themselves to peruert all thinges, and shall giue themselves to speake euill at their pleasure, let vs wayte with quiet and patient mindes, vntill God shal lay open the light out of darkenesse.

65. *Tou haue a watche.* Pilate doth declare in these wordes that he doth refer it to their owne pleasure, that they may appoynt the souldiours to watch. By the which graunt they were the more tied from deuising of any cauilles, for though they durst not without shame wrangle against Christ after his resurrection, yet with Pilates signet they rather shut vp their owne mouth then the sepulchre.

### Mathew 28.

1. *Nowe, in the ende of the sabbath, when the first daye of the weeke beganne to dawne, Marye Magdalene, and the other Marye, came to see the sepulchre.*

2. *And beholde, there was a great earthquake: for the angel of the Lord descended from heauen, and came and rolled backe the stone from the dore, and satte vpon it.*

3. *And his countenance was like lightning, & his raiment white as snowe.*

4. *And for feare of him, the keepers were astonied, and became as dead men*

5. *But the Angell answered and sayd to the women. Feare ye not: for I knowe that yee seeke Iesus which was crucified.*

6. *He is not here, for he is risen, as he sayde: come, see the place where the lord was laid,*

7. *And go quickly, and tell his disciples that hee is risen from the dead: and beholde, he goeth before you into Galilee: there yee shall see him: loe, I haue tolde you.*

### Marke 16.

1. *And when the sabbath daye was past, Marye Magdalene, and Marye the mother of Iames, and Salome, bought sweete oymments that they might come, and embalme him.*

2. *Therefore early in the morninge, the first day of the weeke, they came to the sepulchre, when the sunne was yet rising.*

3. *And they sayd one to another: who shall roll vs awaye the stone from the dore of the sepulchre.*

4. *And when they looked, they sawe that the stone was rolled awaye. (for it was a very great one)*

5. *So they went into the sepulchre, and sawe a yong man sitting at the right side, clothed in a long white robe, and they were afraid.*

6. *But he said vnto them: Be not afraid, ye seeke Iesus of Nazaret, which hath beene crucified: he is risen, he is not heere: beholde the place where they put him:*

7. *But goe your way and tell his disciples, and Peter, that hee will goe before you into Galilee, there shall you see him, as he sayd vnto you.*

### Luke 24.

1. *Now the first day of the weeke, early in the morning, they came vnto the sepulchre, and brought the odors which they had prepared, and certain women with the.*

2. *And they found the stone rolled awaye from the sepulchre. 3. And went in, but founde not the body of the Lord Iesus.*

4. *And it came to passe, that as they were amased therat: beholde,*

two men suddenly stood by them in shining vestures. 5. *And as they were afraide, & bowed*

down their faces to the earth, they sayd to the:

why seeke ye him that liueth among the dead?

6. *He is not heere, but is risen: remember howe he spake vnto you, when he was yet in Galilee.*

7. *Saying, that the son of man must be deliuered into the hands of sinfull men, & be crucified, and the third day rise again.*

8. *And they remembered his words.*

Nowe we are come to the poynte of our redemption. For from hence springeth the liuely hope of our reconciliation with God, because that Christ came from out of the lower partes of the earth as a conquerour

of death, that he might shew that he hadde the power of the new life in his hande. VVherefore Paule, 1. Cor. 15. 14. doth rightly say, that there is no Gospell, and that the hope of saluation is frustrate and vayne, except we belecue that Christe is risen from the deade. For finally, so was righteounesse purchased for vs, and an entrance made into heauen: to be short, our adoption was so confirmed, when Christe shewing the power of his spirite by his resurrection, prooued himselfe to be the Sonne of God. And though he manifested his resurrection in other order, then our fleshly wisdom would desire: yet this meanes which pleased him, must also seeme best to vs. He came out of the graue no man seeing it, that the emptie place might be the first token: next, his will was that the Angels should tell the women that he was aliue: shortly after he appeared vnto them, and at the length to the Apostles, and that oft times. So by little and little he led his according to their capacity to further knowledge. But that he first beganne with the women, and not only shewed himselfe to be seene of them: but also enioyned them to preach the Gospell to his apostles, that they might be as it were their scholemistresses. In this was the slouthfulnes of the Apostles first chastised, who through feare lay almoste without life, when as the women hasted busily to the sepulchre, who also were thoroughly rewarded for the same. For though their purpose to annoynt Christ, was not without a fault, as if he should haue still remained deade, yet hee pardoning their infirmitye, bestowed vpon them this singular honour, by resigning to them the office of the Apostleship for a while, which was taken from men. And in thys manner he made a shew of that which Paule teacheth, 1. Cor. 1. 27. namely, that he would chuse those things which are foolish and weake in the worlde, that he might pull downe the pride of fleshe. And wee shall not be rightly prepared to learne this article of our faith, except that we laying by all pride, doe submit our selues to be taught of the testimonye of women. Not that our faith should be tied vp in so narowe straights: but because the Lord, that he might prooue our obedience, would haue vs become fooles, before that he would fully admit vs to the knowledge of his mysteries. As concerning the hystorie, Mathew only saith that the 2. Maries came to see the sepulchre: Marke adioyning Salome the third, sayeth that they bought sweete oyntments, that they might annoynt the body: but by Luke it is gathered that there came not only two or three, but very many. But we knowe that this is vsual amongst holy wryters, of a great number only to set downe a few. It is also a probable coniecture, that Mary Magdalene with her other companion (whether shee was sent before, or ran before of her owne accord) came to the sepulchre before the rest. And the woordes of Mathewe doe seeme to note this, that they two came to see: For if they shoulde not haue seene, there appeared no meanes howe to annoynt Christ.

In the meane while he concealeth that office which they purposed in their minde to perfourme: for this one thing was his principal purpose, to speake of the resurrection. Yet it is demaunded howe this labour of the women, which was mixed with superstition, should please God. But I doubt not, but that their will was to applie this maner of annoynting of the deade receiued of the fathers, that they mighte in the sorrowe of death, seeke for comfort in the hope of the life to come,

I graunt that they offended, because they presently applied not theyr mindes to that which they hadde heard spoken before by the mouth of the maister: but because they doe holde the generall principle of the last resurrection, their defecte is pardoned, which had iustly defiled the whole action (as they doe say). So God oft times of his fatherly goodnesse accepteth the doings of the Sainctes, which should not only without forgiuenesse not please him, but of right should be reiected wyth ignominye and punishment. In this therefore appeared the wonderfull goodnesse of Christe, that he being aliue, kindly and louingly mette the women, who wrongfully sought him amongst the dead. If he suffered not them to come to his sepulchre in vaine, it may be certainly determined, that if any man by faith should now approche vnto hym, he should not be deceiued, for the distance of the places shall be no lette, but that the faithfull shall enioy him, who by the power of his spirite filleth both heaven and earth.

MAR. 1. *V*When the Sabbath day was past. It is the same in effect which Mathew sayeth. *I*n the ende of the Sabbath, when the first day of the Sabbath began to dawne. Likewise in Luke. *T*he first day of the Sabbaths. For sith we do know that the Iewes beganne theyr day, as soone as the night beganne to waxe darke: the meaning of them all is this, that the Sabbath being ended, the women began to consult amongst themselves, of going to see the sepulchre, that they might come thither before day in the morning. Two of the Euangelists doe call that the first daye of the Sabbaths, whiche was the first in order betweene two Sabbaths. *V*Where as others translated it *One*, the ignorance of the Hebrewe tongue caused manye to erre. For where *and* signifieth sometimes one, sometimes the first, the Euangelists (as in many other places) following the Hebrewe phrase, sayd *mian*. But least the ambiguitie shoulde deceiue any, I haue more plainly expounded their meaning. But in the buying of the sweete odours, the hystorye of Luke differeth not a little from Markes woordes: for that they retourning into the Citie, shoulde prepare sweete oyntments: then, that according to the commaundement of the law, they should rest one day before they toke their journey. But Marke reporting two diuers things in one, and the same text, had lesse regarde to note the distinction of the times then Luke. For that which was don before, he nixeth together with the journey. But in the matter it selfe they do very well agree, that they hauing kept the holy rest, they departed out of the house while it was yet darke night, that they might come to the sepulchre, when the day should first begin to dawne. But that must be againe remembered which I touched before, that though the rite of annoynting the dead, was common to many prophane nations, yet it was lawfully vsed onely by the Iewes: to whome it had beene deliuered by the fathers, that they might exercise themselves in the hope of the resurrection: for without this respecte it had beene a colde and a vaine comfort to embalme a dead corpes without sense: as we do know that the Egyptians very carefully applied themselves this way without any profite. But God by this holy signe represented to the Iewes an image of life euen in death, that they might hope that they should receiue newe strength out of corruption and dust. Further, as the resurrection of Christe, through his liuely odoure pierced through all sepulchres, to breath life into the dead; so he abolished those  
outward



outward ceremonies. VVherfore he needed no such meanes: but it came of the rudenesse and ignorance of the women, who as yet did not well vnderstand that he was free from corruption.

3. *And they sayd amongst themselves.* Onely Marke setteth downe this doubt: but sith the others doe report, that the stone was rolled away by the Angel, it is easily gathered that they remained perplexed and doubtfull in counsell, vntill a way was opened by the hand of God. But hereby we doe learne, that they were so caried away in their zeale, that they came thither without consulting of it before. They had sene a stone layd vpon the sepulchre, to keepe men fro entring into the same: why thought they not of it at leisure in the house, but because they were so astonied with feare and admiration, that reason and memory failed them? But because that they were blinded with a holy zeale, God doeth not impute this fault vnto them.

MATH. 2. *And behold there was a great earthquake.* The Lord reuealed the presence of his glory by many signes: that hee mighte the better frame the hearts of the holy women to reuerence. For sith it was a matter of no small moment, to knowe that the Sonne of God hadde gotten victory ouer death (wherin the summe of our saluation consisted) it was meete for the taking away of al doubts, that the maiestie of God should openly and plainly offer it selfe to be seene of them. Mathewe therefore sayeth that *there was an earthquake.* VVherein the senses might discerne the celestiall power which I spake of. And it was meete that the women should be wakened by this wonder, that they might now thinke vpon no humane or earthly thing, but lift vpe their mindes to a woork of God, newe and vnlooked for. The brightnesse of the Godhead shewed it selfe also in the apparel & fourme of the Angel, as it were by beames: that they might perceiue that he was no mortall man, who stooode by in the shape of a man. For though the brightnesse of the light, or the whitenesse of snow, are nothing to the great glory of God, for no colour must be imagined if we desire to know him rightly: yet by outward notes he declaring that he is neare, doeth according to the capacite of our infirmitie, cal vs to himselfe: this must be knowen, that he onely offereth vnto vs the visible signes of his presence, that our mindes might apprehend him inuisible: vnder corporal shapes there is giuen a taste to vs of his spiritual essence, that we might spiritually seeke the same. Yet no doubt, but with the outward signes there was ioyned some inward efficacie, which might graue in the hearts of the women, a feeling of the Godhead. For though they were amazed at the first, yet it appeareth by the text, that by degrees they came to themselves, so as they were taught to fele the hand of God present. But while our three Euangelistes doe endeouour to be short, they doe passe ouer that which Iohn doeth set forth more at large in the 20. chapter, vnto the 12. verse, whiche we knowe to be no vnusuall matter amongst them. There is also this diuersitie, that where Mathew and Marke doe make mention onely of one Angell, Iohn and Luke doe put two. But this shew also of repugnancie is easily answered: for we do knowe that the figure Synecdoche, is often vsed in the scriptures. There were therefore two Angels seene first to Mary, and after to her other fellowes.

But because the one, who had the office to speake, especially tourned their mindes to him, it was sufficient for Mathewe and Marke to report his message. Further, where Mathewe sayeth that *the Angell satte vpon the stone*, he doeth in woordes sette that before, which shoulde be after: or at the least neglecteth the course of the hystorie: for the Angell appeared not presently, but when as the noueltye and straungenesse of the matter had helde the women in suspence and doubt.

4. *And for feare of him the keepers were astonied.* The Lord terrified the keepers, as if he shuld set a hot yron in their consciences, which might compell them to feele his diuine power against their will: at the least the terror auailed thus farre, that they shoulde not carelesly scorne at those things which should presently be dispearsed abroad of his resurrection. For though they were not ashamed to set their tongues to sale, yet they are compelled, will they, nill they, inwardly to acknowledge that which before menne they did wickedly denie. And it is not to be doubted, but where they had free liberty to speake, they familiarly confessed amongst their acquaintāce, that which they durst not speake openly because they were hired with money. And here is to be noted the difference betwene the two kindes of feare, which Mathew doeth compare togiesher. The soldiours accustomed to tumultes, were terrified, and so swallowed vp of feare, that they fell downe as if they were halfe deade, but no power raised them, so fallen prostrate. The women were likewise afraide, but they presently receiued comfort, whiche restored their mindes almoste failing them, that at the least they beganne to haue a better hope. And certainly it is meete that the maiestie of God should strike suche a horrour and feare as well in the godlye as in the reprobate, that all fleshe might be silent in his presence. But when the Lorde hath humbled and brought his electe into obedience, hee presently mitigateth their feare, least they shoulde so lie ouerwhelmed: and not so onely, but wyth the sweetenesse of his grace, he healeth the wound they haue receiued: but he leaueth the reprobate as without life with a feare which doth distract them, or he suffereth them to pine away with many slowe tormentes. For concerning these soldiours, they were like to deade menne, but they lay afraide as menne distracted of their mindes without any earnest affection, yet withall they forgate that they were afraide: not that the remembraunce of the feare should be altogether blotted out: but because the liuely and effectuall feeling power of God, fled from them, whereunto they were compelled to giue place. But this must especially be noted, such they feared like as the women, they hadde no comforte giuen them, which might take away their feare. For the Angels sayde onely to the womenne, *Feare yee not:* he proposed vnto them the resurrection of Christ, as the matter of their ioy and comfort. In Luke there is added a reproofe, because *they sought the liuing with the dead*, as if the Angell shoulde stirre them vp, least they should fall further into desperation.

7. *And goe quickly, and tell his disciples.* God doth here adorne the women with an extraordinarie honour, in that he comaundeth them to instruct his Apostles in the principall poynt of our saluation. In Marke they are commaunded by name to beare this message to Peter: not because he excelled them in dignity, but because his fal was so vile, that he had need of speciall comfort, that he might knowe that Christ had not cast him off, though

though he had filthily and wickedly fallen. Nowe, he had beene in the sepulchre, and had seene the tokens of the resurrection of Christe: but God denied him that honour which hee shortly after bestowed vpon the women, as to heare the Angell say that Christ was risen. And certesse heereby it appeareth howe blockishe he as yet remained, in that hee doeth fearefully runne againe into his lurking corners, as if he had seene nothing: when as Mary late weeping by the sepulchre. VVherefore it is not to be doubted but that shee and her fellowes in beholding the Angell, received the rewarde of their patient wayting. That the Angell sendeth the disciples into Galile, I thinke was done for this cause, that Christ might shew himselfe to many. For we knowe that he had beene long conuersant in Galile, and his will was to giue his disciples a larger space, that they might in that iourney gather their mindes somewhat to them. Then the knowledge which they had of the places, holpe them, that they might the more certainly knowe the master. For it behooued that they should be by all meanes confirmed, least any thinge should be wanting for the assurance of faith. *See, I haue tolde you.* By this phraze of speache the Angell confirmeth that to be true, which he spake. And hee would not speake this of himselfe, as if he had beene the first author, but he subscribeth to Christes promise: and there in Marke he onely bringeth them in minde of the wordes of Christ. Luke doeth prosecute the speache further, as that the disciples should be admonished by Christe, that it behoued him to be crucified, &c. yet the sense is the same, because he had foretolde his death together with his resurrection. It is also added that they then remembred the wordes of the Lord: whereby we are taught, that though they had profited badly in the doctrine of Christe, yet it pearshed not, but was couered, vntill that in due season it should budde forth and spring.

Mathew 28.

8. So they departed quicklie from the sepulchre, with feare & great ioye, and did run to bringe his disciples woorde.

9. And as they went so tel his disciples: behold, Iesus also mette them, saying: God saue you: and they came & booke him by the feete, and worshipping him.

10. Then sayde Iesus vnto the, be not afraid: Go, and tel my brethren that they go into Galile, & there shall they see me.

8. So they departed quickly. The 3. Euāgelists do omit that which Iohn doth report of Mary Magdalen: namely, that she hauing not yet seen ꝑ angels returned into the city, & weping, she cōplained ꝑ the body of Christ was

Marke 16.

8. And they went out quickly, and fled from the sepulchre: for they trembled & were amased, neither saide they any thinge to any man: for they were afraide.

9. And when Iesus was risen againe, in the morow (which was the firste day of the weeke) hee appeared first to Mary Magdalene, out of whom he hadde cast seven deuils.

10. And shee went and tolde them that had beene with him, which mourned and wept.

11. And when they heard that he was aliue, & had appeared to her, they beleueed it not.

Luke 24.

9. And returned from the sepulchre, and told al these things vnto the elenen, and to all the remnant.

10. Nowe it was Mary Magdalene and Ioanna, and Marya the mother of Iames, and other women with them, whiche tolde these things vnto the apostles.

11. But their words semed vnto them as a fained thing, neither beleueed they them.

12. Then arose Peter, and ran vnto the sepulchre, & looked in, & saw the linnen cloathes laid by them selues, and departed wondering in himselfe, at that which was come to passe.

taken away. Heere is not onely mention made of the seconde retourne into the citie, when shee and her other fellowes, caried newes to the disciples that Christ was risen: which they had learned as wel by the voyce and testimonie of the Angel, as by seeing of Christ himselfe. Also, before Christ shewed himselfe, they nowe ranne towards the disciples, as they were commaunded by the Angell. In the iourney besel the seconde confirmation, that they might the more boldly affirme that the Lorde was risen. Mathew sayeth *that they went with feare and great ioy*. By which wordes hee meaneth that they were comforted by the voyce of the Angell, yet withall, that they were stricken with feare, so that they were tossed in perplexitie betweene ioye and doubtfulnessse. For so the heartes of the godly are sometime possessed with contrary affections whiche are conuersant in the same by courses, vntill at the length the peace of the spirite doeth bring the same into a quiet estate. For if their faith had beene perfecte, it had thoroughly quieted them by putting feare to flight: nowe, the feare being mixed with ioy, doth declare that they as yet trusted not throughly to the testimonie of the Angell. And heere Christ gaue a notable testimony of his mercy, in that he meeteth them which are so doubtful and fearefull, that he might take away that doubtfulnessse which remained. Yet Markes woordes doe not a little differ, in that *they fledde for feare and amazement*, so that for feare they should be astonied. But it is not so harde to answeare, for when their minde was to obey the Angell, yet their abilitie serued not, if the Lord hadde not loosed their silence. But there is a greater shewe of repugnancie in that whiche followeth. For Marke doeth not say that they mette Christ by the way, but only that he appeared early in the morning to Magdalene: Luke maketh no mention of this vision at all. But sith this pretermission is not a thing vnusuall to the Euangelistes, it must not seeme absurde to vs. As concerning the difference betweene the woordes of Mathewe and Marke, it maye bee that Magdalene was partaker of so great good before the rest: or else by Synecdoche Mathewe doeth extend that to all, which was proper to one. Yet it is more probable that Marke nameth her onely, because that shee before others enioyed the sight of Christ first, and that in a peculiar maner. But her fellowes also sawe Christe in their order: and therefore Mathewe doeth attribute this generally to them all. And thys was a woonderful token of goodnesse, that Christ reuealed his heauenly glory to a miserable woman, which had beene possessed of seuen deuilles: and when he would sette forth the light of the newe and eternall life, he began there where there was nothing in the iudgement of manne but contempt and shame. But by this lesson Christ declareth, when hee once sheweth his fauour towards vs, howe liberally hee vseth to profecure the course of the same: and with all hee casteth downe all pride of the fleshe.

9. *They tooke him by the feete.* This seemeth not to agree with the words of Iohn, where he declareth that Mary was forbidden to touche Christ. But it may be easily reconciled, because the Lord seeing Mary too much bent to the embracing and kissing of his feete, shoulde commaunde her to departe, because the superstition was to be reprooued, and he was to shewe the ende of the resurrection, from the which Marye was drawne partly by an earthly and grosse affection, partly by a fond zeale. But the

Lorde



Lord suffred her to touch his feete at the first meeting, that there might be nothing wanting for the assurance of them. Therefore presently after doeth Mathew adde, that they worshipped the Lord: the which was a signe of no doubtfull knowledge.

10. Then Iesus said unto them. VVe do gather that this was a corrupt fear, from the which Christ doth againe deliuer them. For though it arose of their wōdring at the matter, yet it was contrary to a settled assurance. Therefore, to the end they might lift vp themselves to Christ the conquerour of death, they are commaunded to be of good comfort. But we are taught by the same words, that we do then know rightly the resurrection of the Lorde, if by the faith which we haue conceiued, we dare glory, that we are made partakers of the same life. And thus farre must our faith profite, least feare preuaile. Further, Christ commanding that this shuld be told to his disciples, doth by this message gather his church dispearsed together againe, & erect the same now salne. For as the faith of the resurrection doeth especially giue vs life at this day, so it behoued that the disciples should haue that life restored to them, from the which they had saln. Here also is to be noted the incredible kindnes of Christ, in that he vouchsafeth to call those runagates, who had moste cowardly forsaken him by the name of brethren. And it is not to be doubted, but that by calling them so louingly, his will was freely to appease that sorrow, wherwith he knew that they were grievously tormented. But because that hee accounteth not the Apostles onely as his brethren, lette vs know that Christ commanded that this message should so be done, that it might then remaine for vs. VVherfore we must not coldly hearken to the hystorie of the resurrection, sith that Christ by the band of brotherly kinred, doth with his own mouth louingly cal vs to receiue the frute of the same. VVhere some interpreters vnder the name of brethren, do vnderstand Christes kinsmenne, the text doeth very sufficiently confute their error: for Iohn doeth expressly declare that *Marye came to the disciples*: and presently it followeth in Luke, *the womenne came to the Apostles*. Marke also agreeth with them, wryting that *Mary came and told these things to the disciples, which wept*.

M A R. 11. *And when they heard*. Marke onely maketh mention of the testimony of Mary alone. Yet I am perswaded that the commandemēts of Christ were done generally by them al: and this place doth the better confirme that which I sayd euen nowe, that there is no repugnancie betwene the Euangelists, while one doth particularly asigne that to Mary Magdalene, which according to others, was commen to all, though not in like degree. But the disciples were grown to be marueilous sluggish, that they remembred not that that was fulfilled, which they hadde oft times heard of the master. If the women had tolde any thing which before had not been heard of, there had been good cause why in a matter incredible, there had beene no credite giuen to their report: but now they must needes be exceeding blockish, who doe account for a fable or a dreame, a matter so oft promised and witnessed by the sonne of God, when it is reported to be fulfilled by them whiche had seene the same. Further, sith that they were deprived of a right vnderstanding throughe their owne vnbeliefe, they doe not onely refuse the light of the truthe, but they doe reiecte it as a fantasie, as Luke declareth. Heereby it appea-

reth that they so yeelded to the temptation, that almoste all the taste of Christes woordes was cleane forgotten.

L V. 12. *Then arose Peter.* I doe not thinke but that Luke hath heere inuerted the order of the hystory, as it is easie to gather by the woordes of Iohn: and in my iudgement it is not amisse, that the woord *Running* be resolued into the preterpluperfect tence. And they which are but meanly exercised in the scripture, doe knowe that this is vsuall amongst the Hebrewes, to reporte afterwarde those things, whiche were omitted in their place. But Luke by this circumstance doth the more exaggerate the hardnesse of the Apostles, in that they despised the womens woordes: when yet Peter had now seene the sepulchre empye, and by a manifest signe of the resurrection was driuen into admiration.

## Mathew 28.

## Marke.]

## Luke.

11. *Now, when they were gone: beholde, some of the watche came into the citie, and shewed unto the high priests, all things that were done.*

12. *And they gathered them together with the Elders, and tooke counsel, and gave large money vnto the souldiours,*

13. *Saying, say his disciples came by night, and stole him away while we slept.*

14. *And if the gouernour heare of this, we will perswade him, and saue you harmlesse.*

15. *So they tooke the money, and did as they were taught: and this sayinge is noised among the Iewes vnto this day.*

11. *None when they were gone.* It is not only to be supposed, but the matter it selfe declareth, that the soldiours to whome the keeping of the sepulchre was committed, were so corrupted by rewardes, that they were ready to lie at the Priests appoyntment. They knewe very well, that the Priests feared nothing more, then that it should be reported that Christ arose the third day after his death: they knew that they wer sent thether for that purpose, that by keeping the corpes, they might putte away that report. The men therfore being giuen to gain, yea, & seeking gain euery way, after they hadde lost their labour this way, they doe deuise a newe meanes to gette money. But where Mathew sayeth that *some of the watche came*, it is vncertaine whether a few subtil fellowes of them went alone to counsel from the rest, or whether they were sent in the generall name of them all. The seconde part by coniecture seemeth rather to be true: for Mathew doth afterwards say that the reward of periurie was giuen not to one or two, but generallye to the souldiours. It is certaine that whether al of them, or but a part of the cōspired, yet they fought to gain by the cruel & vnapeaceable hatred of the priests against Christ. Further, sith they had them guilty of the offence, they abused their euil conscience, for to wrest mony from them. For (as almost all wicked menne doe) the priests knowing their owne leudnesse, to the ende they myght couer their shame, are compelled to corrupt the souldiours with a large reward.

reward. Also it doth heereby appeare, that after the reprobate haue once cast themselues headlong into sinne, they are then caught in new finnes, and while they would defend their name before men, they doe carelessly neglecte their finnes against God. These wretches doe not onely hire the soldiours with rewarding them: but also, if the offence shoulde be brought into iudgement, they doe cast their name and life in daunger. And what compelleth them besides the losse of the money to come into great pearill, but because their obstinate furye suffereth them not to goe backe, vntill they should heape finnes vpon finnes?

25. *And this saying is noysed.* This was the greatest woorke of Gods vengeance for the blinding of the Iewes, that the resurrection of Christ was buried in the periurie of the soldiours, and that so vaine a lie should be receiued. And heereby it appeareth that they which did not thinke that Christ was risen, were deceiued in a voluntary error, as the worlde doeth willingly offer it selfe to be deceiued with the sleights of Sathan. For there had beene no neede of any long searche, if any man woulde but haue opened his eyes. The armed soldiours doe say that the body of Christ was stolen from them by a weake, fearefull, small, and vnarmed company of men. VVhat shewe of colour? They doe adde that this was done while they were a sleepe. Howe then doe they imagine that it was stolne? If there had ben any suspicion of the disciples, why folowed they not after them? VVhy made they no stirre? This therfore was but a childish shift, which they had not escaped with, without punishment, if the matter had come before a righteous and a stout gouernor. But through Pilates winking it came to passe, that so great wickednesse escaped. As we doe see it doeth fal out daily, that prophane iudges haue but smal regarde, where truth is ouerwhelmed by deceit and malice: but rather, if they doe feare no incommody, they do seeme to ioyne in leudnesse together with the treacherous varlets. And though this may seeme to be hard, that God should suffer this false rumour to be spred for the extinguishing of the glory of his sonne, yet to his iust vengeance that honour must be giuen which is due. For that nation was worthy that the clouds should take the light from them, as we do perceiue by this, that a vayne and friuolous lie, should be so greedily snatched vpe: Further, sith that almost all had stumbled at the stone of offence, it was meete that their eyes shoulde be darkened, least they shoulde see that the cuppe of giddinesse was giuen them to drinke of: to be shorte, they were cast into all kinde of madnesse, as it was spoken of before in the prophesie of Isai, the ninthe chapter, and the tenth verse. God would neuer haue suffered them to be deceiued by so fond credulitie, but that he might deprive them of the hope of saluation, who hadde contemned the Redeemer, euen as with the same kinde of punishment hee doeth nowe chastice the worlde, lousing the raynes to the reprobate, that they may grow worse. But though this lie should preuaile amongst the Iewes, yet it was no les, but that the trueth of the Gospell shoulde haue free passage, euen to the endes of the earth, as it alwayes went as conquerour ouer all the lites of the worlde.

Mathew.

Mar. 16.

12. After that hee appeared vnto two of them in an other forme, as they walked and went into the countrey.

Luke 24.

13. And behold, two of them went that same day to a towne which was from Hierusalem about three score furlongs, called Emaus:

14. And they talked together of all these things that were done.

15. And it came to passe, as they communed together and reasoned, that Iesus himself drew neare, and went with them

16. But their eyes were holden, that they could not knowe him.

17. And hee sayde vnto them: VVhat manner of communications are these that yee haue one to an other, as yee walke and are sad?

18. And the one (named Cleopas) answered and sayd vnto him: Art thou onely a straunger in Ierusalem, and haste not knowen the thinges whiche are come to passe there in these dayes.

19. And he said vnto them, what thinges? And they saide vnto him, Of Iesus of Nazaret, whiche was a Prophet, mighty in deede and in worde before God, & all the people, 20. And how the hie priests, & our rulers deliuered him to be condēned to death, and haue crucified him. 21. But we trusted that

it had been he that should haue deliuered Israel, & as touching all these things, to day is the third day, that they were done. 22. Yea, and certain women amonge vs made vs astonied, which came early vnto the sepulchre, 23. And when they founde not his body, they came, saying: that they had also seene a

vision of angels which sayde that he was aliue, 24. Therefore certain of them which were with vs, went to the sepulchre, and founde it euens, as the women had sayd, but him they saw not. 25. Then he sayd vnto them, O fooles and slowe of heart, to beleue al that the Prophets haue spoken. 26. Ought not Christ to haue suffered these things, and to enter into his glory? 27. And he began at Moses, and at all the Prophets, and interpreted vnto them in all the scriptures, the thinges whiche were wrytten of hym.

28. And they drew neare vnto the towne which they went to, but he made as though he woulde haue gone further. 29. But they constrained him, saying: Abide with vs, for it is towardes night, and the day is farre spent, So he went in to tarye with them.

30. And it came to passe, as hee sate at the table with them, he tooke the bread, and gaue thanks, & brake it, and gaue it to them.

31. And it came to passe, as hee sate at the table with them, he tooke the bread, and gaue thanks, & brake it, and gaue it to them.



13. And beholds two of them. Though Marke doeth only touch this hy-  
 storie briefly, and Mathew and Iohn do say neuer a woorde of it; yet be-  
 cause it is profitable to be known and woorthy to be remembered, it is  
 not in vaine that Luke doeth so diligently describe the same. But I haue  
 already oft times declared, that the spirite of God hath so aptly directed  
 the workes of euery of the Euangelists, that what could not be founde  
 in one or two, might be hadde in the others. For diuers yllions, whereof  
 Iohn doeth make mention, are not spoken of by our three. Further, be-  
 fore I will come to the seuerall circumstances, this shalbe w<sup>o</sup>rth the la-  
 bour summarily to be noted, that these two witnesses were chosen, not  
 that the Lordes purpose was by them to shew the Apostles that he was  
 risen, but to reprove their slacknesse. Yet though they preuailed nothing  
 at the first, afterward their testimony being furthered with other helps,  
 it was had in due regarde amongst them. But it is doubted who they  
 were: but that by the name of one of them (whome Luke a little after  
 calleth Cleopas) it maye be gathered that they were not of the eleuen.  
 Emaus was an ancient town & of no small account, which the Romanes  
 afterwarde called Nicopolis: neither was it farre distant from Ierusa-  
 lem, when as three score furlongs doe only make seuen thousand foure  
 hundred paces. But Luke hath not so much regard to note the place in  
 respecte of the renoume of it, as for the certainty of the hy<sup>is</sup>torie.

14. And they talked together. This was a signe of godlinesse, that they en-  
 deuoured to nourish by what meane they might, their faith in Christe,  
 though it was but weake and small. For their talke tended not to any  
 other purpose, then  $\psi$  they might oppose the reuerence of their maister as  
 a shield or buckler against  $\psi$  offence of  $\psi$  crosse. And though by inquiring  
 & disputing they bewraied their ignorance worthy to be reprehended,  
 wh<sup>o</sup> as they being before admonished  $\psi$  christ shuld rise again, that they  
 shuld be amased at the hearing of the same: yet their aptnes to be taught  
 yelded a way to Christe to take away their error. For many of sette  
 purpose doe moue questions, because they are determined frowardlye  
 to refuse the truthe, but they which haue a desire, quietly to embrace the  
 truthe, though they sticke at small obiections, and stay at light scruples,  
 yet their godly endeavour to obey, procureth them fauour before God, so  
 that as it were with stretched out hand, being ledde into a perfect assu-  
 rance, shuld cease to wauer. And this is to be noted, where we doe in-  
 quire for Christe, if it be done with a modest desire to learne, there is a  
 way opened for the furtherance of vs: yea, we do then procure hym to  
 be as a teacher, eu<sup>n</sup> as prophane men with their filthy speeches do driue  
 him farre away.

16. Their eyes were holden. The Euangelist doeth expressly set this down,  
 least any man shoulde thinke that the shape of Christes body were alte-  
 red. Therefore, though Christ remained like as he was, yet he was vn-  
 known, because their eyes were holden: whereby the suspition of a  
 ghaost, or of a false imagination is taken away. And heereby we are  
 taught, howe weake we are in all our senses, so that neither the eyes nor  
 the eares doe their office, further then that they haue power ministred  
 vnto them daily from heauen. Oure members are naturallie furnished  
 with their gifts: but that it might the better appear that they are graun-  
 ted to vs freely, God keepeth the vse of them in his owne hand: that this  
 same

same which the eares do heare, and the eyes do see, should be layed vp amongst his daily benefites: for if that he should not continually strengthen our senses, their whole force would presently fade awaye. I doe graunt that our senses are not oft holden, as it then befall, that they should be so grossly deueiled in a forme objected before them: yet God by one example, sheweth that it is in his power to directe what soeuer powers he bestoweth vpon manne, that we may knowe that nature is subiecte to his pleasure. Nowe, if the corporall eyes, whose chiefe propertie is to see, are so ofte as it pleaseth the Lord, so holden, that they cannot discern those things which are set before them, our mindes should be no better, though they remained in their integritie. But now in this miserable corruption, since their light is taken from them, they are subiect to be deueiled many waies, and so oppressed with a grosse dulnesse, that they can doe nothing but erre, as also it doeth befall very oft. Therefore it cometh not of the sharpnesse of our witte for vs to discern betwene truth and falsehoode, but of the spirite of wisdom. But their chiefe dulnesse appeareth in the beholding of heauenly thinges: for we doe not onely conceiue false shapes for those things which are true, but we doe tourne the cleare light into darkenesse.

17. *What manner of communication are these yee haue one to another?* That which we doe see, was done then openly by Christe, we doe daily finde to be performed in vs in a secret maner, that of hys owne accorde hee insinuateth himselfe to teache vs. But that which I said euen now, doeth more euidently appeare by the answeare of Cleopas: that is, though they were doubtfull and in perplexitie about the resurrection of Christe, yet they esteemed reuerently of his doctrine, so as they were not bent to fall away. For they doe not tarry vntill that Christ by manifesting himselfe, shoulde preuent them, or that the trauailer who soeuer hee was, shoulde speake honourably of him, but rather out of a small and darkishe light, Cleopas doeth cast suche sparkes into the straunger, as might somewhat lighten his minde if he had ben rude & ignorant. The name of Christ was at that time so odious and infamous in euerye place, that it was not safe to speake honourably of Christe: but without regard of enuie, he nameth him the Prophet of God, and professeth himselfe to be one of his disciples.

And though this title of a Prophet is farre inferiour to the diuine maiestie of Christ, yet this smal commendation deserueth praise, sith Cleopas hadde no other purpose, then to procure disciples to Christ, which shoulde submitte themselues to his Gospell. But it is vncertaine whether Cleopas accordinge to his rudenesse spake more basely of Christe then was meete: Or whether his purpose was to beginne at the rudiments which were best knowen, that hee might by degrees goe further. And certainly a little after, he doeth not simplie account Christe in the common order of Prophets, but he sayeth that he and others supposed that he should haue bene the redeemer.

19. *Mighty in deede and in worde.* The same forme of woordes almost doeth Luke, Actes 7. 22. vse in the person of Stephen, where speaking in the praise of Moses, he sayeth that he was mighty in wordes and deedes. But in this place it is doubted whether Christ should be called *Mighty in deede*, in respecte of his myracles (as if it hadde bene sayde that hee was

endu-

endued with diuine vertues, which should prooue that he was sent from heauen) or whether that it sho ulde reache further, that the meaning should be, that he excelled as well in the facultie of teaching, as in holiness of life, and excellent giftes. And I doe like this latter sence. Neither is that addition in vaine, *Before God and the people*, which signifieth that the excellencie of Christe was so declared to menne, and knowen by euident trialles, that it was without all fained and vaine ostentation. And heereby may be gathered a brieue definition of a true Prophet: namely, hee who to his woorde adioyneth also the power of woorkes, and shall not onely endeouour to excell amongst men, but to behaue himself sincerely, as in the sight of God.

21. *But we trusted.* It shall appeare by the text, that the hope which they had conceiued of Christ, was not taken away: though by the woordes it shoulde so seeme at the first sight. But because the hystorie which is set downe of the condemning of Christe might withdraw a man, who had no tast of the gospel, because he was condemned by the Prelates of the Church: Cleopas opposeth the hope of the redemption against this offence. And though he doth afterwarde declare that hee himselfe dooth fearefully and as a staggering man remain in this hope, yet he doth diligently gather what helpes soeuer he can, for the vpholding of the same. For it is probable that he spake of the third day for no other end, but because the Lord had promised that he would rise againe the thirde daye. Furthermore, that which hee reporteth that the women founde not the body, and that a vision of Angels appeared to them, and because that which the women had spoken of the empty graue was also approoued by the testimony of menne, is referred to this sum, that Christe was risen. So the godly manne doubtfull betwene sayth and feare, nourisheth his sayth, and accordinge to his strength, stryeth agaynst feare.

25. *And he sayd vnto them* This reproofe seemeth to be sharper and harder then was meete in respect of the weake man: but who so shall consider of all the circumstances, shal easily perceiue that it was not without cause that the Lord gaue so sharpe a reproofe to them, amongst whome he had bestowed his long labour, so ill and almost without anye fruite. For it is to be noted that this heere spoken is not onely to be restrayned to these two: but objected as a common fault, which their other fellowes might presently heare of their mouthes. Christ had so oft forwarne them of his death, he had also so oft taught of the new and spiritual lyfe, and had confirmed his doctrine by the oracles of the Prophetes: as if he had spoken to deafe men, or to blockes or stones, they being once stricken with the horreur of death, do turne themselues hether and thither. Therefore he doth iustly attribute this stackering to foolishnesse, & he maketh slouth the cause of the same, because they were not readier to beleue. And he doth not only vpbraide them, that when he was a most excellent master to them, they were but slacke and slow to learn: but because they were not attentiu to the sayings of the Prophetes: as if hee shoulde haue sayde that their slouthfulnesse coule not bee excused, because there was no fault, but onely in themselues, sith the doctrine of the Prophetes was so euident and plaine of it selfe, and so well expounded to them.

As the most part of menne doe beare the same blame for theyr owne folly, because they are vnapt to be taught, and obstinate. But lette vs note that when Christ saw his disciples to be too slouthfull, to the ende that he might waken them, hee beginneth at reproouing them. For so must they be dealt with, whome we haue tried to be either dull or slouthfull.

26. *Ought not Christ to haue suffered these things.* It is not to be doubted but that Christe spake of the office of the Mesiias, as it was described by the Prophets: least the death of the crosse should be offensive: and in iourneying three or foure houres, hee had space sufficient fully to set foorth the matters. Therefore Christe doeth not say in three woordes that hee ought to suffer: but hee declareth at large that he was sent to that ende, that by the sacrifice of death he might wash away the sins of the world. that he might be the purging sacrifice offered for the takinge awaye of the curse, that he might wash the sinnes of others from their guiltinesse. Luke therefore for the more vehemensie setteth downe this sentence interrogatiuely, whereby it is gathered that hee shewed by reasons the necessity of his death. The summe is, that the disciples did euill to bee troubled at the death of their maister, (without the which he could not perforce the partes of Christ: for the chiefe poynt of our redemption, was his offering vp) for by this meanes they shutte vp the gate against him, least he shoulde come into his kingdome. The which must be noted diligently: for sith Christ shoulde want his honour, if he shoulde not be accounted a sacrifice for sinnes, his onely way into his glory, is that hys humbling to be of no reputation, Phil. 2. 7. out of the which hee arose a redeemer. But we do see at this day, how amongst vs they do sinne nothing sooner then in a preposterous order. For amongst the multitude of them which doe royally declare Christ to be a king, and do extol him with diuine praises, scarce euery tenth of them doth think that we haue gotten grace by his death.

27. *And he began at Moses.* This place doeth teach how Christe is made manifest vnto vs by the Gospell: namely, while the knowledge of him is prooued plainly out of the lawe and the Prophets. For no man euer was a more ready and apte teacher of the Gospell, then the Lorde hymselfe, who as we see fetched the prooue of his doctrine out of the lawe and the Prophets. If any man will except, that he began at the rudimentes, that the disciples by a little at once, biddinge the Prophets fare well, myghte passe ouer to the perfecte Gospell, this deuice is easily confuted: for afterward it shalbe sayd, that all the Apostles had their minde opened, not that they shoulde be wise without the helpe of the lawe, but that they might vnderstand the Scriptures. VWherefore, to the ende that Christe may at this day be reuealed vnto vs by the Gospell, it is necessarye that Moses and the Prophets shuld come forth before as forerunners. VWhereof the readers are therefore to be admonished, least they shoulde giue eare to fanaticall men, which by suppressing the lawe and the Prophets, doe wickedly maime the Gospell. As if that God would haue to be vnprofitable, what soeuer he at any time spake of his owne Sonne. But in what maner they are to be applied to Christe, whiche are euery where read of him in the lawe and the Prophets, it is not my present purpose to declare.

It is sufficient, briefly to note, that Christ is not in vaine called the end  
of



of the lawe. For though that Moses rather shadowed him forth darkly, and a farre off, then expresse him plainly: yet this is without controverſie, that if in the ſtocke of Abraham, there ſhould not be one head about all, vnder whome the people ſhould grow into one body, the covenant which God made with the holy fathers, ſhould be broken and but in vaine. Further, when as God had commaunded that the Tabernacle and the ceremonies, ſhould be framed after the heauenly patterne, it followeth that the ſacrifices and all the rites of the temple, if they had not their truthe elſe where, ſhould be as a vaine and fruteleſſe play. And this argument doeth the Apoſtle handle in many wordes, in the Epiſtle to the Hebrewes. For holding that principle, that the viſible ceremonies of the lawe were ſhadowes of ſpiritual things, he teacheth that Chriſte is to be ſought in the whole prieſthoode of the lawe, in the ſacrifices and in the forme of the Sanctuarie. *Bucer* alſo otherwhere doeth wiſely diuine, that in that obſcuritie there was a certaine kinde of interpretinge the Scripture in uſe amongſt the Iewes, which the fathers deliuered vnto them by hand. But I, leaſt that I ſhould follow vncertainties, am contented with that naturall and ſimple maner, which is euery where to be founde amongſt the Prophets, who were the moſt apt interpreters of the lawe.

Chriſte therefore is rightly collected out of the lawe, if wee conſider that the couenaunt which Chriſte made with the fathers, was made by the helpe of a Mediator: The Sanctuarie wherein God testified the preſence of his grace, was conſecrated with bloude: The lawe it ſelfe wyth their promiſes, was confirmed with the ſprinkeling of bloud: One prieſt was choſen oute of all the people, who ſhoulde preſent himſelfe in the name of them all, in the ſight of God, not as any mortall man, but in a holy habite: menne had there no hope of their reconciliation with God, but by offering vp of a ſacrifice. Furthermore, very notable is that prophesie of the perpetuities of the kingdome in the tribe of Iuda. But the Prophets themſelues (as we haue declared) haue more plainly deſcribed the Mediator, yet they themſelues had their firſt knowledge from Moſes: for they had no other office enioyned them, but that they ſhoulde renew the memory of the covenant, more plainly ſhew the ſpiritual worſhip of God, eſtabliſh the hope of ſaluation in the Mediatour: and alſo, that they might the more euidently declare, the meane of the reconciliation. But becauſe it pleaſed God to defer the full reuelation vnto the comming of his Sonne, it was not a ſuperfluous interpretation.

28. *And they drewe neare vnto the towne.* There is no reaſon why ſome interpreters ſhould imagine any other place then Emaus. For the journey was not ſo long, that they ſhoulde reſt in a nearer lodging. We knowe that ſeuē miles (though a manne for the recreation of his minde ſhould walke but ſoftly) are gone at the moſt in foure houres. Therefore I doubt not but that Chriſt went forward euen to Emaus. Nowe, where it is demaunded whether he coulde diſſemble, who is the eternall truthe of God: I doe anſweare that the Sonne of G O D was not bounde by this lawe, that he ſhoulde make all his counſels knowne. Yet becauſe that ſimulation is a kinde of lying, the knotte is not yet vnloſed: eſpecially, ſith that very many doe drawe this example to a libertie for lyinge. But I doe anſweare, Chriſt without lyinge ſained as it is here ſaide in like maner

ner as he shewed himselfe to be a trauailer: for the reason of them both is like. *Augustines* answere is somewhat more subtile, *lib. 2. ad Consentium, cap. 13.* Also in his booke of questions vpon the Gospels, chap. 51. For hee woulde haue this faining accounted amongst the Tropes and Figures, then, amongst the Parables and Morall hystories. But this one thyng doeth satisfie me, as *Christe* for a time couered the eyes of them wyth whome he spake, that he shewing himselfe as in the person of a straunger, they might accounte him as a common guest: so the purpose of going further, which for that time he pretended, was not a faining of an other matter, then that which in deede he was about to doe, but because that he woulde not discouer the maner of his departure: for no manne will deny but that he was then to goe further, for he was then separated from the company of men. So he deceiued not his disciples by this faining, but held them somewhile in suspence, vntill the ful time of his manifestation were come. VVherefore they doe deale too preposterously, who do make him to be their patrone for lying, and by his example we haue no more colour to dissemble in any thinge, then to imitate his diuine power in closing the eyes of them which see. VVherefore there is no safer a way, then to holde the prescript rule of speakinge truely and simplic. Not that the Lorde at any time disobeyed his fathers lawe, but he without bindinge himselfe to the literall priest performed the simple meaning of the lawe, and the weakenesse of our senses doe neede an other bridle.

30. *Hee tooke breade.* *Augustine* and diuers others with him, thoughte that *Christ* tooke not the bread which he reached as to be an ordinarie bread to be eaten, but for an holy signe of his body. And this is plausible to be spoken, that the Lord shoulde be then knownen in the spirituall glasse of the supper: for the disciples looking vpon him with corporall eyes, knewe him not. But because this coniecture hath no probable token for the prooffe of it, I doe rather take *Lukes* wordes more simply, that *Christ* taking bread in his hands, after his maner he gaue thanks. And it appeareth that he vsed a special order of prayer, to the which he knew that his disciples had beene familiarly accustomed, that they by this note being admonished, might stirre vp their senses. In the meane season lette vs learne by the masters example, so ofte as wee doe eate breade, to giue thanks to him who is the authour of life, for that putteth a difference betweene vs and prophane men.

Mathewe.

Marke. 16

Luke 24.

13. And they went & tolde it to the remnant, but they beleueed them not.

14. Finally, he appeared vnto the eleuen as they sat together, and reproued the

of

31. Then their eyes were opened, and they knewe him: but he was taken out of their sight.

32. And they sayd betweene themselues: Did not our hearts burne within vs, while he talked with vs by the waye, and when hee opened to vs the Scriptures?

33. And they rose vp the same houre, and returned to Hierusalem, and founde the eleuen gathered together, and them that were with them,

34. VVhich sayde: The Lord is risen in deede, and hath appeared to Symon.

35. Then they tolde what things were done in the

way

of their unbelieve & hardness of heart, because they beleueed not them which had seene him.

way, and how he was known of them in breaking of breade.

36. And as they spake these things, Iesus himselfe stood in the middes of them, and sayde vnto them: Peace be to you.

37. But they were abashed and afraide, supposinge that they had seene a spirite.

38. Then he sayd vnto them: why are ye troubled? and wherefore do doubts arise in your hearts?

39. Beholde my handes and my feete, for it is I my selfe: handle mee and see, for a spirite hath not flethe and bones, as yee see me haue.

40. And when he had thus spoken, he shewed them his handes and feete.

31. And their eyes were opened. By these wordes we are taught that there was no Metamorphosis in Christ, that he shoulde dasell mens eyes with varietie of shapes: (according as the Poets do imagine their Proteus) but the fault was rather in the eyes of them which looked, because they were holdē. As shortly after he vanished not away from before the same eyes, because that his body was of it self inuisible, but because that God withdrawing his force, their sight was dilled. And it is no maruel, that christ should assoone as he was known, sodainly vanish away: for it was nothing needefull that he should be seene any longer, least that they (as of themselues they were too much bent to the earth) shuld desire to draw him againe to an earthly life. Therefore so farre as was necessary to testifie the resurrection, he reuealed himselfe to be seene: and by his sodaine departure he taught, that he shoulde be soughte otherwhere then in the world: for the ascending into heauen, was the fulfilling of the new life.

32. Did not our heart. The knowledge of Christ so wrought, that the disciples had a liuely feeling of that secreat and hidden grace of the spirite, wherwith they wer before endued. For god oft times so worketh in his, that for a time they know not the force of the spirite (whereof they are not yet void) or at the least so as they cannot distinctly know the same: but they haue only a feeling of it by a secreat instincte. So the disciples had before conceiued a zeale but without feeling which they doe now remember: now since that Christ is made known vnto them, they do at the length begin to consider that grace which they had before, wythout tast of the same, & they do perceiue that they had beene very blockish. For they do reprove theselues of slouth, as if they should say: How came it to passe that we knew him not while he talked with vs? for when he pierced into our hearts, we should haue marked who it had beene. But they do not simply by this naked signe gather that he was christ, because that his speech was effectual to enflame their minds, but because they do giue vnto him the honor, that while he spake with his mouth, their harts also burnt within them through the heat of the spirit. Paul verely reioy-ceth, 2. Cor. 3. 6. that the ministry of the spirite was giuen vnto him, & the scripture doth oft times adorn the ministers of the word with these titles, that they do conuert the harts, lighten the mindes, renew men that they may become pure and holy sacrifices: but then it doeth not declare what they shall doe by their owne power, but rather what the Lorde

shall worke by them. But both these are to be founde together in one Christ, to vtter the outward voyce, and effectually to frame the heartes to obedience of faith. And it is not to be doubted, but  $\hat{\text{p}}$  he then wrought a singuler worke in the heartes of them two, that they at the length might feele a diuine heat inspired into them by him while he spake. For though the woordes of God is alwayes fire, yet the fyre force did then by a peculiar and vnwoonted maner shewe it selfe in Christes speache, which was an euident testimonie of his diuine power. For it is he alone which baptiseth with the holy Ghost and fire, Luke 3. 16. Yet lette vs remember that this is the lawfull frute of the heauenly doctrine, who soeuer is the minister of the same, to kindle the fire of the spirite in the heartes, which may both boyle, and purge out, yea, and burne oute the affections of the fleshe, and shall truely stirre vppe a feruent loue of God, and carye vppe menne wholly into heauen, as it were in the flame of the same.

33. *And they arose the same houre.* The circumstance of the time, and the distance of the places, doe shewe what an earnest desire these two menne hadde to carye this message to their fellowe disciples. Sith that it was in the eueninge that they entred into their lodging, it is probable that it was darke night before they knewe that it was the Lorde: it was troublefome to trauaile three houres when it was late in the night: yet they do presently arise, and runne with speede to Hierusalem. And certainly if they hadde come but the next day, their slacknesse had bene suspected: but now, when they hadde rather to defraude themselues of their nightly rest, then not to make the Apostles pertakers of theyr ioye with speede, their haste yeilded credite to that which they tolde. Nowe, when Luke sayeth that they arose the same houre, it is to bee supposed that they came about midnight to the disciples. And as the same Luke doeth witnesse, they were then talking amongst themselues. Heereby therefore may their carefulnesse and earnest desire bee knowen, in that they passed almost the night waking, and they ceased not to make thorrowe inquirie, vntill the resurrection of Christe shoulde by many testimonies be more fully knowne.

34. *VVhich sayde, the Lorde is risen.* Luke in these woordes sheweth that they which brought this gladd newes to the Apostles, for the confirming of their mindes, were lykewise enformed of another vision. And it is not to be doubted, but that this rewarde of mutuall confirmation, was bestowed vpon them from God, as a recompence of their godly diligence. Also it may be gathered by the circumstance of the time: that after Peter hadde retourned from the sepulchre, hee was woonderfull carefull, vntill that Christe reuealed himselfe vnto him: and therefore, the same daye that hee hadde visited the sepulchre, hee obtained his request.

Nowe, it is not to be doubted; but that the gratulation amongst the eleuen, was for thys, because the Lorde hadde appeared to Symon. But thys seemeth not to agree wyth Markes woordes, who sayeth *that these two were not beleueed of the eleuen.* For howe coulde it be, that they refusinge these newe witnesses, shoulde wauer in their doubtinge, which were already certaine? For, by saying that he was risen in deede, they do graunte that the matter is out of controuersie.



First, I doe answere that in the general speache is vsed the figure Synecdoche, because that some of them were harder, or lesse apt, & Thomas was more obstinate then all the rest. Also, we doe easily gather, that they were so perswaded, as men amazed doe vse, who haue not quietlie meditated the matter: and we knowe that suche doe thereby fall into diuers doubtles. How soeuer it was, it appeareth by Luke, that the greater part of them being in that feare, as in an extasie, did not onely willingly embrace that which was sayd: but they strued against their owne distrust. For by this clause *in deede*, they do take away from them al occasion of doubting. And a little after we shall see that they fell agayne, and the third time through admiration to their wauerings.

36. *Iesus himselfe stode in the midst of them.* VWhere Iohn reporteth the same hystorie at large, he differeth in some certaine circumstances: and Marke noteth the same somewhat otherwise. But as concerning Iohn, sith he onely gathereth those things which were omitted by Luke, they two may be easily reconciled. And truely, there is no diuersitye in the summe of the matter, except any man woulde moue a controuersie about the time. For there it is sayd that Iesus entred in, when it was euening, but by the hystorie set down by Luke, it appeareth that it was late in the night when he appeared: namely, when the disciples were returned from Emaus. But I doe not thinke that the time of the euening is to be precisely vrged: but that rather which is sayd, may aptly and commodiously be applied to the late time of the night, for that when the Apostles after the euening, when it was night, had shut the dores and kept themselves secretly within the house, the Christ came vnto them. Further, Iohn doeth not note the first beginning of the night, but simply noteth that the day being passed, and after the sunne was set, yea, and about midnight, Christ came vnlooked for amongst his disciples. Yet the question ariseth of an other matter, for Marke and Luke doe report that the eleuen were gathered together when Christe appeared vnto them, but Iohn sayeth that Thomas was then absent. But it is no absurditie that the number of eleuen is put for the apostles themselves, though one was away from the company. And wee sayde euen now, and the matter it selfe declareth, that Iohn doth more distinctly sette downe the particular poyntes, because that his purpose was to report those thinges which were omitted by others. Also, it is out of doubt that it is one and the same hystorie which was sette downe by the three, sith Iohn doeth expresly declare, that the disciples sawe Christe onely twise at Hierusalem, before they went into Galile: for he sayeth that the thirde time hee appeared to them at the sea of Tyberias. And he had noted two visions before: namely this, which befell the next morrowe after the resurrection, and the other which followed eight dayes after, though if any had rather to expounde it of the second, which is in Marke, I doe not greatly stande against it. Nowe I doe retourne to Lukes woordes. He doeth not saye, that Christe by his diuine power opened for himselfe the doores which were shutte, but yet by the worde *standinge*, he noteth some suche matter. For how could the Lord sodainly in the night, stand in the midst of them, except that he had entred in wonderfully? But the same fourme of salutation is sette downe by both, *Peace be to you*: wherby the Hebrews do signify, that he wisheth vnto them glad and prosperous successe.

37. *But they were afraide.* Iohn maketh no mention of this feare: but fith that he also fayth that Chrift shewed his hands and fide to the difciples, it may be fupposed that he omitted fomewhat. Neither is it an vnwonted thing amongst the Euangelifts, while they ftudy to be compèdious, to touch only fome part. Further, we do learne by Luke that they were fo amafed with the strangeneffe of the fight, that they durft not beleue their owne eyes. A little before they had made their accounte that the Lorde was rifen, and they affuredly fpake as of a matter well knowne vnto them: now, when they doe beholde him with their eyes, their fenfes are fo shaken with admiration, that they imagined him to be a fpirit. And though this errour was not without fault, which came of their infirmities, yet they had not fo forgotten themfelues, as that they fhould be afraid of delufions: but though they thought that they were not mocked, yet they do rather incline to this, that the image of the refurrection was propofed to them in a vifion by a fpirite, then that Chrift himfelfe fhould be prefent a liue, who euen now of late was dead vpon the crosse. So they fufpected it not to be a deceitfull vifion, as if it had been a vaine Ghofte: but being afraid, they only thought that they had beene shewed by a fpirite, that which they faw in deede.

38. *Why are yee troubled?* By thefe woordes they are warned, that they fhould caft feare out of their mindes, that by gathering their fenfes together, they might iudge as of a matter whereof they had good triall: for fo long as men are holden with perturbations, they are blind in the manifold light. Therefore, to the ende the difciples may conceiue a fure knowledge, they are commanded to confider the matter with fetled and quiet mindes. In the fecond parte Chrift reprooueth the other fault: namely, that by wauering betweene diuers thoughts, they hindred themfelues. And hee fayeth that *doubtes doe arife*, fignifying that the knowledge of the truth is therefore choaked in them, that feeing they fhould not fee, becaufe they doe not fuppreffe the peruerfe imaginations: but rather by giuing them libertye, they giue them the preheminance. And truly we doe prooue by experience, that this is too true: euen as the cloudes if the skie be cleare in the morning, being caried vppe on high, do darken the cleare light of the Sunne: fo while we doe permit our owne reafons with too muche libertie to arife againft the woorde of God, that which was euident to vs before, is taken out of our fight. It is mere when there appeareth any fhewe of abfurditie, by fitting the reafons on either fide to make fearch: and it cannot otherwife be, but that our mindes in doubtful matters fhould be caried hether and thether: but the meane muft be holden in fobrietie, leaft that fleft fhould lift vppe it felfe higher then is meete, and fhould fend forth their thoughts farre againft the heauen.

39. *See my handes.* He maketh their corporall fenfes witneffes, leaft they fhould thinke that he fetteth a shadowe before them in fteade of a body. And firft, he diftinguifheth a corporall man from a fpirite, as if hee fhould fay: Sight and feeling fhall prooue me to be the manne in deede, which before was conuerfant with you: for I am cloathed with the fame fleft which was crucified, and as yet it beareth the markes. Further, fith Chrift fayeth that his body is palpable, and compacte of founde bones, and by thefe notes, diftinguifheth the fame from a fpirite: this place is aptly and truly alleaged by our men, to the refelling of the groffe er-

four of transubstantiation of breade into the body, or of the locall presence of the body, which preposterous menne doe imagine to be in the holy supper. For they would haue the body of Christ to be there, where there appeareth to be no signe of the body. But by this meanes it should followe, that he hadde chaunged his owne nature, that he shoulde cease to be that which he was, and wherby it was prooued to be the very body by Christe himselfe. If they doe except against this, that his side was then pearced, and his feete boared through with the woundes of the nailes, and so also his handes, but that Christ is now whole and sounde in heauen: this cauill is quickly answered. For the question is not onely in what shape he appeared, but what he speaketh of the true nature of his flesh. And he doth attribute this as proper to him, that he may be felt, that he may differ from a spirite. Therefore also at this day it is necessary that this difference should remaine betweene the flesh and the spirit: which by Christes wordes was appoynted, as it may be gathered to be for euer. And of the woundes this must be accounted, that by thys lesson he teacheth all vs, that Christe rather rose for vs then for himselfe, when as he being the conquerour of death, and endewed with the blessed and celestiall immortalitie, yet for their sakes which are his, he would for a time beare the markes of the crosse. This truly was a wonderful fauour towards the disciples, that he hadde rather want somewhat himselfe of the perfecte glory of the resurrection, then that they shoulde be defrauded of suche a helpe for their faith. But it is a foolish and an olde wiuies fantasie to imagine, that he should yet remaine so wounded, when he shall come iudge of the worlde.

MARKE. 14. *Hee appeared vnto the eleuen as they sate together.* I do thinke that the participle *anakeimenois*, is not heere vsed for sittinge downe at meate, (as some doe translate it) but for sitting together: and this is not done without reason: if this yet be agreed vpon, to be the firste vision which is heere described: For it was no time to suppe about midnight. Also, if the table hadde beene ready prepared, it shoulde not agree wyth that whyche Luke sayeth a little after, that Christe demanded whether they hadde anye meate to eate. And it is a phrase vsed in Hebrewew, to sitte downe for to rest in some place. And the reproofe whyche followeth rather, belongeth to the first vision then to the seconde: for (as Iohn witnesseth) the disciples reioyced when they hadde seene the Lorde the morrowe after the Passouer, their vnbeliefe was then reproued. That seemeth to be too muche restrained that many do restrain these words of Marke to Thomas onely. Therefore I hadde rather to expounde it simplie, that Christe when hee firste appeared to the Apostles, blamed them, because they beleued not them which hadde beene eye witnesses of his resurrection.

Though the hardnesse of heart is not condemned in this alone, that they gaue no credite to menne, but because they beinge conuicted with the successe of the matter it selfe, they woulde not so yet accepte the testimonie of the Lorde. Therefore sith Peter and Marye, Cleopas and his fellowe, were not the first witnesses of the resurrection, but onely subscribed to Christes wordes, it followeth that the rest of the Apostles did iniurie to the Lorde, because they beleued not his wordes, which yet were nowe prooued true by their effecte.

Wherefore their hardnesse of heart is worthily reprooued, because that a corrupt obstinacie was added to their slouthfulnesse, as if that of sette purpose they should desire to suppress that which appeared to be true, not that their purpose was to extinguish the glory of their maister, or to reprooue him of vanitie, but because that their amasednesse hindered them from yeelding themselues to be taught. To be short, heere is not a wilfull peruersenesse condemned (as it was sayde before) but a blinde slouthfulnesse, which sometime hardneth men, which otherwise are neither wicked nor rebellious.

Mathewe.

Marke.

Luke 24.

41. And while they yet beleueed not for ioy, and wondered, he sayde vnto them: Haue yee heere any meate?

42. And they gaue him a piece of broyled fishe, and of an honie combe,

43. And he tooke it, and did eate before them.

44. And he sayd vnto them: These are the words which I spake vnto you, while I was yet with you, that all must be fulfilled, which are wrytten of me in the lawe of Moses, and in the Prophets, and in the Psalmes.

45. Then opened he their vnderstanding, that they might vnderstand the scriptures,

46. And sayd vnto them: Thus it is wrytten, and thus it behooued Christ to suffer, and to rise againe from the dead the third day,

47. And that repentance and remission of sinnes should be preached in his name among all nations, beginning first at Hierusalem.

48. Nowe, ye are witneses of these things.

49. And beholde, I will sende the promise of my father vppon you: but tary yee in the citie of Hierusalem, vntill yee be endewed with power from aboue.

41. While they yet beleueed not. This place also sheweth that it was not of purpose that they beleueed not, as they whiche doe purpose in their minde not to beleue: but sith their will was earnestly bent to beleue, the vehemencie of their affection helde them so bounde, that they could not be at rest. For certainly, the ioy whereof Luke maketh mention arose of no other cause but of faith: and yet it was a hinderance that their faith could not gette the victorie. Therefore lette vs note howe suspicious we should be of the vehemencie of our affections, which though it should arise of good beginnings, yet it carieth vs as ouerthrowne out of the right way. VVe are also admonished how diligently we shuld stricke against the hinderances of faith, sith the ioy conceiued of the presence of Christ, was a cause of the Apostles incredulitie. And againe we do perceiue how louingly and kindly Christ vseth the infirmities of his, who refuseth



refuseth not to holde them vppe with a newe supply, which were ready to fall. And though he hauing obtained the newnesse of the heauenly life, had no more neede of meate and drinke then the Angelles, yet hee willingly submitteth himselfe to the common order of mortall menne. All the course of his life had he made himselfe subiecte to the necessitye of meate and drinke: now being exempted from the same, he eateth meate to this ende, that he may perswade the disciples of the resurrection. So we see, that without regarde of himselfe, he became wholly oures. This is a true and a godly meditation of this hystorie, wherein the faithfull may waide profitably, forsaking curious questions, as if this corruptible meate was digested, what nourishment shoulde the immortal body of Christe take thereby: then what became of the excrements. As if that it were not at his pleasure, who created all things of nothing, to tourne a little meate to nothing, when it should so seeme good to him. Therefore, as Christ tasted in deede of a fish and a honey combe, that he might shew himselfe to be man, so it is not to be doubted, but that by his diuine power he consumed that which was not needefull for nourishment. So I doubt not but the Angels at Abrahams table as they hadde very bodies, they eate and dranke in deede: yet I doe not therefore graunt that they vsed meate and drinke for the infirmitie of the flesh: but sith that for Abrahams sake, they were cloathed with the shape of man, the Lord granted this also to his seruauant, that these heauenly guesstes shoulde eate before his tent. Also, if we graunt that the bodies which they had taken for a time, after they had done their message were brought to nothing, who will deny but that the same became of the meates?

44. *These are the woordes.* Though by Mathew and Marke it shall afterwarde appeare that the speach which was had in Galile, was not vnlike, yet I doe thinke it probable, that Luke doeth nowre reporte that whiche befell the morrowe after the resurrection. For that which Iohn deliuereth of that daye *that hee breathed vpon them*, that hee might giue them the holy Ghost, doeth agree with Lukes woordes, which shal presently followe, *he opened their mindes, that they might vnderstand the scriptures.* Christe also in these woordes doeth sharply reprocue their grosse and slouthfull forgetfulness, in that they being before admonished that he shoulde rise againe, that they shoulde be so astonished, as if neuer any thing had beene spoken to them. For his woordes doe signifie as much, as if he should say: VWhy stay you as at a matter straunge and vnlooked for, whiche I haue yet often times spoken of before? VWhy doe you not rather remember my woordes? For if you haue hitherto accounted me to be true, this shuld haue beene well known to you nowe by my doctrine, before it should come to passe. In summe, Christe doeth secretly complaine, that he hauing spred his doctrine, his labour was spent in vaine amongst his Apostles. Also, he doeth more sharply reprocue their slouthfulness, when that he sayeth that he deliuereth not any new thing: but only called to mind what had beene spoken by the law and the Prophets, which they should haue knownen from their childehoode. But as they were ignorant of the whole doctrine of godlinesse, yet there was nothing more absurde, then not to embrace with speede, that whiche they were perswaded to proceede from God. For that was holden as a generall rule in that whole nation, that there is no religion, but that which is contained in the lawes

and the Prophets. But heere is sette downe a more full diuision, then in other places of the Scripture : for besides the Lawe and the Prophetes, the Psalmes are added in the thirde place, whiche, though they may by right be numbered amongst the Prophetes, yet they haue some thyng proper and distincte: yet that two folde diuision whiche we haue seene other where, doeth notwithstanding comprehend the whole Scripture.

45. *Then hee opened their minde.* Because the Lorde before executing the office of a teacher, hadde profited little or nothing amongst his disciples, nowe he beginneth to teache them inwardly by his spirit. For the woordes are throwne in vaine into the ayre, vntill the mindes be lightened with the gifte of vnderstanding. It is true that the woorde of God is like vnto a candle : but it giueth light in darkenesse, and amongst the blinde, vntill the eyes be lightened inwardly by the Lorde, whose onely gifte it is to lighten the blinde, Psalme an hundredth, and sixe and fortye, and the eight verse. And heereby it appeareth howe greate the corruption of our nature is, when the light of life offered in the heavenly oracles, doeth profite vs nothing. But nowe, if by vnderstanding we do not perceiue what shoulde be right, howe shoulde our will be able to yelde obedience? Therefore it must be granted that we are weake euery way, so that the heavenly doctrine is not otherwise profitable and effectuell to vs, but so farre as the Spirit doeth frame our mindes to vnderstande the same: and our hearts to be subiecte to the yoke of the same : and therefore, that we may become fitte disciples to him, it is necessary that all trust in our owne witte being cast away, to aske for light from heauen, and also leauing the foolish opinion of free will, to deliuer our selues to be gouerned by God. And it is not without a cause that Paule in the first to the Corinthyans the third chapter, and the eightene verse, doth commaunde menne to become foolish, that they may be wise to God : for the light of the spirit cannot be extinguished by a worse darknesse, then by trusting to our owne witte. Furthermore, lette the readers obserue, that the disciples hadde not the eyes of the minde opened, where-with without the helpe of God they might discern mysteries : but as they are comprehended in the Scriptures: and so was that fulfilled, which was spoken in the hundredth and nineteene Psalme, and eightene verse. Lighten mine eyes, that I may consider the marvellous woorkes of thy lawe.

For God doeth not giue suche a Spirit to his childrenne, as shoulde abolishe the vse of his woorde, but rather it should make the same frute-full. VVherefore fanaticall menne doe wickedly vnder pretence of reuelations graunt themselves libertie to despise the Scripture. For that which we doe reade heere of the Apostles, Christ worketh daily in all his, for that by his spirit he directeth them to vnderstand the Scripture, but not to carye them to vaine imaginations. But it is demaunded why Christe hadde rather loose his labour for the space of whole three yeres, then to open their eyes presently : I doe aunswere first, though the fruite of the labour doeth not so speedily appeare, yet it was not vnprofitable: for being lightened a newe they also felte the profite of the for-

mer time. For I doe take that their mindes were opened, not onely that they might afterwarde be apt to learne if any thing shoulde be taught them: but that they might call to memorie for their profite the doctrine hearde before in vaine.

Furthermore, that ignorance by the space of three yeares, doeth teache vs a profitable lesson, that they obtained not this knowledge a newe by any other meanes then by the heauenly light. Adde also that Christe in this shewed an euident token of his Godhead: because that hee was not onely a minister of the outwarde voyce, which should giue a sounde in the eares, but by his secrete power he pearsed into the mindes: and so he declareth that it belongeth to him alone, which Paule denieth to the doctours of the Church, 1. Corinthians 3. 7. yet it is to be noted that the Apostles were not so voyd and depriued of the light of vnderstanding, but that they knew some few principles: but because it was only a smal taste whiche they hadde, this is accounted the beginning of true vnderstanding, while the vaile being remoued, they doe see Christe plainly in the Lawe and the Prophets.

46. *Hee sayde vnto them, so is it wrytten.* By this texte is their quarrel confuted, whiche doe pretende that the outwarde doctrine is but in vaine, if that we haue in vs by nature no power to vnderstande the same. To what end say they, shoulde the Lorde speake to the deafe? But we see where the Spirite of Christe, which is the inwarde maister, performeth his parte, that the labour of the minister which teacheth, is not lost. For after that Christe endewed his with the Spirite of vnderstandinge, they doe receiue fruite by that which he teacheth out of the Scriptures. And euen amongst the reprobate, though the outwarde voyce vanisheth awaye as if it were deade, yet notwithstandinge it maketh them inexcusable.

And as concerninge the woordes of Christ, they are gathered of that principle. It is necessary that what soeuer is wrytten, shoulde be fulfilled, because that God witnessed nothing by his prophets, but that which hee woulde certainly bring to passe. But by the same woordes wee are taught what must be chiefly learned out of the law and the Prophets, for sith Christe is the ende and soule of the lawe, without him and besides him, what knowledge soeuer is obtained, is vaine and friuolous. Wherefore, as any manne shall desire to profite best by the Scripture, lette him bee alwayes bente to thys poynte. And now Christe doeth heere firste sette downe his death and resurrection, and afterwarde the fruite whiche shall come to vs by them bothe. For whence commeth repentance and forgiuenesse of sinnes, but because oure olde manne is crucified with Christe, Romanes 6. and the 6. verse, that throughe the same wee maye arise to newnesse of life: for by the sacrifice of his death our sinnes are cleansed, and our filthinesse washed with bloude, but righteousness is obtained by the resurrection.

Therefore hee teacheth that the cause and matter of oure saluation muste be soughte in hys death and resurrection: for from thence proceedeth reconciliation with God, and regeneration into a newe and spirituall life.

And

And therefore it is plainly expressed, that as well forgiuenesse of sinnes as repentance, canot be preached but in his name: For neither can we hope for imputation of righteounesse, neither growe to the deniall of our selues, and newnesse of life, but so farre forth as he is become our righteounesse and sanctification, 1. Cor. 1. 30. But because we haue entreated at large in another place of this summe of the Gospel, it is better that the readers should thence seeke for any thing whiche they haue forgotten, then to be burdened with repetition.

47. *Amongst all nations, beginning first.* Now doeth Christ at the lengthe declare euidently, that which hee had before concealed, that the grace of redemption which he brought, doth generally appertaine to all nations. For though the calling of the Gentiles hadde bene oft foretold by the Prophets, yet the same had not bene so reuealed, as that the Iewes shuld easily admit them into the hope of saluation with them. Therefore, vntill the resurrection, Christ was not supposed to be the redeemer, but of that one speciall people. And then was the wall first broken downe, that they which before were straungers, and scattered abroad, might be gathered into the sheepefolde of the Lorde. Yet in the meane season, least the couenaut of God might seeme to bee in vaine, Christe placeth the Iewes in the first degree, commanding that they should first beginne at Hierusalem: for because that God had peculiarly adopted the stocke of Abraham, it was meete that it shoulde be preferred before the rest of the worlde. This is the right of the first begotten, which Ieremiah as signeth vnto them, 3 1. 9. Paule also doeth euery where obserue this order diligently, as to the Ephes. 2. 17. he sayeth that Christ comming, he preached peace to them, whiche were neare, and then to straungers and them a farre of.

48. *Nowe ye are witnesses.* As yet he doeth not send them forth to publish the Gospel, but only declareth for what purpose he appoynted, that they might prepare themselves for that time: and partly by this consolation he mitigateth their sorrowe, partly with this spur he correcteth their slouth. VVhen as they being guiltie to themselves of their late falling away, it was meete for them to haue sorrowfull hearts, Christ here beyonde all hope, bestoweth vpon them this incredible honour, enioyning them to publishe the embassage of eternall saluation to the whole worlde. By this meanes he doth not onely restore them perfectly: but with the greatnesse of this new grace, he doeth thoroughly abolish the remembrance of the offence. Yet withall as I sayde, he pricketh them forward, least they shoulde be as slacke and slouthfull to publish the faith, whereof they were ordained preachers.

49. *Beholde I will send the promise.* Least the Apostles should be afraied of their owne weakenesse, hee comforteth them with the hope of newe grace which should come vpon them, as if that he should saye: Though you thinke youre selues vnmeete for so great a burden, yet there is no cause why you shoulde be discouraged: for I will supply from heauen that power which I knowe to be wanting in you. Nowe, that he might the better confirme them in this hope, he maketh mention of the holye Ghost which was promised of the father. For to the ende they myghte readily prepare themselves to the worke, God meeting with their distrust, had encouraged them with his promise. Now, Christ substituting him-



himselfe in his fathers place, taketh vpon him to perforce that giste, wherein he doeth againe challenge to himselfe a diuine power. For this is a part of that glory whiche God by othe denied to giue to an other, Isai 41.8. to endew weake men with heauenly power. Therefore, if it belongeth to Christ, it followeth that he is God, who spake in the times past by the mouth of the Prophet. But though God promised a speciall grace to the Apostles, and Christ bestowed it: yet this must be generally noted, that no mortall man is of himselfe meete for the preaching of the Gospell, but so farre foorth as God cloathing them with his spirite, supplieth their nakednesse and want. And certainly, as Paule doeth not exclaime of the Apostles alone, 2. Cor. 2. 16. who shall be founde meete for these things? but he declareth that there is no mortall man meete for so great a woorke: so it is necessary that what soeuer ministers of the Gospell God stirreth vppe, should be endued with the heauenly spirite: and therefore it is promised to all the teachers of the Church without exception in euery place.

But tarry ye. Least they shulde rashly run forth to teach before the time, Christ comandeth them to be quiet & silent, vntill he by his appoyntment sending them foorth, shall vse their helpe in time conuenient. And this was a profitable triall of their obedience, that they hauing the vnderstanding of the Scripture, and endewed with the grace of the spirite, yet because the Lord forbade them to speake, they helde their peace as dumbe men: for we do know how desirously they woulde shewe themselves abroad, which thinke that they could doe this with praise and admiration. And it may be, that by this delay, Christ would punish their slouthfulnesse, because they had not presently gone the same daye into Galile at his commaundement. VVhat soeuer the matter were, we are taught that nothing must be attempted, but by the calling of the Lord. VVherefore, though they wanted not habilitie to teache publicly, yet let them containe themselves as priuate men in silence, vntill that he shal leade them foorth in his hande into the Theater. Further, in that they are commaunded to stay at Hierusalem, it must be vnderstode, after they should returne from out of Galile. For (as we shal a little after heare out of Mathew) though he reuealed himselfe to be scene at Hierusalem, yet he chaunged not that which he had first determined of Galile. Therefore the meaning of the woordes is, after he had giuen them their commaundements in the place appoynted, yet his will was that they should as yet remaine silent for a time, vntill that he should furnish them with a newe power.

Mathewe. 28.

26. Then the eleuen disciples went into Galile, into a mountain, where Iesus had appoynted them.  
27. And when they sawe him, they worshipped him: but some doubted.  
28. And Iesus came and spake vnto them, saying: All power is giuen vnto

Marke. 16.

15. And he said vnto them: Go ye into all the world, & preach the gospell to euery creature.  
16. He that shall beleene and be baptised, shall be saved: but he that will not beleene, shall be damned.  
17. And these tokens shall followe them that beleene: In my name,

Luke.

unto me in heauen and in earth.

19. Go therefore and teache all nations, baptising them in the name of the Father, & the Sonne, and the holy Ghost.

20. Teachinge them to obserue all thinges, what so euer I haue commaunded you: and loe, I am with you alwaye untill the ende of the worlde. Amen.

name, they shall cast out deuils, and that speake with new tongues.

21. And shall take away serpents, and if they shall drinke any deadly thinge, it shal not hurte them, they shall lay their handes on the sicke, and they shall recover.

16. Then the eleuen disciples. Mathewe passing ouer those things which we haue reported out of the other three, doeth onely teache where the eleuen disciples were sent on the Apostolicall office. For their purpose was not (as we haue often seene before) to prosecute all the perticular partes of a hystorie: because it seemed sufficient to the holy Ghost, who directed their stile, by gathering their testimonies together to sette downe the summe; such as we doe see. Therefore Mathewe doeth chuse that which especially appertained to vs: namely, that Christ when he appeared to the disciples, also created them Apostles, which shoulde carye the embassage of eternall life into all the coastes of the worlde. But though there is no mention made of the Mount in any other place, yet wee doe gather that this place of Galile was noted to Mary: yet it is maruel that some hauing seene Christe twise already, shoulde as yet doubt of hym. If any manne like to referre this to the first manifestation, there shall be no absurditie therein: for the Euangelistes doe sometime vse to mixe diuers things together. But it must not seeme absurde, if the remnants of feare shoulde driue some againe to a newe wauiing: for we knowe, as oft as Christ appeared, they were afrayd and amased, vntill their mindes were settled by ofte seeing him. VVherefore, the sense in my iudgement, is, that some doubted at the first, vntill Christe approched nearer and more familiarlye vnto them: and when hee was verilye and certainlye knowen, they woorshipped: because that the brightnesse of the diuine glorie was made manifest. And it maye be that the same reason driue them sodainly to doubt, which led them afterward to woorship: for the habite of a seruauant being laide aside, there then appeared nothings in him but that which was celestiall.

17. And Iesus came and spake vnto them. It is not to be doubted, but that this comming tooke away all scruple. But before that Mathewe declareth that the disciples hadde the office of teachinge enioyned them, hee sayeth that Christe firste spake of his owne power, and not wythoute cause: for a small authoritie coulde not suffice heere, but it behooueth him to haue a great and a diuine Empire, who commaundeth that lyfe eternall shoulde be promised in his name, that all the worlde shoulde be brought vnder his gouernement, and that the doctrine shoulde be preached, whiche by ouerthrowinge euery highe thinge, shoulde brynge all mankinde vnder. And by this preface Christe doeth not onely stirre vp the disciples to execute their office boldly and freely, but he establisheth the faith of his Gospell to continue in all ages.

For certainly, the Apostles could neuer haue beene perswaded to take

so harde a matter in hande, excepte they knewe that their reuenger sate in heauen, who had all power giuen him. For wythout such a fortresse, it had beene impossible to preuaile any thing. But when they doe heare, that hee whome they doe serue, doeth gouerne heauen and earth, they are with this one thing very thoroughly furnished to ouercome all lettes. And as concerning the hearers, if the contemptible estate of them which doe preach the Gospell, doeth weaken or hinder their faith, lette them learne to lifte vppe their eyes to the authour himselve, by whose power the maiestie of the Gospell must be esteemed, and so it shal come to passe, that they shall not be so bold as to despise him, speaking by hys ministers. And he doeth expressly make himselve Lorde and King as well of heauen as of earth, because, that by the preaching of the Gospell he bringing menne in obedience to him, doeth erecte the throne of his kingdome vppon earth, and regenerating them which are his into a newe life, and calling them to the hope of saluation, hee openeth the heauens, that hee may exalt them to the blessed immortalitie with the Angels, who before not onely crept belowe in the worlde, but had beene drowned in the bottomlesse pitte of death. But lette vs remember that Christe had alwayes his authoritie with his father, and this was giuen vnto hym in our flesh, or (that I may speake more plainely) in the person of the Mediator. For he gloryeth not of that eternall power which he had before the worlde was created: but of that which he receiued now, when hee was ordained the iudge of the worlde. And it is to be noted that this Empire was not manifestly knowen vntill that hee was risen from the dead: because that then at the length being adorned with the ornámets of a mighty king, he shewed himselve in authoritie. Thither also appertaineth that saying of Paule to the Phillippians 2.9. Hee humbled hymselfe, wherefore God hath exalted him, and giuen him a name aboue euery name, &c. And thoughe the sittinge at the right hande of the father is sette after his ascension into heauen, as later in order: yet because the resurrection and the ascension into heauen, are things mutually ioyned together, Christe hath good cause to speake so royally of his power.

19. *Goetherefore.* Thoughe Marke, after hee hath declared that Christe appeared to the eleuen disciples, doeth presently set downe the commaundement of preachinge of the Gospell, yet hee doeth not note it as an action presentlye done. For we doe gather by the texte in Matthewe, that this was not done before they went into Galile. But the summe is, that by preachinge the Gospell euerye where, they shoulde brynge all nations into the obedience of faith: then, that they should seale and confirme their doctrine with the seale of the Gospel. In Matthew they are simply commaunded to teache: but Marke setteth downe what kinde of doctrine it shoulde be: namely, that they should preach the Gospell.

And shortly after is also added this restraunte, that they should teache them to obserue what soeuer thinges the Lord commaunded. Heereby we learne that the Apostleshippe is not a vaine title of honour, but an office of laboure: and therefore there is nothinge more absurde, or intollerable, then that these masked menne should challenge this honour, who raininge in idleness, doe reiecte the office of teaching from them.

The

The Pope of Rome and his bande doe proudly boast of this succession, as if that they sustained the same person in common with Peter and his colleagues: but in the mean season they haue no more care of the doctrine then baudes, or the Priests of Bacchus and Venus. But wyth what face I beseeche you, doe they thrust themselves into their place, who they heare were created to be preachers of the Gospell? But though they are not ashamed to bewray their owne impudencie: yet with all readers of sounde iudgement this one worde is strang enough to ouerthrow their fantastical Hierarchie, that no man can be a successour of the Apostles: but he which serueth Christe by preaching of the Gospell: to be shorte, who soeuer doeth not performe the duties of a teacher, doth falsly and wrongfully take the name of a teacher. For this is the Priesthode of the New testament, with the spirituall sworde of the woorde to kill menne for a sacrifice to God. VVhereof it followeth that they all are degenerate and counterfait sacrificers, whiche doe not applye the office of teaching.

*Teache all nations.* Heere Christe by taking away the difference, doeth make the Gentiles equall with the Iewes, and doeth generally admitte them both into the fellowshippe of the couenaunt. Thither also appertaineth the woorde *Going*. For the Prophets vnder the lawe were restrained within the boundes of Iuda: but now the partition wall being ouerthrowne, the Lorde commaundeth the ministers of the Gospell to goe farre abroad for the spreading of the doctrine of saluation through all the coastes of the worlde. For though the dignitie of the first borne (as we touched euen now) shoulde at the firste remaine amongst the Iewes, yet the inheritance of life was common to the Gentiles. So was fulfilled that prophesie of Isaiahs with the like, that Christe is giuen to be a light to the Gentiles, that he might bee the saluation of God vnto the outmost part of the earth, *Isai 49. 6.* That is Markes meaning by all creatures: for after that peace was preached to them of the householde, the same message commeth to them also whiche are a farre off, and to straungers. Further, howe necessary it was that the Apostles shoulde be plainly admonished of the callinge of the Gentiles, it doeth thereby apppeare, that after they hadde receiued the commaundement to goe vnto them, they were greatly afraide, as if they should defile themselves & the doctrine, *Act. 10. 28.*

*Baptizing them.* Christe commaundeth that they shoulde be baptized, which shoulde giue their name to the Gospell, and shoulde professe themselves to be disciples: partly, that it might be a witnesse vnto them of eternal life before God, partly that it might be an outward signe of faich before men. For we knowe that by this signe God doeth witnesse vnto vs the grace of his adoption: for he grafteth vs into the body of his sonne that he might account vs to be of his stocke, and therefore our spirituall washing wherewith he reconcileth vs vnto himselfe, and the new righteousness are there represented. But as God confirmeth his grace vnto vs by this zeale, so who soeuer doe offer themselves to baptism, they do in like maner binde their faich as it were by giuinge of an obligation. Also, sith the Apostles haue these duties expressely committed to their charge, together with the preachinge of the Gospell, it followeth that there are no other lawfull ministers of Baptisme, but they which doe also



also minister doctrine. Therefore, where libertie hath beene graunted to priuate men, and also to women to baptise, because it is not agreeable to the institution of Christ, it was nothing else but a meere prophagation. Also, where the first place is appoynted for doctrine, there is a true difference set down betwene this mysterie and the adoulterous rites of the Gentiles, wherwith they do enter theselues into their religions: for vntill God by his word shal giue life to the earthly elemēt, it is made no sacramēt for vs. As superstition hath a preposterous emulation at all the works of God, so foolish men do frame diuers sacraments according to their owne pleasure: but because they want the woorde as the soule, they are vaine and toyishe shadowes. VWherefore let vs note that by the power of the doctrine it commeth to passe that the signes doe put on a newe nature: so as the outward washing of the flesh, beginneth to be a spirituall pledge of regeneration by the doctrine of the Gospell goinge before: and this is the right consecration, in steade wherof Popery hath brought in vpon vs magicall exorcismes. And therefore it is sayde in Marke. *He that shall beleue and be baptised*, by which woordes Christ doeth not onely exclude hypocrites from the hope of saluation, who beinge without faith, are onely puffed vp with the outward signe: but hee ioyneth baptisme to the holy bande of doctrine, that this should be nothing else, then an addition to that. But because Christe commaundeth them to teache before he commaundeth to baptise, and willeth that onely beleuers be receiued to baptisme, baptisme seemeth not to be rightly ministred, except that faith should goe before. And vnder this pretence the Anabaptists haue stirred much against the baptisme of infants. Yet it is not harde to be answered, if any manne shall consider the reason of the commaundement. Christ commaundeth that the embassage of eternall saluation should be caryed to all the Gentiles: hee confirmeth the same by adding the seale of baptisme. And there is good cause why the beleuing of the woorde is sette before baptisme, sith the Gentiles were altogether straungers from God, and had no fellowship with the elect people: For otherwise it should haue bene a lying signe which should offer forgiuenesse of sinnes, and the gift of the spirite to vnbeleeuers, who as yet were not the members of Christ. And we knowe that they are gathered by faith, who were before dispearsed. Nowe it is demanded vpon what condition God adopted them to be his sonnes, which before were straungers. It cannot certainly be denied, when hee once accepted them into his fauour, but that hee extendeth the same to their children and nephewes. At the comming of Christ he shewed himselfe generally to be a father both to the Gentiles and to the Iewes. Therefore it is necessary that the promise which was in times past made to the Iewes, shoulde also at this daye be of force amongst the Gentiles, I will be thy God and the God of thy seede after thee: Gen. 17.7. So wee see them, which by faith are entred into the Church of God, to be accounted for the members of Christe, and also to be called to the enheritance of saluation. And yet baptisme is not by this meanes separated from faith or doctrine: for though yong infants doe not as yet by reason of their age take holde of the grace of God by faith, yet God accepting of theyr parents, doeth also embrace them. I doe therefore deny it to be rashly done to baptise infants, vyhereto the Lord doth call them, while he promiset

them to be their God. *In the name of the father.* This place doeth teache the full and euident knowledge of God, the which beinge but darkely shadowed forth vnder the lawe and the Prophets, at the lengthe sprange forth vnder the kingdome of Christe. The olde fathers neuer durst call God their Father; if they hadde not taken this hope from Christe their head: neither were they altogether ignorant of the eternall wisdom of God, which was the fountaine of light and life. It was also one of their confessed principles, that God shewed forth his power in the holy ghost. But at the arising of the gospell, God was much more manifestly shewed vnder the three persons: for the father then reuealed himselfe plainly in the sonne, his liuely and expresse image: and Christ himselfe lighting the world by the cleare brightnesse of his spirite, made both him & himselfe to be knowen. But it is not without cause that heere is expresse mention made of the Father, of the Sonne, and of the spirite: for the force of baptisme cannot be apprehended otherwise, then by beginning at the free mercy of the Father, who reconcileth vs vnto himselfe by hys only begotten Sonne: then shall Christ himselfe appeare before vs wyth the sacrifice of his death: and at the length the holy ghost shal also come, by whome he washeth and regenerateth vs: and at the length he maketh vs partakers of all their good giftes. So we do see, that we do not rightly know God, except that our faith do distinctly conceiue three persons in one essence, and that the efficacie and frute of baptisme doth come from thence, that God the Father adopteth vs in his Sonne, and by the Spirit, we being purged from the filthinesse of our fleshe, he resourmeth vs to righteousnesse.

MAR. 16. *He that shall beleue.* This promise was added, that it might allure all mankind to faith: as againe for the terrifying of the vnbeleeuers there followeth a denounced sentence of grievous destruction. But it is no maruel that saluation is promised to the faithful: for by beleuing in the only begotten sonne of God, they are not only accoūted amongst the sonnes of God, but being endued with the righteousnes of his grace, and with the spirit of regeneration, they do possesse the summe of eternal life. Baptisme is ioyned with the faith of the Gospell, that we might know that therein is engraue the marke of our saluation, for if it auailed not to testifie the grace of God, Christ had vnproperly sayd: *that they should be saued, which should beleue, and be baptised.* Though it must also be noted, that it is not so necessarily required to saluation, that all they should of necessity pearish, which should not obtaine the same. For it is not ioyned here to faith, as halfe the cause of saluation, but as a testimony. I do graunt that this necessity is laid vpon men, that they should not neglect the signe of the grace of God: but though God for their infirmitye vseth such helps, I deny his grace to be tied vnto them. In this maner we may say that it is not simply necessary, but onely in respecte of our obedience. In the second part, where Christ condemneth them which doe not beleue, he meaneth the rebellious, who while they do refuse saluation offered, doe draw vpon themselves a more grievous punishment, and they are not now onely ensnared in the common destruction of mankind, but they do sustaine the fault of their owne ingratitude.

17. *These tokens shall follow them which beleue.* As the Lord had by myracles confirmed the faith of his Gospell, so long as hee was conuersant in the world, so now he causeth the same to flourish in the time to come, least the

the disciples shuld thinke þ the same were tied to his corporall presence. For it was to great purpose that the diuine power of Christ shuld flourish amongst the faithfull, that it might manifestly appeare that he was risen from the dead, wherby his doctrine might remain & continue, and his name should be immortall. Further, where he furnisheth the faithfull with this gift, it must not be drawn to all. For we know that the giftes were diuersly disposed, that the power of myracles shoulde be but in the hands of some. But because that which was giuen to a few, was common to the whole church, and the signes which one wrought, auailed for the cōfirmation of all, Christ doth rightly name the beleuers generally. The meaning therfore is, that the faithfull shuld be ministers of the same power, he had ben wonderful before in Christ, that in his absence the seale of the gospel might be þ more sure: as in Iohn 14. 12. he promisseth that they shal doe the same & greater things. And for the setting forth of the glory & deiry of Christ, it was sufficient that some few of the beleuers were furnished with this power. And though Christ doeth not expresse whether he wold that this gift shuld be but for a time, or remaine for euer in his church: Yet it is more probable that these myracles were promised but for a time, for the setting forth of the gospel, which was newe & as yet obscure. And it may be, that for the fault of vnthankfulness, the world was deprived of this honor: yet I do think that this was the proper end of myracles, that the doctrine of the gospel should at the beginning wāt no approbation. And we do certainly see that the vse of them ceased not long after, or at the least the examples of them were so rare, that it may be gathered that they were not like common to all ages. Yet either the preposterous couetousnes or ambition of them which followed after, so wrought least they shuld be without myracles altogether, that they fained vain myracles for themselues. And by this meanes there was a gate opened to sathans falsehodes, that not only false sleights shuld succede in the place of truthe, but that vnder pretence of signes, the simple might be led away from the right faith. And certainly it was meete that curious men: who not content with a lawful allowance, but seeking after newe myracles, should be deluded by such deceits. This is the reason, why Christ otherw here foretold that the kingdom of antichrist should be ful of lying signs, Mat. 24. 24. & that Paul testifieth the same, 2. The. 2. 9. VVherefore, that myracles may rightly confirme our faith, let our mindes containe themselves in that sobriety wherof I spake: whereof it also followeth, that it is a foolish quarrell of theirs, which do obiect that our doctrine wanteth myracles. As if that it were not the same which Christ hath most sufficiently sealed heeretofore. But in this argument I am the shorter, because that I haue entreated of it alrcady more fully in sundry places. MAT. 20. *Teaching them to obserue.* By these wordes (as I said before) Christ sending forth his disciples, doth declare that he doth not wholly resign vnto them those things which appertained to him, as if that he wold leaue off to be the master of his church: For he dismisseth the apostles with this exception, that they shoulde not thrust forth their owne deuises, but that they shoulde purely and faithfully dispence from hand (as they say) to hand that which he commanded. And I wish that the Pope would submit the power which he chalengeth to himself to this rule. For we shuld easily suffer him to be Peter or Pauls successor, so that he would not raigne tyrannically ouer soules.

But sith he reiecting the gouernment of Christ, defileth the church with his owne filthy trifles, it doeth heereby appeare sufficiently, howe farre he falleth from the Apostolicall function. In summe, let vs learne that by these woordes they are made doctours of the Church, not which doe vtter what soeuer they shal thinke good, but which shal also themselves depend vpon the mouth of this one maister, that they may procure disciples to him, and not vnto themselves.

*Beholde I am with you.* Because Christ did lay a charge vpon the Apostles, which they could not discharge, vsing onely the power of man, he doth comfort them with the hope of his helpe from heauen. For before that he promiseth to be present with them, he sayeth first that he is kinge of heauen and of earth, who with his hand & power gouerneth all things. Therefore this pronowne (I) must be red as a word of great force: as if he had sayd, if the Apostles would thoroughly doe their duety, they must not looke what they can doe themselves, but they must depende vpon his inuincible power, vnder whose directions they do goe to warre. But the maner of his presence, which the Lorde promiseth to his, must spiritually be vnderstoode: for it is not needefull that he shoulde descende from heauen to helpe vs, sith by the grace of his spirite, as with a hande stretched out from heauen, he may helpe vs. For he, which in respecte of his body is a great way distant from vs, doeth not onely spreade the efficacy of his spirite throughe the whole worlde, but doeth also verely dwell in vs. Furthermore, it is to be noted, that this was not spoken to the Apostles only: for the Lorde promiseth his helpe not to that age onely, but vnto the ende of the worlde. Therefore it is as rauche, as if hee should haue sayd, howe weake soeuer the ministers of the Gospell be, and haue want of all things, he will be their chiefe captaine, that they may become conquerours ouer all the assaults of the world. As plaine experience teacheth at this day, that Christ in a secreat maner doeth worke woonderfully: so that the Gospell preuaileth against innumerable lets. So much the lesse is the wickednesse of the Popishe cleargye to be borne with, while they doe lay this coulour vpon their sacrilegious tyrannye. They doe say that the Church cannot erre which is gouerned by Christ. As if that Christ, no otherwise then as some common souldiour woulde let out his labour to hire to other captaines: and not rather retaining the authority wholly to himselfe, testifieth that he will be a defender of his doctrine, so as his ministers in him may hope to be conquerours of the whole world.

## Mathew.

## Marke 16.

## Luke 24.

19. So after the Lord had spoken vnto them, hee was receiued into heauen, and sate at the right hande of God.  
20. And they went forth and preached euery where. And the Lorde wrought with them, and confirmed the woorde with signes that followed. Amen.

50. Afterward, he led them forth into Bethania, and liste vppon his handes and blessed them.  
51. And it came to passe, that as he blessed them, he departed from them, & was caried vp into heauen. 52. And they worshipped him, and returned to Ierusalem with great ioye. 53. And were continually in the temple, praising and lauding God. Amen

19. So



19. *So after the Lorde.* Because that Mathewe had royally extolled the kingdome of Christ about all the worlde, he speaketh no word of his ascension into heauen. Marke also maketh no mention of the place and of the maner: both the which are expressed by Luke. For he sayeth that the disciples were led out into Bethania, that from the mount of Oliues, (from whence the Lord had come to beare the ignominie of the crosse) he might ascend into his celestiall throne. And as he would not be seene generally of all men, when he was restored to life: so he admitted not all to be witnesses of his resurrection into heauen, because that he would that this mysterie of the faith shoulde rather be knowne by the preaching of the Gospell, then to be seene with eyes. It followeth in Luke, that Christe *lifting up his hands on him, blessed the Apostles.* VVhereby he teacheth that the office of blessing, which vnder the lawe had bene committed to the Priests, doeth truly and properly belong to him. VVhen men do mutually blesse themselves, that is nothing else then to pray for their good: But the reason is farre otherwise with God, who not onely fauoureth the requests, but with his only becke performeth what soeuer is to be wished for vs. But sith that he is the only author of all blessing, yet that his grace might be the more familiar, his will was that the Priests in the beginning, shuld as mediators blesse in his name. So Melchisedec, Gen. 14. 19. blessed Abraham: and in Numerie 6. 23. there is set downe a perpetuall law for this matter. To the same also appertaineth that which is red in the Psalme 118. 26. VVe doe blesse you out of the house of the Lord. Furthermore in the 7. chapter to the Hebrewes, the 7. verse, the Apostle sayeth that it is a signe of excellency to blesse others. For the lesse (sayth he) is blessed of the greater. Now, when Christ (the true Melchisedec and the eternall Priest) came into the light, it was meete that in him shoulde be fulfilled, that whiche was shadowed by the legall figures, as Paule also teacheth, Ephes. 1. 3. that we are blessed by God the father in him, that we might become rich in all heauenly good things. Therefore he once blessed the Apostles openly and with a solemne rite, to the ende the faithfull might cary themselves the next way to him, if they desire to be partakers of the grace of God. In the lifting vp of hands there is an olde ceremonie described, which we knowe the Priests vsed in times past.

52. *And they worshipped him.* By the woorde *worshipping.* Luke doeth first declare that the Apostles were put out of doubt, because that the maiestie of Christ appeared then on euery side, so that nowe there could be no doubt of his resurrection. Furthermore, for the same cause they began to worship him with greater reuerence, then when they enioyed his company vpon the earth. For the worship wherof he speaketh now, is not onely as to a master or to a Prophet, neither as to one only halfe knowne to be the Messias, but it was yeilded as to the king of glorye and iudge of the world. But because that Luke was purposed to extend his historie longer, he only sayeth briefly what the Apostles should doe for ten dayes. But the summe is, that throughe the seruencie of ioye they brake out openly into the praises of God, and were daily in the temple. Not that they passed the nights and the daies there, but because they frequented all the assemblies, and were present at the appoynted and solemne houres to yeelde thanks vnto God. Also, this diligence is oppos-

led to the seare, which kept them before shut vp & hidden in the house.

MARK E. 19. *And sate at the right hande of God.* I haue in other places declared, what this speache shoulde meane: that is, Christe is lifted vppe on hye, that he may be aboue Aungels and all creatures: that the Father might gouerne the worlde by his hande: that, to be shorte, euery knee might bowe before him. Therefore it is as muche as if hee shoulde be called Gods vicare, who supplieth his personne. VWherefore it is not conuenient that some certaine place should be imagined, when as the right hand doeth Metaphorically signifie the second power from God. And Marke added this purposely: that wee might knowe that Christe was not receiued into the heauens, that hee might enioy a blessed rest farre from vs, but that he might gouerne the world for the saluation of all the godly.

20. *And they went forth.* Marke doth briefly touch here those things which Luke doth prosecute hystorically in the 2. booke, that the voyce of a final & a base company of men thundred forth euen to the vttermost ends of the world. For the more incredible the matter was, the more certainly appeared þ miracle of the heauenly power. Al men thought that Christ by the death of the crosse was either vtterly ouerthrown, or so ouerwhelmed, that ther shuld be no mention of him at any time, but reprochful & detestable. The apostles whom he had chosen to be his witnesses, filthily forsaking him, had hidden theselues in the dark: the ignorance & rudenes of them was so great, and also the contempt so great, that they durst scarce speake abroad. VVas there any hope of men vnlearned and of no accout, yea, & of runnagates, that by the sound of their mouth they shuld bring so many disperfed vnder the Empire of a man crucified? There is therefore great weight in these words, that they went forth & preached euery where, which euen now for feare durst not speake in their secreat corner. For so vnloked for a conuersion in a moment could not be done by man. And therefore Marke addeth, *The Lord wrought with them*, signifying that this was the very worke of god. Yet this phrase of speech doth not make a partition betwene their worke or labor, and the grace of God, as if that they of themselves could doe any thing: but he meaneth simply þ they were holpe of God, because that according to the flesh they shuld haue attēpted that in vaine, which is yet wrought by them. I graunt that the ministers of the word are called fellow helpers of God, 1. Cor. 3. 9. in as much as he vseth their ministry: but it is to be noted that ther is no power in them, but that which he giueth them. Further, they do preuail nothing by planting & by watering, except the secreat working of the spirit do cause it to encrease. *Confirmed the word.* Marke here, in my iudgement, doth note a part of that, which he had generally set down immediately before. For the Lord wrought with the by other meanes, least the preaching of his gospel shuld be in vain: but this was a notable testimony of his help, that he confirmed the same by myracles. And this place teacheth to what ende myracles muste be referred, that it is not lawfull to draw them after peruerse corruptions, for that they doe serue the Gospel. VVhereof it followeth, that the holy order of God is inuerted, if they be drawne away from the word of God (whereof they are appurtenances) to the adorning of vngodly doctrines, or are drawn to colour out corrupt worshippings.

1  
The Lord grant that they that Read  
this work of Mr Calvin may profit thereby and  
having there heart Establish'd by grace may <sup>be</sup> Read <sup>with</sup> Rea-  
~~the~~ reverence as they ought-to Read the word of God at  
a times AMEN

Arthur Dwyer  
Esq. New York  
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Abraham Goosey His Son  
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THE  
holy Gospel of Ie-  
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Iohn Caluine :

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# TO THE RIGHT HONO-

RABLE THE LORD *ROBERT DUDLEY*,  
 EARLE OF *LEICESTER*, BARON OF *DENBIGH*,  
 Maister of the Horſe to the Queenes Maieſtie, Knight of  
 the noble order of the Garter, & one of the Queenes  
 Maieſties moſt honorable priuie Counſel, Chan-  
 ſelour of the moſt famous Vniuerſitie of Ox-  
 ford, *Chriſtopher Fetherſtone* wiſheth en-  
 creafe of ſpirituall giſtes, long life,  
 happy dayes, and en-  
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fore I ſhouldee with fine filed phraſes, with gaye geaſon  
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 mentarie of that famous member, and faithfull Doctour  
 of Gods Church, Maister Iohn Caluine, I might cauſe  
 your Honour to ſuſpect the ſondneſſe thereof: I my ſelfe  
 ſhould ſeeme to doubt of the goodneſſe thereof: and fi-

## *The Epistle*

nally, minister occasion to many to condemne me of folly. Omitting therefore that which is needlesse, I discend vnto that which is needefull : to wit, to excuse my selfe of arrogancie, wherof some may accuse me in that I dare presume to dedicate vnto your honour, this my translation, vnto whom I am altogether vnknownen. The loadestone as men say, writers do testifie, and experience doth teach, hath in it selfe such power, force and vertue, that it draweth iron vnto it, though it be farre distant: right so, vertue doth drawe men vnto it, and the reporte thereof, causeth men to loue those whom they haue not seene, & to reuerence those of whō they haue only heard. Which thing sithence it is so, there is no cause why I shoulde either bee accused of arrogancie, or condemned of impudencie, for approching so boldly vnto your honour, and for suffering this my translation to appear in your name. For your friendes confesse, and your foes cannot iustly denie that God hath placed in your noble brest greate aboundance of most heroicall vertues. I omit to speake of that rare report of your vnfeigned religion which re-foundeth euery where, and redoundeth to your prayse. I should be tedious, if I should set downe particularly the most vndoubted testimonies of your faithfulnessse toward your dread Soueraigne: I shoulde seeme to flatter if I should extoll that godly magnanimitie wherewith the Lord hath endued you to maintaine his truth, to defend the Realm, to subdue those proud aspiring papists. That great and earnest care which your honour hath alwaies had, and euen now hath to support the poore ministers of the word, and gospel of Iesus Christ in Gods cause, & in good causes, hath in it selfe sufficient force, to enforce not only mee, but all thankfull heartes by word and writing to bewray all thankfulnessse & dutifulnessse towards your good honor. As this, so that singuler liberalitie vsed at all times by your Lordship towards my friends, hath caused

## *Dedicatorie.*

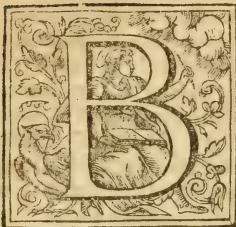
caused me in dedicating of this booke to your honour, to testifie some part of my thankfull minde in their behalfe And heere I am to craue pardon of you, whiche I hope I shall easily obtaine, for that I haue not behaued my selfe finely as I might, though faithfully as I ought in this my worke. And thus fearing prolixitie, I conclude, praying vnto the Lorde God of heauen and earth, that King of Kinges, and Lorde of Lordes, that he will graunt vnto your honour, and to the rest (whom he hath placed in the like degree of dignitie) his holy spirite, that spirite of wisdome and vnderstanding, that you may thereby be so directed, that all your thoughts, woordes, and workes, may tend to the setting foorth of Gods glory, the maintenance of true religion, the preferuation of the Realme. So shall England haue wealth, be voide of woe, enioy solace, be free from sorrow, possesse plentie, not tast of pouertie, inherite pleasure, and not see paine. Whiche God graunt.

*Your Honours most humble and obedient,*

**Christopher Fetherstone,**



# To the Reader.



Eing instantly requested (Gentle Reader) by my godlie zealous friendes to enterprice the translating of this most learned Commentarie of M. Iohn Caluine, and being perswaded thereunto by manie godlie reasons, whereof Gods glory & the profite of his Church should bee the chiefe, I could not, nor would not refuse to take that charge vpon mee, vnlesse I should haue forgotten my dutie towards God his Church, and my friendes: and now for asmuch (Gentle Reader) as the principall recompence of my paines shall bee that profite whiche thou shalt reape by the reading of this my translation, I beseech thee refuse not to take some paines in reading the same. I haue not stuft it full of strange wordes deriued of the Latin, which might no lesse molest thee, then if they continued Latin as they were. I haue not racked the phrases to make them runne smoothly, to please daintie eares, and so digressed from the truth and meaning of the authour: but, so much as possible I could, I haue translated worde for worde, whiche the learned by conference shall wel perceiue. Long time haue the godly desired to haue this worke published in the English tongue, & seeing they haue their desire now, my request vnto the is, to accept of my paines herein, I dare not good Reader presume so farre vpon mine owne skill, as to say that there is no faultes committed heerein, but I am earnestly to desire thee rather courteously to amend them, then curiously to condemne me for them. And thus trusting to thy curtsie, I committe thee to the tuition of the Almighty, who so direct thee by his spirite, that by reading thou maiest profite.

Thine in the Lorde,  
Christopher Fetherstone.



# *The Commentarie of Iohn Caluine,* 1 vpon the Gospel after Iohn.

## The Preface.

¶ *To the right honorable Lordes, the Syndiques and Senate of Geneva, his right reuerende Lordes, Iohn Caluine wisseth from the Lorde, the spirit of wisdome and strength, and prosperous successe of gouernement.*



S often as I call to mynde that saying of Christe, wherein he maketh so great account of that dutie of humanitie which is bestowed vpon the gathering together of strangers, that he maketh account of it as done to him: I do therewithall remember vnto how great honour hee hath vouchsafed to promote you, who hath made your Citie a place not for one or a few to dwell in, but a common Inne for his Church to lodge in, Hospitalitie hath not only been comended amongst the Heathen, but it hath also bin accounted one of the chiefest vertues: and therefore in whomsoever they wold condemne extreeme barbarisme and manner altogether vnciuill, they called them *axenous*, or men which were not giuen to hospitalitie. But farre more excellent is your praise, bicause the Lord hath appointed you in these troublesome & miserable times, to be those vnto whose tuition the godly might comit theselues, & vnder whose feathers the innocent might be shrouded, whom the tyrannie of Antichrist, being no lesse sauage then sacriligious, doth chase & driue away out of their own countries & natiue soyle. And this is not all, but he hath also dedicated an holy house amongst you vnto his owne name, where he may be worshipped sincerely. Whosoeuer he be that indeuoureth either publikelie to cut off, or priuilie to take away the least part of these two, he doth not only goe about to disfigure your Citie beeing spoyled of her principal ornaments, but also he maliciously enuieth the helth therof. For althogh those godly good turnes which  
A are

are here done vnto Christ & his dispearsed members doe cause the wicked like dogs to bark against you, yet ought this one recōpence to suffice you þ the angels frō heauen & the childrē of God out of all partes of the worlde doe blesse you: so that you may freely despise their rotten railing, who make no more conscience, neither are more ashamed to spue out whatsoeuer, against God himself, the against you: & which, going about to slander you, doe begin first to blaspheme God. Although this self same occasion doth inflame þ hatred of many against you, yet ought you to be no whit afraid therfore, so long as he wil assist you against their fury, who hath promised þ he will faithfully keepe those cities, wherein the doctrine of his gospel is preached, and any resting place is prepared for those godlymē whō the world cānot away with. I omit to speak of this, that you neede not to care for pacifying of this kinde of enemies, seeing that there is no mā who hateth you for the gospels sake, who wold not either haue you destroyed or oppressed. But admit we graunt that the sworn enemies of sound doctrine do hate you for no other cause saue this, because they see you defend the same: yet setting light by their practises & threatnings, you must valiantly maintain these two inuincible fortresses, þ worship of pure religiō, & the godly care to nourish the Church, which Christ hath cōmitted to you, that you may broude the same vnder your wings. As touching those railinges wherwith the pope his meritorious brawlers doe molest vs, þ we are fallē away frō the Church, because we dissent frō the Sea of Rome: would to God we could testifie with full cōfidēce, before God & his angels, that wee are most far distāt frō that pollutiō, as we can acquit our selues of þ crime which they vse to lay to our charge. They make their boast of the catholike church, who haue left no part of al the doctrine of the law & the gospel free from filthy corruptions, who haue prophaned the whole worship of God with the stink of superstition, who haue not been afraid to corrupt all god his decrees with their inuēctions.

Yea

Yea, the multitude of errors wherwith they haue subuerted al religiō is so vniuersal, that they are sufficiēt to ouerwhelme & destroy the church an 100. times. Therefore we cā neuer extol so highly as it deserueth, the infinit goodnes of God, wherby it is come to passe, that wee escaping myraculoussly out of that deadly gulf, haue the anchor of our faith firmly fixed in the sōūd & eternal truth of god. And truly this one Cōmentarie shall sufficiētly testifie (as I hope) that papistrie is nothing els but a monster composed of innumerable errors of Satā, & that that church which they object vnto vs is more confused thē *Babylō*. In the mean season I wil freely cōfes þ truth: that we are not far enough distāt from the filth of that pit, whose contagion doth spread it self too far. Antichrist doth cōplayne that we are slipt away from him: but we are compelled to mourne, for that too too many of his vices, wherwith he hath infected the world, do remaine amongst vs. Vnto vs is restored the sincere puritie of doctrine, perfect religion, the simple worship of God, the right order of the sacramēts, which was deliuered by Christ. But the chifest cause why there is not amongst vs such reformatiō of manners & amēdment of life as there ought to be, is this, because a great part being as yet mindful of that vnbridled libertie, wherewith the Papistes doe freely waxe wāton against God, cannot accustomē thēselues to Christes yoke. Therefore whereas our aduersaries (to the ende they may cause the vnskilful vniustly to hate vs) do contemptuously crie out that we haue broken all good order & discipline, their false slander is refuted sufficiently with this one thyng (though wee doe hold our peace,) in that there is nothyng, aboute whiche wee haue greater contention amongst our selues, then this: namely, our rigour, which, as some men thynke, is immoderate. But seeinge that you are able verye well to witnesse with mee, and those who are my fellowes in office, that wee are no more seuerer or straite then the necessitie of our office doeth require, and also inforce vs

to bee as we doe rest safely in the iudgement of your cō-  
science, so on the other side you may easily iudge, as  
though the matter were before you, how ridiculous the  
impudencie of our aduersaries is on this behalfe,

Now (that I may speake somewhat particularly of my  
selfe) although I am perswaded that all the worlde doeth  
know how I haue instructed this church with many of my  
writings, yet I thoght it would be worth & paines if there  
should some monumēt therof be extant, which should be  
dedicated vnto you. For it skilleth much that that kinde  
of doctrine be set before all men, which you know, I haue  
taught. And although I haue endeououred to profite you  
& the people which is cōmitted vnto you euen after my  
death, in those bookes which I haue hitherto published,  
& it is not meete that that doctrine, whiche hath flowed  
out of your Citie vnto other nations far & wyde shoulde  
bring forth fruit pentifully, & be neglected in her owne  
place: yet I hope that this cōmentarie which is peculiarly  
cōsecrated vnto your name, wil take deeper root in your  
memory. And that this thing may com to passe, I beseech  
the liuing God so deeply to write the same in your harts,  
that it may not bee blotted out by any subtile sleight of  
Satā. For it is in his hands to giue successe vnto my labors  
who hath of late giuen mee this minde, to desire nothing  
more, thē faithfully to care for the saluatiō of you al. Fur-  
thermore, as I profes before the world, that I am far frō  
that diligēce of a good shepheard, which is exacted, & frō  
other vertues which the greatnes & excellēcy of mine of-  
fice do require, & do cōtinuāly before god bewaile mine  
estate, for that I am troubled with so many vices whiche  
do hinder my course: so I dare protest that I wāt no faith-  
fulnes & good will. And if in the meane while the wicked  
do not cease to repine & speak against me, as it is my du-  
tie by well doing to refute their slanders, so it shalbe your  
part to suppress the same by that holy authoritie wherein  
you excell. Farewell my right honorable Lordes, whom  
I ought to reuerence in Christ, vnto whose tuition I com-  
mit you. At *Genena* the first of Ianuary, 1553. The



## 5

# The Argument vpon Iohn.

**I**T is well known what this worde Euangelium or Gospel doth signifie amongst the Grecians : and in the scriptures it is chiefly taken for the ioyfull and happie message of that grace which is giuen vs in Christe: to the ende we may learne (despiying the worlde & the fraile riches & pleasures thereof) to desire this incomparable treasure with our whole heart, and to imbrace the same being offered vnto vs. That is naturally engrafted in vs all, which wee see the wicked doe, namely to reioyce inordinately in the vaine pleasures of the worlde, and to bee touched either with none, or els with a very slender feeling of spirituall good things. Therefore to the ende that God may reforme in vs this fault, he calleth that message which he commandeth to be published cōcerning Christ, by this name **E-uangelium**, or Gospel. For hee doth thereby tell vs that true and perfect ioy can be had no where els : that without all doubt wee haue in him the blessed life, in all pointes perfect. Certaine there bee who extend this worde Gospell vnto all the free promises of God, which are also dispearsed in the lawe and the prophetes. Neither is it to bee denied but that God so often as he doth testifie that hee will bee mercifull vnto men, and forgieue them their sinnes, doth also offer Christe, whose proprietie it is wherefoeuer hee shineth, to spreade abroad the beames of ioy. Therefore I confesse that the fathers and wee are partakers of one and the same gospel, as touching the faith of free saluation : yet because the spirit doth vsually speake thus in the Scriptures, that the Gospel was published when Christe came : let vs also retaine the same maner of speech, and let this bee the definition of the Gospel, which I haue set down, that it is, a solemne publishing or proclaiming of the grace reuealed in Christe. In which respect the Gospel is called the power of God to saluation to all that beleue, because God doth therein make manifest his righteousness. It is also called the embassage whereby he reconcileth men vnto himselfe. Furthermore inasmuch as Christe is the pledge of Gods mercie, and of his fathers loue towardes vs, therefore is he also the proper matter of the Gospel. Heereby it cometh to passe that the histories which declare that Christe appeared in the flesh, dyed, and was rayssed vp againe from the death, and was at length receiued vp into the heauens, are properly called the Gospel. For although the new Testament be called by this name, according to that reason which of late I alleadged, yet is it come to passe by vse and custome that that parte which doth testifie that Christ was exhibited vnto vs in the flesh, dyed, & rose againe from the death, is so called by Synecdoche. But because the bare historie were not sufficient, yea, should profite nothing vnto saluation, the Euangelistes doe not simply shewe that Christe was borne, that hee died, and became the conquerour of death: but they doe also declare, to what ende he was borne, to what ende he died, and rose againe, and what fruite we reape thereby. Yet there is this difference amongst them that the other three set downe more at large, the life and death of Christe : but this Euangelist of ours, standeth more vpon the doctrine, wherein both the office of Christe and the force of his death, and resurrection is declared. They doe not conceale that Christe came to the end he might bring saluation to the worlde, that he might make satisfaction for sinnes by the sacrifice of his death. Finally that he might in all points fulfill the function of a mediator (like as Iohn doth also stande somewhat vpon the historicall narration :) but the doctrine which sheweth vnto vs the force and fruite of Christ his coming, appeareth more plainly in this Euangelist then in the other.

And whereas it is all their drift to make Christe manifest, the former Euangelists bring forth (that I may so speake) his body, and Iohn bringeth forth his soule, VVherfore I vse commonly to call this Gospel, the key that openeth the gate vnto the vnderstanding of the other. For whofoeuer shall perfectly vnderstande of what power and force Christ

is, as it is heere in plaine wordes set downe, hee shall reade with profite those thynges which are deliuered by the other concerning the manifestation of the Redeemer. It is thought that Iohn was most of all moued to write, for this cause, and to this ende, that hee might defende the diuinitie of Christe againste the wicked blasphemies of Ebion and Cerinthus, and this doth Eusebius and Hyerome report according to the opinion of the olde writers: but whatsoeuer was the occasion that caused him to write at that time, yet it is not to bee doubted but that God did farther provide for his Church. Therefore hee did so indite to the Euangelistes that which they shoulde write, that hauing deuided the partes amongst them, hee might make one perfect body. Nowe it is our dutie so to linke and knit together the foure, that wee suffer our selues to bee taught as it were with one mouth of them all together. VWhereas they haue placed Iohn the fourth in order, in this they had respect to the time wherein hee writ: but the contrary order is more profitable in reading: that beeing afterwarde aboute to reade in Matthewe that Christe was giuen vs of the fater, we may first learne out of Iohn to what end he was reuealed.

## ¶ The holy Gospel of Iesus Christe according to Iohn,



*I*N the beginning was the word, and the word was with God,  
and that worde was God.

The same was in the beginning with God.

All thinges were made by it, and without it was made  
nothing which was made.

In it was life, and the life was the light of men.

And the light shineth in the darknesse, and; the dark-  
nesse comprehended it not.

## The Commentarie of Iohn Caluine.

*I*N the beginning was the worde. In this exordium hee sheweth the eternal Diuinitie of Christe, to the ende wee may knowe that hee was eternall God, who was made manifest in the fleshe. Furthermore, this is the drifte thereof, that it was requisite that mankinde shoulde bee restored by the sonne of GOD, seeing that by his power all thinges were created, sithence it is hee alone who doth breath life and strength into all creatures, that they may remaine in their state: and especially seeing hee hath shewed in man a most manifest token as well of his power as of his grace: so that euen after the fall of Adam hee ceased not to bee liberall and bountifull toward his posteritie. And this doctrine is very needefull to bee knowen, for seeing that wee muste not seeke for health and life without God, howe shoulde our faith leane and rest vpon Christe, vnlesse wee were fully perswaded of that whiche Christe teacheth in this place? Therefore the Euangeliste teacheth in these wordes, that wee doe not depart from the only and eternall GOD, when as wee beleue in Christe; Secondly, that through his benefite life

life is nowe restored to the dead, who hauing his nature as yet perfect was the fountaine and cause of life. It seemeth to mee that this was the only reason that moued him to call the son of god, the word, because hee is first of all the eternall wisdome and will of God: secondly, the expresse image of his counsell. For as the speech is called the marke or printe of the minde in men, so is this also not vnfitly applyed vnto God, to say that he maketh himselfe knowen vnto vs by his worde. The other significations of this worde *Logos* are not so fit for this purpose. *Logos* doth signifie amongst the Grecians both a definition, a reason, and an account, but I will not subtilly play the Philosopher about the capacitie of my faith. And we see that the spirite of God is so farre from allowing suche subtiltie, that applying himselfe vnto our weakenesse, in keeping silence hee cryeth, howe soberly wee ought to bee wise in suche hidden mysteries.

Furthermore as God did reueale himselfe in creating the worlde by this word, so he had the same laid vp in himselfe before: so that there is a double relation, the former vnto God, the latter vnto men. *Seruetus* the proudest knaue which *Spayne* euer brought forth, feigneth that this eternall worde did then take his beginning, when he was reuealed in the creation of the worlde: As if it were not before such time as the power thereof was knowen in the externall worke. The Euangelist teacheth a farre other thing in this place: for he doth not assigne any beginning of time to the worde, but in that he saith it was from the beginning, he goeth beyond all ages. And I am not ignorant what this dog barketh, and what the *Arrians* did sometimes cauill: namely that God did in the beginning create heauen & earth, which notwithstanding are not eternal; because this word *beginning* doth rather respect the order, then betoken the eternitie. But the Euangelist preuenteth this shift, when hee saith that it was with God. If the worde began to bee from time, it must needes bee that they must finde some course of times in God. And truely Iohn did intende by this particule, by name to distinguish the word from all things which are created. For many things might come into the mindes of men, where that worde should be, how he should shew forth his force, of what nature he was, how he could be knowen. Therefore he saith that we must not cleue to the world, & things which are created: because it was alwayes ioyned to God, before the worlde was. Nowe wheras some do wrest the word *beginning* vnto the beginning of the heauen & the earth, doe they not make Christ subiect to the common order of the worlde, from which he is flatly exempted in this place? Wherein they doe most cruell iniurie not onely to the sonne of God, but also to his euerlasting father, whom they spoile of his wisdome. If it be an haynous offence to imagine God without his wisdome, we must confesse that we must no where els seeke for the beginning of the word, saue only in the eternall wisdome of God. *Seruetus* obiecteth that the word cannot bee comprehended before such time as *Moses* bringeth in god speaking: as if he were not in god, because hee was not openly known, that is, as if he were not within vntill such time as he began to come out. But the Euangelist cutteth off al occasiō of such mad dotings, whē he affirmeth without exceptiō that the word was with God, for he doth manifestly recall vs frō al momēts of time. They which gather þ perpetual state out of the

Preterimperfectense of the Verb, they leane to a weake reaso. The word (was) say they, doth more expresse the continuall course, then if Iohn shoulde haue saide, *hath bene*. But they must reason more strongly in such waightie matters. And that one thing which I brought, ought to suffice vs, that the Euangelist sendeth vs into the eternal secret places of god, that wee may knowe that the worde was as it were hidden there, before such time as it did reueale it selfe in the externall framing of the world. Therfore *Augustine* saith very well, that this beginning which is mentioned in this place, is without all beginning. For although the father is before his wisdom in order, yet they spoyle him of his glory, whosoever doe imagine any moment of time wherein he was before his wisdom. And this is the eternall generation, which lay hid in GOD long time before the creation of the worlde, (that I may so speak) which was many yeres obscurely shadowed to the fathers vnder the lawe, and was at length more fully reuealed in the flesh. I marueile what moued the Latinists to traslate *Logon verbum*, For they should rather haue translated it so, if so be it had bene. *thema*. But admit they followed something which seemed to be true, yet can they not deny but that *sermo* is more conuenient. VVherby it appeareth what barbarous tyranny those pelting Diuines did vse, who did so molest *Erasmus* because he changed but one worde into that which was better. And the worde was with God, wee said euen now, that by this meanes the sonne of God is placed aboute the worlde, and is set before all ages, And also this phrase doth attribute vnto him a distinct person from the father, for it were very absurde for the Euangelist to say that the worde was alwayes with God, vnlesse it had a proper subsistence in God. Therefore this place serueth to refute the error of *Sabelius*, because it declareth that the sonne differeth from the father. I saide euen now that wee must be wise with sobrietic in so great mysteries, & speake modestly of the same. Notwithstanding the olde writers of the Church are to bee holden excused, who when as they could not other wise defend the right and sincere doctrine against the wresting boughtes of the heretikes, they were inforced to inuent certain words, which notwithstanding were consonant vnto that which is deliuered els where in the Scriptures. They said that there were three persons in one and the simple essence of God. The worde *person* is taken in that sense in the first Chapter to the Hebrues, wherunto the worde substance answereth as *Hyllarie* taketh it, They called the diuers properties which are in God, persons, which our mindes doe beholde, like as saith *Gregorie Nazianzen*, that hee cannot thinke vpon one, but by and by there appeare three. And the worde was God, Least there shoulde remaine any doubt concerning the diuine Essence of Christe, in plaine words hee affirmeth that he is God. Nowe seeing there is one onely God, it followeth that Christe is of the same Essence with the father, and yet they differ in some point. But wee haue already spoken of this second member. As touching the vnitie of the Essence, too intollerable was the wickednesse of *Arrius*, who least hee shoulde bee inforced to confesse the eternall diuinitie of Christe, did babble that there was a certaine feigned God. But seeing that we heare that the worde was God, why shoulde wee doubt of his eternall Essence any longer.

a. This was in the beginning. To the end the Euangelist may the more deeply



deeply imprint in our mindes that which he said before, hee gathereth these two former members into a briefe conclusion, that the word was alwayes, and that with God, so that thou mayest vnderstande the beginning to be aboue all time.

3. *All things were made by it.* After that he hath affirmed that the word is God, and hath set foorth his eternall Essence, hee now proueth his diuinitie by his workes, and this is practicall knowledge, whereunto wee ought especially to accustome our selues. For the bare name of GOD which is attributed vnto Christe shalbe of small force with vs, vnlesse our faith shall in very deede perceiue that he is such a one. And he doth fitly affirme that of the sonne of God, which doth properly agree to his person. Paule saith sometime simplicie, that all things are by God: but so often as the sonne is compared with the father hee is distinguished by this marke, Wherefore this maner of speeche is vsuall, that the father hath made all things by the sonne, and that all things are of God by the same sonne. The drift of the Euangelist (as I said) is this, that the word of God began to worke openly, immediately after the creation of the worlde. For whereas he was before incomprehensible in his Essence, his power was then knowne openly by the effect. Furthermore, some of the Philosophers doe so make God the Creator of the worlde, that they adioyne vnto him a minde in this his worke.

Ro. 11. 36.

In this they saide well, because it is agreeable to the Scriptures, but because they vanish away by and by in friuolous cogitations, there is no cause why wee should greedily desire their testimonies, but rather being contented with this heauenly Oracle, let vs knowe that there is much more said then our minde is able to conceiue. *And without it was made nothing that was made.* Although this place be read diuersly, yet without all doubting I read it in one text on this wise, *There was made nothing that was made.* And herein doe all the Greeke copies agree, (at least those which are of more allowable authoritie): againe the sense doth necessarily require that it shoulde be so. They which distinguish this member. *That which was made,* from the former sentence, that they may ioine it with the sentence following, they bring a racked sense, *That which was made, in it was life,* that is, it liued, or was holden in life. But they shall neuer bee able to shew that this maner of phrase is any where attributed to the creatures. *Augustine* being after his accustomed maner too much addicted to *Plato*, is carried away vnto *Ideas* or formes, that God had conceiued the forme of the whole worke in his minde, before suche time as hee created the worlde: and so by this meanes the life of those things which were not as yet, was in Christe: because the creation of the worlde was ordered in him. But wee shall see anon howe farre this is from the Euangelists meaning.

Now I returne vnto the former member. This is no vnneccessarie repetition as it seemeth at the first blush: because Satan goeth about by all meanes possible to pull away somewhat from Christe, the Euangelist meant plainely to testifie that there is nothing of all these things which were made, excepted.

4. *In it was life.* The Euangelist hath taught hither to that all things were created by the worde of God: now he doth in like sorte attribute vnto it, the preservation of those things which were created: as if hee

shoulde say that the power of that worde which appeared in the creation of the worlde, was not only sodain, or but for a moment, and passed away by and by againe : but that it is euident in this, that the order of nature continueth sure and certaine : like as hee is said in the first to the Hebrues, verse 3. to sustaine all things with the worde and becke of his power. But this life may either be extended vnto thinges without life (which liue after their maner, though they bee without sense,) or it may bee expounded of the liuing creatures only. It skilleth not much whether you choose : for the sense is simple, that the worde of God was not only the fountaine of life to all creatures, that these thinges myghte begin to bee, which were not as yet : but that it cometh to passe through his liuely vertue, that they continue in their estate.

For vnlesse his continuall inspiration doe refreshe and strengthen the worlde, it must needs come to passe that all thinges whiche liue and haue any being shall straightway decay, or be brought to nothing. Finally, Iohn doth testifie that that cometh to passe through the benefite of the worde, which Paul Actes 17. 28. ascribeth vnto God : namely, that in him we be, and moue, and liue. Therefore it is God that quickeneth vs, but yet by his eternall worde. *The life was the light of men.* I do of set purpose passe the other interpretations, whiche are not according to the Euangelists minde. In my iudgement he maketh mention heere of that part of life, whereby men doe excell all other liuing creatures : as if he shoulde say, that that was no common life, which was giuen vnto me but such a life as was ioyned with the light of vnderstanding. Furthermore, hee separateth man from other creatures : because wee doe better perceiue the power of God in our selues by vnderstanding, then behold the same a farre of. So Paule saith in the Actes, That God is not to bee sought a farre of, because hee reuealeth himselfe within in vs. Therefore after that the Euangelist hath set before men the generall consideration of the grace of Christe, to the ende hee may bryng them neerer to consider thereupon, hee sheweth what thinge was giuen them peculiarly : namely that they were not created like to beasts, but being indued with a minde, they were placed in higher degree. Furthermore seeing that God doth not in vaine kinde his light in their mindes, it followeth that they are created to this end, that they may acknowledge him to be the authour of so great and singuler goodnesse. And seeing that he hath powred from thence into vs this light, the fountaine whereof was the worde, it ought to be vnto vs in steed of a glasse, wherein we may cleerely see the diuine power of the worde.

5 *And the light shineth in the darknesse.* It might haue been objected that men are called blinde in many places of the Scriptures, & that the blindness whereof they are condemned is too well knowen, for they doe miserably vanish away in all their reason. For whence come so many *Labyrinthis* of errors which are in the worlde, saue only because men are carried away by their owne vnderstanding vnto nothing els but vanitie and lying. And if so be it there appeare no light in men, that testimony of the diuinitie of Christe, whereof the Euangelist maketh mention in the verse going before, is quite put out. For that was the third degree (as I said) that in the life of men there is a certaine thing which is farre more excellent then is mouing and breathing. The Euangelist preuenteth this objection

obiection : and first of all doth tel vs that the light wherwith men were endued in the beginning is not to be esteemed according to their present state, because in this corrupt & degenerate nature this light was turned into darknes: yet in the meane while he saith, that this light of vnderstanding is not quite put out: because there shine as yet certaine sparkles of light in this darke mist of mans minde. Now the Readers vnderstande that this sentence hath two members. For he saith that men are now far from that perfect nature wherwith they were indued in the beginning: for he affirmeth that their minde which should haue light in euery part, being drowned in darknes doth miserablie dasse, & that by this means the glory of Christ is as it were darkened in this corruption of nature. But again the Euangelist proueth that there are as yet certain rénants of light remaining in the midst of darknes, which may shew the diuine power of Christ in some part. Therefore the Euangelist doth confesse that the minde of man is blinded, so that it may rightly be iudged to be ouerwhelmed with darknesse. For he might vse a more milde worde, and say that the light is obscure, and mistie : but his meaning was more plainly to expresse how miserable our estate is, after the fall of the first man. And whereas he affirmeth that the light shineth in the darkenes, that doth no whit appertaine vnto the commendation of nature being corrupted, but rather it taketh away all cloke of ignorance. *And the darkenes comprehended is not.* Although the sonne of God did alwayes inuite men vnto himselfe by this small light which remaineth in vs as yet, yet the Euangelist saith that this thing had no good successe, because in seeing they saw not. For since the time that man was estranged from God, ignorance doth so oppress & ouerwhelme his minde, that what light soeuer remaineth in it, it lyeth without effect being choked vp. And this thing is proued by daily experience. For whosoever they be that bee not regenerate by the spirite of God, seeing that they excell in some reason, they do manifestly declare, that man is not only created to breath, but to vnderstand. But yet they come not vnto God by this leading of their reason, nay truly they doe not so much as come towarde him, so that all their vnderstanding is nothing els but meere vanitie. Whereupon it followeth, that man is altogether destitute of saluation, vnlesse God put to his helping hande againe: for when as the sonne of God doth powre out his light into the: yet are they so dull, that they cannot cōprehend frō whence that light cometh: but being carryed away with dotings & vaine imaginations, they become altogether foolishe. That light which remaineth as yet in the corrupt nature, hath two principall partes. For there is some seede of religion ingendered in all men: secondly there is ingrauen in their consciences a difference betweene good and euill. But I pray you what fruit ariseth heereof, saue this, that religion doth degenerate into a thousande monsters of superstitions: and the conscience ouerthroweth all iudgement: so that it maketh a mixture of vice and vertue. To be brieue, naturall reason will neuer bring men vnto Christ. Nowe in that they are furnished with wisdom to gouerne the life, in that they are borne vnto excellent artes and learning: all that likewise doeth vanish away without fruite. Furthermore, wee muste note that the Euangelist doeth onely speake of naturall giftes, and doth not as yet touch the grace of regeneration. For there are two distincte vertues in the sonne of God: the former, whiche appeareth in the creation of the worlde,

and order of nature: the other whereby hee renueth and restoreth nature when it is decayed. As hee is the eternall worde of God, the world was created by him, through his power all things retaine the life which they haue once receiued, man was adorned especially with that excellēt gift of vnderstanding; and although by his fall hee haue lost the light of vnderstanding, yet he seeth and vnderstandeth as yet: so that that is not quite abolished which hee hath naturally by the grace of the sonne of God. Yet because hee darkeneth that light which remaineth as yet in him with his blockishnesse and frowardnesse, it remaineth that the sonne of God take vpon him a newe office, that is, of a Mediatour, that hee may reforme & builde vp again with the spirit of regeneration, man, being lost and destroyed. Therefore they play the Philosophers preposterously and out of due time: who referre this light whereof the Euangelist maketh mention, vnto the Gospel and doctrine of saluation.

6 There was a man sent from God whose name was Iohn.

7 This man came for a testimonie, that he might testifie of the light: that all men might beleue through him.

8 He was not the light, but that he might testifie of the light.

9 Hee was the true light which lighteneth euery man which commeth into the worlde.

10 He was in the worlde, and the worlde was made by him, and the worlde knew him not.

11 He came into his owne, and his owne receiued him not.

12 But so many as receiued him, he gaue vnto them power to be made the sonnes of God: namely vnto those that beleue in his name.

13 Who are borne not of bloodes, neither of the will of the flesh, neither of the will of man, but of God.

6 There was a man. Now the Euangelist beginneth to intreate how the word of God was manifested in the flesh. And least any man doubt that Christe is the eternall sonne of God, he saith that hee was commended by the preaching of Iohn Baptist. For Christe did not onely shewe himselfe vnto men: but hee would also bee made knownen by the testimony and doctrine of Iohn. Yea, God the father sent this witnesse before his Christe, to the ende all men might the more easily receiue the saluation offered by him. Yet this may seeme an absurd thing at the firste blush, that another shoulde beare witnesse with Christe, as if hee needed the same. But he affirmeth that he seeketh not the testimonie of man. The answere is easie and knownen, that he was ordeined a witnesse for our cause and not for Christes sake. If any man obiekt that the testimony of man is to weake to prooue Christ to be the sonne of God: we haue heere likewise an answere in readinesse, that Iohn Baptist is not cited as a priuate witnesse, but as one who being indued with diuine authoritie doth beare the person rather of an angell then of man. Therefore hee is not adorned with the titles of his owne vertues, but with this one thing, that he was the Embassadour of God. Neither doth it any whit hinder, that the preaching of the Gospel was committed vnto Christe, that hee might beare witness of himselfe. For the preaching of Iohn did tend to this ende, that they might take heede to the doctrine and myracles



cles of Christe. *Sent of God.* Hee doth not confirme the calling of Iohn but doth only make mention thereof by the way. This is not sufficient for the certaintie, seeing that many running of their owne accord, doe boast that they are sent of God: but the Euangelist being about to speak more at large afterwarde of this witnesse, he thought it sufficient to vtter in this one word first, that he came not, but at the comendement of god. Wee shall afterwarde see howe he doth affirme that God was the author of his ministry. Nowe we must note (which thing I haue touched heeretofore) that that is required in all the Teachers of the church which is spoken of Iohn, that they be called of God: that their authoritie to teach may be grounded no other where, saue onely in God alone. Hee expresseth his name not onely to point out the man, but because it was giuen him by the thing it self. For without doubt God had respect vnto the function whereunto he assigned Iohn, when hee commaunded by the Angel that hee should be so called, that all men might thereby knowe that he was a preacher of the grace of God. For although *Iehocanan* may be taken passiuely, and so be referred vnto the person, because Iohn was acceptable in the sight of God: yet notwithstanding I doe willingly referre it vnto the fruite whiche other men shoulde receyue by him.

7 *Hee came for a witnesse.* He setteth downe briefly the end of his calling: namely, that he myght prepare a church for Christ, like as whilest he did inuite all men vnto Christ, hee did sufficiently declare that hee came not for his owne cause. And Iohn had so little neede of commendation, that the Euangelist teacheth vs that he was not the light, least his immoderate brightnesse doe darken the glory of Christe. For some there were who did cleaue so fast vnto him, that they did neglect Christ. Like as if any man being astonied at the beholding of the morning doe not vouchsafe to turne his eyes vnto the Sunne. Furthermore, wee shall see by and by in what sense the Euangelist doeth take this worde *light*. All the godly truly are light in the Lorde, because being lightened by his spirite, they doe not only see for themselues, but doe also direct other men by their example into the way of saluation. The Apostles are also properly called the light, because they carry the light of the gospel, which is able to driue away the darknesse of the worlde. But the Euangelist intreteth in this place of the only and eternall fountain of illumination, as he doth by and by more plainly declare.

9 *Hee was the true light.* The true light is not set against the false: but the meaning of the Euangelist was to distinguish Christ from all other least any man should think that this was common to him with the Angels or men, that hee is called the light. Furthermore, there is this difference, that whatsoeuer is light in heauen or earth, it borroweth the light which it hath of some other: but Christ is the light which shineth of it self, and by it self: and secondly, which lightneth the whole world with his brightnesse: so that there is no other beginning or cause of brightnesse any where els. Therefore he calleth it the true light whereto it is proper by nature to shine. *VVhich lighteneth euery man.* The Euangelist standeth chiefly vpon this point, to proue, and teach that Christe is the light, by the effect which euery one of vs feeleth in himself. He might haue disputed more subtilly, that Christe, as the eternall light, hath brightnesse ingrafted

ingrafted in himselfe, and doth not fet the same from any other: but he doth rather reclaime vs vnto the experience which all of vs haue. For seeing that Christ doth make vs all partakers of his brightnesse, wee must confesse that this honour is proper to him alone, to bee called the light. But this place is commonly expounded two wayes. For certaine do restrain the vniuersall note vnto those who being regenerate by the spirit of God, are made partakers of the liuely light. *Augustino* induceth the similitude of a schoolemaster, who being but one, if he haue a schoole in a Citie, hee shall bee called the master of all, although many doe not come to the schoole. Therefore they take this saying comparatiuely, that all men are lightned by Christ, because no man can boast that hee did get the light of life by any other meanes saue onely by his grace. But seeing the Euangelist putteth in all men generally who come into this worlde, the other sense please me better, because the beames are spread abroad from this light throughout all mankind: as it is also saide before. For wee knowe that men haue this peculiarly about all other liuing creatures, that they are indued with reason and vnderstanding, that they carrie ingrauen in their conscience the difference betweene right and wrong. Therefore there is no man vnto whom there cometh not some feelyng of the eternall light. But because there be certayne frantike and brainicke fellowes, who wrest this place further, hauing rashly caught the same, that they may thereby gather that the grace of illumination is offered vnto all men in like sort: let vs remember that the Euangelist intreateth in this place onely of the common light of nature, which is farre inferiour vnto faith. For doubtlesse no man shall enter into the kingdome of God with all the quicknesse and foresight of his minde: it is onely the spirite of Christ that openeth the gate of heauen to the elect. Secondly, let vs remember, that the light of reason which God gaue vnto men, was so darkened through sinne, that there doe scarce appeare certaine small sparkles in the thicke darknesse, and so consequently in horrible ignorance, and the deepe dungeon of errors, which are also by and by choked.

10 *Hee was in the worlde.* Hee accuseth men of vnthankfulnesse, because they were so blinde, as it were of their own accord, that the cause of the light which they did enioy was vnknownen vnto them. And this reacheth vnto all the ages of the worlde: because Christe did euery where shewe his power before he was made manifest in the flesh. Therefore those dayly effects ought to haue redressed the sluggishnesse of man. For what is more absurd then to drawe water out of a running stream, and not to conceiue in the mynde the fountaine from which the streame it selfe floweth? Therefore there shall no iust excuse bee founde for this ignorance, that the worlde knewe not Christe before suche time as hee was reuealed in the fleshe: for this chaunced through their slouthfulness and wicked kinde of dulnesse, who had him alwayes present by his power. The summe is this, that Christ was neuer so absent from the world but that men beeing awaked with his beames, ought to haue lifted vp their eyes toward him. Whereupon it followeth that the blame ought to be laid vpon themselves.

11 *Hee came into his owne.* Heere appeareth the desperate frowardnesse and wickednesse of men, here appeareth more then wicked impietie

erie, that when as the sonne of God did shewe himselfe in the fleshe, and that to the Iewes (whom God had separated to himself as a peculiar people from all other nations) yet was hee not acknowledged nor received. They doe also expound this place diuersly. For some there bee who thinke that the Euangelist doth speake generally of the whole worlde. And truely there is no part of the worlde which the sonne of God may not challenge to himselfe by good right. The meaning therefore is this, according to them, when Christe came downe into the worlde, hee enchroched not vpon another man, because all mankind was his owne proper inheritance. But they thinke more truely, (in my iudgement) who referre it vnto the Iewes alone: for there is contained in it an hidde comparifon, whereby the Euangelist doth the more amplifie the vnthakfulness of men. The sonne of God had chosen to himselfe a dwelling place in one nation; when hee appeared there hee was reiected. Therefore it appeareth heereby most plainely, howe malicious the blindness of men is. And it was very needefull that the Euangelist should say thus that hee might remooue that stumbling block whiche the vnbeliefe of the Iewes might haue layd in the way of many at þ time. For seeing that he was reiected and despised of that nation, wherunto he was promised by name, who would haue thought that hee had beene the Redeemer of the whole worlde. Therefore wee see howe great paines Paule taketh in this point. But there lyeth hid great force as well in the verb as in the Nowne. Wheras hee was before the sonne of God, the Euangelist saith, hee came thither. Therefore he doth signifie the newe and extraordinarie maner of his presence, whereby the sonne of God did reueale himselfe, that men might behold him nigher hande. When hee saith *into his owne*, hee compareth the Iewes with other nations: because they were adopted to be Gods familie by a singuler priuiledge. Therefore Christe offered himselfe first to them as to his familie, and those who did appertaine vnto his Empyre by a peculiar right. To the same ende tendeth that complaint which God maketh by Esay: *The ox knoweth his owner, and the Ass his masters cribbe: but Israel hath not known mee.* For although he bee gouerner of all the whole earthe, yet hee maketh himselfe the peculiare Lorde of Israel, whom hee had gathered together, as it were to be an holy sheepfold.

Esay. 1.30

*13 But so manie.* Least this stoone of offence shoulde cause any to stumble, that the Iewes despised and refused Christe, the Euangelist listeth vp the godly that beleue in him aboue þ heauens. For he saith that this glory is attained vnto by faith, to bee accounted the children of God. And in this vniuersall particle (*as many*) is contained a certaine *Antithesis*: for the Iewes were puffed vp with a blinde boasting, as if they alone had had God bounde vnto them. Therefore the Euangelist affirmeth that the case was altered, because the Iewes being reiected the Gentiles doe succede into the emptie place. For it is as if he should translate the righte of adoption vnto Forrainers. This is that whiche Paul saith, that the destruction of one people, was the life of al the whole worlde: because the Gospel being as it were expelled by them, beganne to be spread abroade farre and wide throughout the whole worlde, so were they spoyled of their priuiledge wherein they did excell,

Ro. 11.12

But

But their vngodlinesse did no whit hurt Christ: because he did erect the seate of his kingdome elswhere, and hee called all people in generall vnto the hope of saluation, who seemed before to be reiecte of God,

*Hee gaue vnto them power.* This worde *exousia* doth signifie as I thinke in this place dignitie, and it was better so to translate it, to refute the inuention of the Papistes. For they doe most wickedly corrupt this place: because they vnderstande, adoption to be giuen vs only vpon this condition, if it shall please vs to vse this benefite. And so by this meanes they fet free will out of this worde, as if one shoulde fet fier out of water. This hath some colour at the first blushe, that the Euangelist saith not that Christe maketh the sonnes of God, but that hee giueth them power to bee made. Therefore they gather out of this place, that this grace is only offered vnto vs, and that it is in our chole to enioy, or refuse the same. But the text ouerthroweth this friuolous hunting after one worde: for the Euangelist addeth immediatly after, that they are made the sonnes of God not by the proper will of the flesh, but when as they are borne of God. And if faith doe regenerate vs that we may bee the sonnes of God, and God doe inspire the same faith from heauen: it is most manifest that Christe doth not only offer vs the grace of adoption potentially, but euen actually, (as they say). And truly the Grecians doe sometimes take *exousia* for *axioma*: because the sense doth best agree with this place. And the circumlocution which the Euangelist vseth, is of greater force to set forth the excellencie of grace, then if hee had saide in one worde, that all those that beleue in Christe. are made by him the sonnes of God. For hee speaketh in this place of the vnclane and prophane, who being condēned of perpetuall ignominy, did lye in the shadowe of death. Therefore Christ shewed a wonderfull token of his grace, that he vouchsafed to extoll suche vnto this honour, that they shoulde begin sodainely to be the sonnes of God. And the Euangeliste extolleth the greatnesse of this benefite woorthily, as doth Paule also, Ephesians 2.4.

But and if the common signification of the word do please any man better, yet notwithstanding the Euangelist doth not make *power* a certaine middle facultie, which may take away the full and perfect effecte, but hee meaneth rather that Christe gaue vnto the vnclane and vncircumcised, that which seemed to bee vnpossible. For there was an vncredible alteration of things wrought at that time, when Christe raysed vp to God children of stones. Therefore power is that sufficiencie whereof Paule maketh mention, Col. 1. 12. where hee giueth thanks to God, who hath made vs fit to be partakers of the lot of the saintes. *VWho beleue in his name.* Hee noteth briefly the maner howe to receiue Christe: namely, when wee beleue in him. Therefore beeing ingrafted into Christe by faith, wee obtaine the right of adoption, that wee may bee the sonnes of God. And truly seeing hee is the onlie sonne of God, this honour doth in no case appertaine vnto vs, saue only so farre forth as wee are his members. Again, that vaine surmise concerning power, is refuted out of this place. The Euangelist saith, that this power is giuen to those who doe nowe already beleue, and it is certaine that they are now the children of God in deede. Therefore they doe derogate too much from faith, who say that a man doth obtain this thing



thing only by beleeuing, to be made the childe of God, if hee will: because they put a suspended power insteede of the present effect. There appeareth a grosser contrarietie in that which followeth immediatelie. The Euangelist saith nowe that they are borne of GOD who beleue. Therefore there is not onely an habilitie to choose, offered, seeing that they doe nowe obtaine that selfe same thing about which they are occupied. And although the Hebreians doe oftentimes take *name* for *power*. yet there is heere a relation vnto the doctrine of the Gospel. For we doe then rightly beleue in Christe when he is preached vnto vs, I speake of the ordinarie meanes whereby the Lorde bringeth vs vnto faith. And this must be diligently noted, because many men do foolishly forge to themselues a confused faith without any vnderstanding of doctrine. Like as amongst the Papistes there is nothing more common then this woorde (*beleue*) whereas notwithstanding there is no knowledge of Christe by the hearing of the Gospel. Therefore Christ offereth himselfe vnto vs by the Gospell, but we receiue him by faith.

13 *V*Who are not borne of blood. Willingly doe I embrace the opinion of those who thinke that the Euangelist toucheth heere by the way the wicked boldnesse and confidence of the Iewes. They had alwayes in their mouth the worthinesse of their stocke, as if they who discende of an holy progenie were naturally holy. And they might worthily haue bragged of the stock of Abraham, if so be it they had bin the lawfull sons of Abraham and not degenerate children: but the boasting of faith arrogateth nothing at all to the carnall begetting: but it acknowledgeth that it hath receiued all that goodnesse which it hath of the grace of God alone. Therefore Iohn saith that the Gentiles who beleue in Christ, who were before vnclene, are borne the sonnes of God, not of the wombe, but they are fashioned againe by God, that they may begin to bee. He seemeth to haue put blooddes in the plurall number, to the ende hee might the better expresse the long succession of the stocke. For this was a part of the Iewish boasting, that they were able directly to proue that they came from the patriarkes by a continuall course.

*The will of the fleshe and of man,* Doe signifie all one thing in my iudgement. For I see no cause why fleshe shoulde be taken for the woman, as manie doe thinke with *Augustine*: But rather in this that the Euangeliste repeateth one thing in diuers wordes, hee beateth in the same the better, and imprintereth it more deeply in mens myndes. And although he doe properly respect the Iewes, who dyd bragge of the fleshe: yet may there a generall doctrine be gathered out of this place, that this is not proper to our nature, neither doth it proceede from vs, that wee are accounted the children of God: but because the Lorde, of his owne wyll, that is, of his free loue begate vs. Heereupon it followeth, first, that faith proceedeth not from vs, but that it is a fruite of spirituall regeneration. For the Euangelist saith that no man can beleue, vnlesse hee be begotten of God, therefore faith is an heauenly gift. Secondly, that faith is not a colde and bare knowledge: sihence none can beleue but hee that is fashioned againe by the spirite of God. Notwithstanding it seemeth that the Euangelist dealeth disorderly in putting regeneration before faith, seeing that it is rather an effect of faith, and therefore to bee set after hym. I answere, that both of them doe very well agree

gree because we doe both conceiue the incorruptible seed by faith, whereby we are borne againe into a newe and diuine life: and yet notwithstanding faith is a worke of the holy ghost, who dwelleth in the sonnes of God alone. Therefore in diuers respectes faith is a part of our regeneration, and an entrance into the kingdome of God, that it may number vs amongst his children. For whereas the spirite doth illuminate our mindes, that doth now appertaine vnto the renewing of vs. By this meanes faith doth flowe from regeneration as from a fountaine. But because we receiue Christ by the same faith, who doth sanctifie vs by his holy spirite, therefore it is saide to be the beginning of our adoption. Although there may another more plaine & redie distinction be brought. For when the Lorde inspireth faith, hee begetteth vs againe secretly, & by a secrete meanes which we knowe not. And being indued with faith, we lay holde vpon with a liuely feeling of the conscience, not only the grace of adoption, but also the newnesse of life, and other giftes of the holy Ghoste. For seeing that faith doeth receiue Christe. (as it is saide) it bringeth vs after a sort into the possession of all his good giftes. So that according to our sense we begin not to be the children of God vntyl such time as we haue faith. And if sobeit the inheritaunce of eternall life be the fruite of adoption, wee see howe the Euangelist ascribeth all our saluation to the grace of Christe alone. And surely howe narrowly soeuer men doe sift themselues, they shall finde nothing meete for the children of God, but that which Christe hath bestowed vpon them.

14 And the worde was made fleshe, and dwelt amongst vs: and wee sawe the glory of it, as the glory of the only begotten of the father: full of grace and of truth.

14 And the worde was made flesh. Nowe he teacheth after what sort Christe came, whereof he made mention: namely, that hauing put on our flesh he shewed himselfe openly to the worlde. And although the Euangelist doth briefly touch this vnspeakeable secrete and myserie, that the sonne of God did put on mans nature, yet is this breuitie merueilleous plaine. Certaine foolish fellows doe heere delude and toye with friuolous shiftes, that it is saide, that the worde was made fleshe, because God did sende his sonne into the worlde being made man, as hee had conceiued in his minde. As if that worde were a shadowe & vaine conception of the minde. But wee haue shewed that the true person in the Essence of God is expressed in this worde. Moreover, the worde fleshe is of greater force to expresse his minde, then if hee had saide that he was made man. His meaning was to shew vnto howe vile and base an estate the sonne of God came downe from the highnesse of his heauenly glory, and all for our sake. VVhen as the Scripture speaketh of man contemptuously hee calleth him fleshe. Therefore albeit there is so great difference betweene the spirituall glory of the worde of God, and the rotten dregges of our fleshe, yet notwithstanding the sonne of God did abase hymselfe so muche that hee tooke vpon him this flesh which is subiect to so great miserie. But flesh is not takē in this place for the corrupt nature, (as Paule doth oftentimes take it) but for the mortal man: although it doth by contempt signifie his frayle & brittle

ele nature. Psalme 78.39. *Hee remembred them because they are fleshe: Asay 40.6. All fleshe is grasse, and in such like places.* Yet must we note herewithall that this is a kinde of speeche wherein is *Synechdoche*, because the inferiour parte comprehendeth the whole man. Therefore did *Apolinaris* dote, who feigned that Christe did take vpon him the body of man only without the soule: for wee may gather out of infinite testimonies, that hee was no lesse indued with the soule then with the body. And when the scripture calleth men fleshe, it doth not therefore depriue them of soules. Therefore the sentence is plaine, that the word which was begotten of God before the beginning of the worlde, and whiche did alwayes abide with the father, was made man. In this poynt of faith wee must chiefly holde two things: that the two natures in Christ dyd so growe togeather into one person, that one and the same Christe is very God and man. And the other, that the vnitie of the person doth no whit let, but that the natures may remaine distinct, so that the diuinitie doth retain whatsoeuer is proper to it, and that the humanitie hath also seuerally whatsoeuer belongeth to it. Therefore whensoeuer Satan did goe about by heretikes to ouerthrowe sounde doctrine with diuers dotings: hee alwayes brought in the one of these errors: eyther that Christ was the sonne of God and of man so confusedly, that neyther his diuinitie remained in hym, neyther was he cōpassed about with the true nature of mā: or els that he was so clothed with the fleshe, that hee was as it were double and had two natures. Thus dyd *Nestorius* in times past plainly confesse both natures: but hee made one Christe God, and another man. On the contrarie, when *Euriches* did acknowledge one Christ to be the sonne of God and of man, he left hym neither of the two natures, but feigned that they were both mixed together. And *Seruius* at this day feigneth with the Anabaptists, such a Christe as is confusedly cōpounded of a double nature, as a diuine man. In woorde hee affirmeth that hee is God: but if you receiue his vaine glosses, the diuinitie was turned for a time into the humane nature, and now againe is the humane nature swallowed vp of the diuinitie. The wordes of the Euangeliste serue fitly for the refuting of both these sacriliges. VVhen hee saith, that the worde was made fleshe, the vnitie of the person is plainly gathered hence: for it is not meete that there shoulde bee another man now beside him who was alwayes very God: seeing that it is said that that God was made man. Againe, seeing that this woorde *woorde* is attributed distinctly vnto Christe as hee is man, it followeth, that Christe ceased not to bee that which he was before, whē he was made man, and that there was nothing altered in that eternall essence of God which put vpon it fleshe.

Finally, the sonne of God began to bee man in such sorte, that notwithstanding hee is as yet that eternall woorde whiche hath no beginning of time. And dwells. They that expounde that the fleshe was vnto Christe as an house they doe not vnderstande the meaning of the Euangelist. For doubtlesse he doth not here assigne vnto Christe a perpetuall abiding amongst vs: but he saith that he was conuerfant amongst vs for a season. For the word (*escensen*) which hee vseth is set from tabernacles. Therefore it doth signifie nothing els saue this, & Christ did execute

Eph. 5. 8

Act. 7. 55

that functiō vpon earth which was inioyned him, or that he did not appeare one moment onely, but that he did abide amongst men vntil such time as he did finish the course of his office. But heere may a question be moued whether he doth speake of men in generall, or of himselfe alone, and the other Disciples who sawe that with theyr eies whiche hee saith. I doe rather allowe this latter: for hee addeth by and hy, *And wee sawe his glory.* For although the glory of Christe might haue bene seene of all men, yet was it vnknownen to the greatest parte because of their blindnesse: only a fewe saw this manifestation of his glory, whose eyes the holy spirite did open. The summe is, that Christ was so knowen as he was man, that he shewed in himselfe some farre greater and more excellent thing. VVhereupon it followeth that the maiestie of God was not extenuated, although it were compassed about with the flesh it laide hid indeede vnder the humilitie of the fleshe: yet so that it sent forth the brightnesse thereof. (As) is not in this place a note of impropriety, but it doth rather betoken a true and sounde approbation. As when Paule saith, *walk as the children of light*, hee will haue vs to testifie by our workes in deede this selfesame thing that wee are the children of light. Therefore the Euangelist meaneth that the glory appeared in Christe, whiche was meete for the sonne of God, and was a certaine and sure testimony of his diuinitie. Hee calleth him *the only begotten*, because he is his onely sonne by nature: as if he did place him aboue men and angels, and dyd attribute that vnto him which doth not agree with any creature. *Full of grace.* This is a confirmation of the next sentence. The maiestie of Christe did appeare in other things: but the Euangelist did choose this token aboue all other that he may the rather exercise vs in actiue, then in the speculatiue knowledge of him, whiche thing wee must diligently obserue. Truly when Christe went vpon the waters drie foote, when he did driue away Diuels, & did declare his power by other myracles, it might haue been knowne that he was the only begotten sonne of God: but the Euangelist bringeth forth a parte of approbation wherby faith reapeth sweete fruite: namely, because Christ did testifie that he was in deede the fountaine of grace and truth which can neuer be drawen drie. It is also saide that Stephen was full of grace: but in another sense. For the fulnesse of grace in Christe, is that fountaine out of which wee must all draw: so as we shall hereafter declare more at large. This may be expounded by *hypallage* for the true grace: or expositiue thus, that he was full of grace, which is, truth or perfection. But because he wil repeate the same manner of speche againe, I thinke that the sense is all one in both places. He will afterwarde set this grace and truth against the law, therefore I interprete it simplie, that Christe was knowen to his Apostles to be the sonne of God by this, because hee had the fulnesse of all thinges which doe appertaine vnto the spirituall kingdome of God in himselfe. Finally, because he shewed himselfe in all thinges to bee a redeemer and the Melsias indeede: which is the most excellent token & mark, wherby he ought to haue bene knowen from other men.

15 Iohn doth testifie of himselfe and cryed, saying: This is hee of whome I saide, be whiche commyng after mee, was set before mee, because hee was more excellent then I.

16. And



16 And wee haue all receiued of his fulnesse, and grace for grace.

17 Because the Lawe was giuen by Moses: grace and trueth were made by Iesus Christe.

18 No man hath seene God at any time: the only begotten sonne who is in the bosome of the father, he hath shewed him.

15 Iohn doth testifie. Nowe hee declareth what maner of preaching that of Iohns was. By the verb of the present tense he denoteth the continuall act. And truly this doctrine ought alwayes to bee of force, as if the voyce of Iohn did sounde continually in the eares of men. So he putteth in afterwarde the worde (*cryed*) that hee may signifie that the doctrine of Iohn was not obscure, either harde to bee vnderstoode: and that he whispered not the same in the eares of a fewe, but that he preached Christe openly with a loude voyce. The first sentence tendeth to this ende that he was sent for Christes cause: and that therefore it was an absurde thing, that hee shoulde flourish, and that Christe shoulde lye vnderfoote. *This is hee (saith he) of whom I saide.* By which words he meaneth that this was his whole intent from the beginning, to make Christ knowne, and that this was the ende of his sermons: like as hee coule no otherwise execute the office of his embassage, the by calling his disciples vnto Christe, *Hee that cometh after mee.* Although he were a fewe monethes elder then Christ, yet he speaketh not in this place of his age, but because he had exercised the office of a Prophete some space before Christe came abroad, therefore he maketh himselfe former then Christ in time. Therefore Christe succeeded Iohn in respect of the publik manifestation. That which followeth is thus, word for worde, *hee was made before mee, because he was my first.* But the sense is this, that Christ was preferred before Iohn, because he was more excellent. Therefore he giueth place to Christe, and (as the Prouerb goeth) he giueth him the light to beare. But because he came after him in time, hee sheweth that this is no let why he may not be preferred for the desert of his dignitie. So it becommeth all men, who excell either in the giftes of GOD or degree of honour, to remaine in their degree, that they may be inferiour to Christe.

16 And of his fulnesse. Nowe he beginneth to preache of the office of Christe, that hee containeth in himselfe the abundance of all good things, so that wee must not fet any part of saluation from any other. With God truly is the well of life, of righteousness, of vertue, of wisdom: but this Well is hydden from vs and wee cannot attaine thereunto. But plentie of all these things was laide open to vs in Christ, that wee may fet them thence. For he is readie to flowe vnto vs of his owne accorde, if we make way for him by faith. To be brieue, he saith plainly, that there is no good thing to be sought without Christe: although this sentence consisteth vpon moe members. For it sheweth first that all of vs are poore and altogether void of spirituall good thinges. For Christ aboundeth to this ende, that hee may helpe our want, that he may diminish our pouertie, that hee may fill the poore and hungry. Secondly, hee telleth vs that so soone as we are departed from Christ wee doe in vaine seeke euen one droppe of goodnesse: because God woulde haue all goodnesse whatsoeuer to remaine in him alone. Therefore we

shall finde the angels and men to bee drie, heauen to be vaine, the earth to bee barren, and finally all thinges to be nothing worth: if wee will be made partakers of the gifts of God, by any other meanes then by Christe. Thirdly, he telleth vs that we neede not to bee afraide of the want of any thing, if so be it wee drawe out of the fulnesse of Christe: which is so perfect in all pointes, that we shall perceiue that he is a Well which can neuer be drawen drie. And Iohn maketh himselfe one of the rest, not for modesties sake, but that it may more plainly appeare that there is none at all excepted. Yet it is to be doubted whether hee speake generally of all mankind, or he vnderstand those onely, who were made partakers of all his good thinges after that Christe was reuealed in the fleshe. Certaine it is, that all the godly men who liued vnder the lawe did drawe out of the same fulnesse: but because Iohn addeth by and by a difference of time, it is more like to be true that hee doth here commend and set forth that plentifull aboundance of good thinges, which Christe brought forth with his commyng. For wee knowe that the benefites of God were tasted more sparingly vnder the lawe: and that so soone as Christ was reuealed in the fleshe, they were powred out in great aboundance euen vnto the full: Not that anye of vs hath greater aboundance of the spirite then had Abraham: but I speake of the ordinarie dispensation, and of the manner and meanes of dispensing.

Therefore to the ende that Iohn may the better inuite his Disciples vnto Christe, he telleth them that the aboundance of all those good thinges which they want is offered them in him. Although there shall be no absurditie therein, if so be it we extend it farther: yea the text may be read thus verie well, that all the fathers from the beginning of the worlde did drawe all those giftes which they had from Christe: because although the lawe was giuen by Moses, yet did they not obtaine grace thereby. Notwithstanding I haue shewed before what I like best: namely, that Iohn doth in this place compare vs with the fathers, that by this comparison hee may amplifie that which is giuen vs. *And grace for grace.* It is well knowne howe *Augustine* expoundeth this place: namely that all good things are giuen vs now & then of God, and that eternall life is not repaide to our merites as a due rewarde: but that this is a poynt of more liberalitie, that God doth so reward the former graces, and crown his giftes in vs. This truely is godly and finely saide, but it is not very fit for this place. The sense were more plaine if thou shouldst take this worde (*anti*) comparitiuely, as if he shoulde say: that whatsoeuer graces the Lorde heapeth vpon vs, they doe in like sort flowe from this fountaine. It may also bee vnderstood as a note of the finall cause, that we do receiue grace now, that the Lorde may once accomplishe the worke of our saluatiō. Notwithstanding I do rather subscribe vnto their iudgement, who say that wee are watered with the graces which are powred out vpon Christe. For that which we receiue of Christe, hee doth not onely giue it vs as God, but the father hath bestowed it vpon him, that it might flowe vnto vs as through a conduit. This is the oymtmente wherewith hee was annoynted, that hee myght annoynt vs all together with hym, wherevpon hee is called Christe, wee Christians.

17 *Because the lawe was giuen by Moses.* It is a preuention wherein hee preuenteth a contrarie obiection. For Moses was so greatly esteemed amongest the Iewes, that they did hardly admit any thing that was contrary to him. Therefore the Euāgelist teacheth, how far inferior the ministerie of Moses was to the power of Christe. And also this comparison doth not a little beautifie the power of Christe. For seeing that the Iewes did make so great account of Moses, that they did attribute vnto him all honour that might bee, the Euāgelist telleth them that that was but a very small thing which Moses brought, if it be compared with the grace of Christe. For that was otherwise a great let, that they thought they had that by the lawe, whiche we doe obtaine by Christe alone. But we must note the contraposition, when he setteth the lawe against grace and truth: for his meaning is that the lawe wanted both these. And (*truth*) in my iudgement is taken for the firme and sound stabilitie of things. By this worde *Grace* I vnderstande the spirituall fulfilling of those things, the bare letter whereof was contained in the lawe. And these two voyces may be referred by Hypallage both vnto one thing. As if he had saide that grace wherein the truth of the lawe consisteth, was reuealed at length in Christ. But because the same sense shall remaine, it maketh no great matter whether thou couple them together or distinguish them. This truly is certaine, that this is the Euāgelists meaning, that the image of spirituall good things was only shadowed in the law, and that they are perfectly fulfilled in Christe: whereupon it followeth if thou separate the law from Christe, there remaineth nothing there, but vaine figures. In which respect Paul saith, Collos. 2. 17. That therein are the shadowes, & that the body is in Christ. Yet notwithstanding we must not imagine that there was any thing shewed deceitfully in the law: for Christ is the soule which quickneth that which should otherwise be dead in the lawe. But he shooteth heere at another marke, namely of what force the law is of it selfe, and without Christ. And the Euāgelist saith that there is no sounde thing found in it, vntill wee come vnto Christe. Furthermore, this truth consisteth in that, that we obtaine grace through Christe, which the lawe could not giue vs. Therefore I take this worde *grace* generally, as well for the free remission of sins as for the renewing of the hearte. For seeing that the Euāgelist doth in this place briefly note the difference betwene the old & new Testament (which is described more at large 1er. 3 1. 3 1, hee cōprehēdeth vnder this worde whatsoever belongeth vnto the spirituall righteousness. And the partes thereof are two, that God doth reconcile himselfe vnto vs freely, by not imputing our sinnes, and that he doth ingraue in the heartes of men his lawe, and doth frame men inwardly by his spirit to obey him: wherby it appeareth that the law is falsly and vnproperly expounded, if so be it retaineth any in it, or keepe the back from comming to Christe.

18 *No man hath seene God at any time.* This is most fitly added to confirme the next sentence withall. For the knowledge of God is the gate whereby we enter in into the fruition of all goodnesse. Therefore seeing that God doth reueale himselfe vnto vs by Christe alone, it followeth heereupon that we must desire & craue all thinges of Christe. This course of doctrine is diligently to bee noted. There is nothinge that seemeth to bee more common, then this that euery one of vs

doth receiue those thinges which God doth offer vnto vs, according to the measure of our faith: but there are but a few that thinke that we must bring the vessell of faith & of the knowledge of God, wherby we may draw. This, that he saith, that no man hath seene God at any time, is not only to be vnderstood of the externall sight of the bodily eyes: for hee giueth vs to vnderstande generally, seeing that God dwelleth in light which none can come vnto, he cannot be knowen but only in Christ his liuely image.

Furthermore, they doe commonly expounde this place on this wise, Seeing that the bare maiestic of God is hidden in it selfe, it coulde neuer be comprehended, saue only forasmuch as it reuealed it self in Christe: and that therefore God was knowne to the fathers only in Christe. But I doe rather thinke that the Euangelist doth heere holde on in the comparison: namely, how farre better our estate is then the estate of the fathers: because God who layde hid before in his secrete glory, hath now made himselfe after a fort visible. For certainly when as Christe is called the expresse image of God, that doeth appertaine vnto the peculiar benefite of the newe Testament. So also the Euangelist noteth in this place a certaine newe and vnwonted thing, when he saith that the only begotten, who was in the bosome of his father, did declare that vnto vs, which had otherwise beene hydden. Therefore he setteth foorth the manifestation of God which came vnto vs by the Gospel, whereby hee distinguisheth vs from the fathers, and he putteth vs before them. Like as Paule also intreateth more at large in the third and fourth of the second to the Corinthians. For he saith there is no veale any more as vnder the lawe: but that God is seene plainly in the face of Christe. If any man thinke it an absurde thing that the fathers should be deprived of the knowledge of God, of whom the Prophetes doe euen at this day beare the light before vs: I answere, that that is not simply or preciselie denied to them, which is attributed vnto vs, but that there is a comparison made (as they say) betweene the lesser and the greater: for they had only little sparkles of the liuely light, whose full brightnesse doth lighten vs at this day. If any man object, that God was then seene face to face, I say that that sight is not compared with ours: but as God was then wont to shewe himselfe darkly, and as it were a farre off, they to whom he appeared more plainly doe say that they saw him face to face. Therefore they haue respect vnto their time, in the meane while they sawe not God, saue only as he was couered with many boughtes. That was a singular vision, and almost more excellent then all the rest whiche Moses obtained in the mount. Exod. 33. 23. and yet God saith plainly, thou wilt not be able to see my face, thou shalt only see my backe. By which Metaphore he signifieth that the full time of the full and euident reuelation was not yet come.

We must also note that the fathers did alwayes turne their eyes toward Christe at such time as they were desirous to see God. I doe not only vnderstand by this, that they did behold God in his eternall word, but also that they were bente with all their minde and all the affection of their hearte vnto the promised reuelation of Christe. In which respect Christe himselfe saith in the eight chapter. *Abraham saue my day.* Furthermore, that which succeedeth by turne, is not contrary. Therefore



Therefore that remaineth sure and certaine, that God who was before inuisible hath nowe appeared in Christe. When as he saith, that the sonne was in the bosome of the father, it is translated from men, who are saide to admit those into their bosomes, with whom they impart all their secrets. The place of the counsell is the brest: therefore he teacheth that the sonne did knowe euen the most secreete counsels of the father: that wee may knowe that we haue as it were the brest of God opened in the gospel.

19 And this is the testimonie of Iohn, when the Iewes sent from Hierusalem priestes and Leuites, that they might aske him, who art thou?

20 And hee confessed, and denied not: I say, hee confessed, I am not Christe.

21 Then they asked him, what then? Art thou Elias? And he said, I am not. Art thou a Prophete? And he answered, No.

22 Therefore they said vnto him, who art thou? that we may giue an answer to those that sent us: what sayest thou of thy selfe?

23 I am (saith hee) the voice of one crying in the wildernesse, prepare the way of the Lorde, as said Esaias the Prophet.

19 And this is the testimonie. Hitherto hath the Euangelist recited the sermon which Iohn made concerning Christe: nowe doth hee descend vnto a more famous testimonie, which was giuen to the embassadours of the Priestes that they might carry it to Ierusalem. Therefore he saith that Iohn did flatly confesse wherefore he was sent of God. First of all there may a question be asked to what end the Priestes asked him. They doe commonly thinke that because they hated Christe they gaue a false kinde of honour to Iohn: but they did not as then knowe Christe. Other some say that Iohn pleased them better, because he was of the order and stocke of the Priestes. But neither is this like to be true, for seeing that they did promise to them selues that through Christe they shoulde haue all prosperitie, why would they haue feigned to themselves a false Christe of their owne accorde. Therefore I thinke that they were moued with some other reason. They had nowe long time wanted Prophets: Iohn came abroad sodainly and vnlooked for. All their mindes were lifted vp with an expectation. Moreouer, all of them thought that the comming of the *Messias* drew neere. Least that the Priestes shoulde seeme to waxe sluggish in their office, if they shoulde either neglect or dissemble so great a matter, they demaunde of Iohn who he is. Therefore they did nothing craftily in the beginning: but rather being moued with the desire of their redemption, they desire to knowe whether Iohn bee Christe, because he beginneth to change the order that was vsed in the church. And yet doe not I deny but that ambition to retaine their right, was of great force with them: but yet they meant nothing lesse then to translate the honour which was Christes, vnto another. Neyther doe they any thing which was vnmeet for the person which they did beare. For seeing that they were gouerners of the Church of God, it stood them vpon to see that no man did thrust himselfe in rashly, that there did start vp no authour of any new sect, that the vnitie of the faith were not broken amongst the people, that no man did bring in any new and forraine rites. Therefore it appeareth that the fame of Iohn was published abroad, which moued,

the mindes of all men. And this was gouerned by the wonderfull providence of God, that this testimonie might be the more famous.

20. *And he confessed.* That is, he confessed plainly and without any doubting or feigning. The worde *confesse* is taken generally in the former place, that hee declared the matter as it was. It is repeated againe to expresse the forme of the confession. Therefore he answered flatly, that he was not Christ.

21 *Art thou Elias.* Why doe they rather call him Elias then Moses? Because they did vnderstande by the Prophete Malachie, that Elias shoulde be as the day starre of the *Messias* when he did rise. Yet do they aske this question by reason of an opinion which they had fallily taken vpon them. For whereas they thought that the soule of man did sturte out of one body into another, whilst that Malachie the Prophet saith, that Elias shoulde be sent, they imagined that that Elias who was in the time of Achab, should come. Wherefore Iohn answered worthily and truly, that he was not Elias, for hee speaketh according to theyr meaning. But Christe out of the true interpretation of the Prophete affirmeth that he was Elias. *Art thou a Prophete?* *Erasinus* doth fallily restrain this vnto Christe. For whereas the article is added it is of no force in this place: and the Embassadours doe sufficiently declare afterwards, that they meant another Prophete then Christe, for they gather it thus, If thou be neither Christe, nor Elias, nor a Prophet, Therefore wee see that they meant diuers persons. Other some doe thinke that they asked him whether he were any one of the old Prophets: but yet I doe not like this exposition. They doe rather hereby meane the office of Iohn, whether he were ordained a Prophete of God or no. Whilst that he denyeth this, he lyeth not for modesties sake, but hee doth separate himselfe from the number of the Prophetes sincerely and from his hearte. And yet this his answer is not contrary to the title whiche Christe giueth him. Christe adorneth Iohn with the title of a Prophete: yea hee addeth that hee is more then a Prophete. But by these wordes hee doeth nothing els but purchase credite and authoritie to his doctrine: and doth also extoll the excellencie of the office which was enioyned him. But Iohn respecteth another thing in this place: namely, that he had no particular commandement, as it was the ordinary custome of the Prophetes: but hee was onely Christes cryer. This shall appeare more plainly by a similitude. Whosoeuer they bee that are sent Embassadours about light matters, they haue the name and authoritie of Embassadours, if sobeit they haue particular things giuen them in charge. Such were all the Prophetes, who being furnished with particular Propheties, did exercise the Prophetical function. If there be any matter of weight in hande, and two Embassadors be sent, the one whereof doth tell that he will be heere by and by, who shall speake of all the matter, and this latter haue the businesse giuen him in charge to dispatche: shall not the former Embassage be accounted a portion and part of the principall Embassage? So fared it with Iohn, vnto whom God had enioyned nothing els, but to prepare Disciples for Christ. And this sense is gathered out of the circumstance of the place and the text. For we must marke the contrary member, which followeth by and by. *I am not (saith hee) a Prophete, but a voyce crying in the wilderness*

*wildernesse.* Wherefore the difference dependeth heereupon, that a voice crying that a way may be prepared for the Lorde, is not a Prophete having a diuers function and such as is proper to him, but a Minister that is vnder another (that I may so speake) and his doctrine a preparation to heare another master. By this meanes although Iohn was more excellent then all the Prophetes, yet is he not a prophet.

23 *The voyce of one crying in the wildernesse.* Because Iohn had taken the office of a teacher vpon him rashly, vnlesse hee had beene endued with a ministerie, he sheweth what his function is, and he proueth the same by the testimonie of Esay. Whereupon it followeth that he did nothing but that which he was commaunded by God to doe. Esay speaketh not only in that place of Iohn, but promising the restoring of the church he foretelleth that it shall come to passe that these ioyfull voyces shall be hearde, commaunding to prepare a way for the Lorde. And although he meaneth the comming of God, when he shoulde bring back the people from the Babylonicall exile; yet the true fulfilling was the comming of Christe in the fleshe. Therefore the chiefe of those cryers who foretolde that the Lorde drew neere, was Iohn. Furthermore it is frivolous, craftily to play the Philosophers concerning this woorde *voice* which some doe. Iohn is called a voice, because the function of crying was inioyned him. Esayas truly calleth the miserable waystnesse of the Church a wildernesse, which seemed to denie a returne vnto the people: as if hee shoulde say that the way was stopped against the people that was in captiuitie, but the Lorde would finde a way through places where there was no way. But that visible wildernesse wherein Iohn preached, was a figure and similitude of the wayst wildernesse, whiche tooke away hope of deliurance, if you consider vpon this similitude, you shall easily see that the wordes of the Prophet are not wrested. For God so framed all things, that he set the glasse of this prophesie before the eyes of the people that was astonied with the miserie which they suffered.

24 *Furthermore they that were sent were of the Pharises.*

25 *Therefore they asked him and said vnto him, why then dost thou baptise, if thou bee not Christe, neither Elias, neither a Prophete?*

26 *Iohn answered them, saying, I baptise in water: but there standeth one amongst you whom hee knowe not:*

27 *He it is who comming after mee, was preferred before me: whose shoue latchet I am not worthie to vnloose.*

28 *These things were done in Bethabara beyond Iordan.*

24 *VVere of the Pharises.* He saith that they were Pharises, who were then chiefe gouernours in the Church: that wee may knowe that they were no contemptible persons of the company of the Leuites, but men that were endued with authoritie. For this cause was it that they moued a question concerning Baptisme. The common Ministers would haue beene contented with any kinde of answer: but these because they could not picke out that which they would, doe accuse Iohn of rashnes because he dare bring in a newy custome,

25 *Why then dost thou baptise.* When they make these three degrees they seeme to reason very fitly, if thou be neither Christe, nor Elias, nor a Prophete. For it is not for euery man to institute the vse of Baptisme. All power shoulde haue beene in the hande of the *Messias*: they had conceiued this opinion of *Elias* who was to come, that hee shoulde begin to restore the kingdome and Church. They doe also graunt to the Prophetes of God, that they may execute the function which is inioyned them. Therefore they conclude that it is vnlawfull noueltie, that Iohn doth baptise, seeing that he is not instituted of God to bee a publicke person. But they are deceived in this, that they doe not acknowledge him to be that *Elias* of whom *Malachie* maketh mention: although hee deny that he was that *Elias* of whom they dreamed.

Mal. 4.5.

26 *I baptise with water.* This might haue beene sufficient to redresse their errour: but that admonition which is otherwise excellent doth no whit profite the deafe. For seeing he sendeth them to Christ, and doth nowe say plainly that he is now present, it is heereby euident that he is not only appointed of God to bee a minister of Christe, but that hee is the true *Elias* who is sent to testifie of the renouatiō of the church. Furthermore, the perfect contradiction is not expressed in this place: because the spirituall baptisme of Christe is not plainly set against the externall baptisme of Iohn: but that latter member of the baptisme of the spirit may easily be vnderstoode, and the Euangelist putteth them both downe a little after. And there be two pointes of this answer: that Iohn did nothing but that which he might lawfully doe: because hee hath Christ to bee the authour of his baptisme in whom consisteth the truth of the signe. Secondly, that he hath nothing but the administration of the externall signe, and that al the force and efficacie is in the power of Christe alone. So that he defendeth his baptisme, forasmuch as the trueth thereof dependeth vpon another: and in the meane season hee extolleth the dignitie of Christe, by taking from himselfe the power of the spirit, that all men may looke vnto Christe alone. This is the best temperature where the minister doth so borowe all that authority which he hath of Christe, that hee doth also referre it vnto him, attributing all thinges vnto him alone. But it came to passe through too light an error, that they thought the baptisme of Iohn was contrary to ours. For Iohn doth not here dispute of the profite and vse of his baptisme: but he doth only cōpare his person with the person of Christ. Like as at this day if the question be asked what is our office, & what is the office of Christ in baptisme: we must confesse that Christ alone doth perfourme that which baptisme doth represent, and that we haue nothing but the bare administration of the signe. There is a double kinde of speeche vsed in the scripture concerning the Sacraments. For in some place it teacheth that it is the laure of regeneration, that their sinnes are washed away, that we are ingrafted into the body of Christe, that our olde man is crucified, and that wee rise againe vnto newnes of life. And then truely doth hee couple the power of Christe with the ministerie of man: as truly the minister is nothing els but the hande of Christ. Therefore suche phrases doe not shewe what man giueth of himself, but what Christe bringeth to passe by the man and the signe as his instrumentes. But because wee fall easily into superstition, and secondly, because men  
doe



do pull to themselves the honour which they take from God, according to their naturall pride, therefore to the ende the scripture may subdue & tame this sacriligious pride, it doth sometimes distinguish the ministers from Christ, as in this place: that we may know that the ministers are or can do nothing. *Amongst you.* He toucheth their sluggishnesse by the way, because they knewe not Christ whom they ought chiefly to respect. And he doth alwayes beate in this diligently, that no part of his ministerie can be knowen, vntill they come vnto the authour himselfe. Hee saith that Christe standeth in the midst of them, that he may stirre them vp to know him. The summe is this, he endeouoreth by all meanes possible to bring to passe that that honour which is vntuely giuen to him, may not darken the excellencie of Christe. And it is likely that hee had these sayings often in his mouth, when he saw that he was out of measure extolled in the peruerse iudgements of men.

27 *VVho comming after mee.* Heere he saith two things, that Christe came after him in respect of time, but yet was hee far before him in the degree of dignitie: because the father preferred him before all men. Hee will adde the third shortly after, that Christ was therefore preferred before all men, because he excelleth all other by good right.

28 *These things were done in Bethabara.* The naming of the place serueth not only to the credite of the historie, but also that wee may knowe that this answere was giuen in a famous assemblie of men: For there were many that came together vnto Iohn his baptisme: and this was his ordinarie place wherein he baptised. And they thinke that it was a place to passe ouer Iordā: frō whence they do also fet the name: for they do interpret it an house of passage, vnlesse peraduenture the opinion of those men doe better please you, who referre this vnto the memorable passage of the people when as God set open a way through the midst of the waters vnder Iosua. Other some do thinke that it ought rather to be read *Betharaba*. The worde, *Bethania* was heere put in by some ignorantly. For wee shall see afterwarde howe nigh *Bethania* was vnto *Hierusalem*. But the situation of *Bethabara*, which those who write of the situation of places do describe, doth very well agree with the woordes of the Euangelist: although I doe not muche stande aboute the pronounciation of the worde.

29 *The next day Iohn sawe Iesus comming vnto him, and he saith, behold the lambe of God that taketh away the sinne of the world.*

30 *This is hee of whom I said, after me there commeth a man, who was put before me: because he was more excellent then I.*

31 *And I knewe him not: but that he might be manifested vnto Israel, therefore came I baptising with water.*

32 *And Iohn testified, saying: I saw the spirite of God descending like to a Dove frō heauen, and he remained vpon him.*

33 *And I knew him not: but hee that sent mee to baptise with water, hee saide vnto me: vpon whom thou shalt see the spirit descending, and remaining vpon him, this is he that baptiseth in the holy spirite.*

34 *Therefore I sawe, and testified that this is the sonne of God.*

35 *The next day.* It is without all doubt that Iohn had spoken before

fore of the reuelation of the *Mesias*: but when Christ was come, hee wouldeth that his proclamation shoulde bee knowen in a short time: and the time was now at hand wherein Christe shoulde make an ende of his ministerie: like as the morning doth quickly depart, when as the Sun is once risen. Therefore forasmuche as he had testified before to the Priestes that were sent, that he was nowe present, and was conuersant in the middelt of the people from whom the truth and force of his baptism was to be fet, the next day after he shewed him openly. For these two thinges beyng ioyned together by the continuall course of tyme, are of greater force to moue their mindes. This is the same reason why Christe doth shew himselfe vnto him. *Beholde the lambe of God.* He declareth the principall office of Christe briefly, but plainly: namely, that hee doth reconcile men vnto G O D, by taking away the sinnes of the worlde. Christe bestoweth other benefites vpon vs, but this is the chiefest, and that whereuppon the rest doe depend, that by pacifyinge the wrath of God, he maketh vs to be accounted iust and pure. For all the streames of good thinges doe flowe from this fountaine, that God doth receiue vs into fauour by not imputing our sinnes. Therefore to the ende that Iohn may bring vs vnto Christ, he beginneth at the free pardon of sinnes which we haue through him.

Furthermore, in this worde (*lambe*) he alludeth vnto the olde sacrifices of the lawe. Hee had to doe with the Iewes, who being accustomed vnto sacrifices, coulde no otherwise bee taught concerning the purging of sinnes, then by setting a sacrifice before them. And where-as there were diuers kindes, there is but one onely mentioned in this place by *Synecdoche*, and it is likely that Iohn had respect vnto the Paschal lambe. To be brieft, we must note, that Iohn vsed this phrase, which was more fit and forcible to teache the Iewes. Like as we at this daye doe better vnderstand through the vse of Baptisme, of what force the remission of sinnes is, purchased by the death of Christe, when wee heare that wee are washed and purged thereby from our filthinesse. In the meane whyle seeing that the Iewes did commonly thinke superstitiously of the sacrifices, he correcteth that fault by the way, telling them to what end all these did serue. This was the worst abuse that was in their sacrifices, that they did repose all their confidence in the signes. Therefore when Iohn setteth Christe before them, hee doeth testifie that hee is the lambe of God. VVhereby he giueth them to vnderstand, that all the sacrifices which the Iewes did offer were not able to make satisfaction for sinnes, but that they were only figures, the truth whereof was shewed in Christe himselfe. He putteth *sinne* in the singuler number, for all maner of iniquitie: as if he should say, that all maner of vnrighteousnes which doth alienate God from men, is taken away through Christ. And when he saith the sinne of the *worlde*, he extendeth this grace generally vnto all mankind, least the Iewes shoulde thinke that he was only sent to bee their redeemer. But we doe gather hereby that all the worlde is bounde with the same guiltinesse: and because all mortall men without exception are guiltie of vnrighteousnesse before God, they haue neede of reconciliation. Therefore when Iohn speaketh generally of the sinne of the worlde, his meaning is to bring vs to some feeling of our owne miserie, and to exhort vs to seeke some remedie.

Now

Now in that the benefite is offered vnto all men, it is our dnetie to inbrace the same: so that all men may be fully assured that there is nothing that hindereth them from finding reconciliation in Christ, if so be they haue faith, to be their guide, to bring the vnto him. Furthermore, he setteth downe the only way and meanes to take away sinnes. VVee knowe, that from the beginning of the worlde, when as their own consciences did accuse them, they went about busily to deserue pardō. These came so many kinds of sacrifices, whereby they thought God was pacified, yet were they deceived. I confesse truly that all corrupt rites of pacifying, came from an holy beginning: namely, because God had ordeined sacrifices to direct men vnto Christe. But notwithstanding euerie man had inuented to himselfe a way of his owne, whereby to please God: but Iohn calleth vs backe vnto Christe alone, and teacheth vs that God is only mercifull vnto vs through his Benefite: because he alone taketh away sinnes. VVherefore hee leaueth nothing for sinners to doe, but only to flie vnto Christe, whereby he ouerthroweth all humane satisfactions, all sacrifices and redemptions: so that they are nothing els but wicked inuentions of the Diuell, founde out by crafte. The worde (*taketh*) may bee expounded two maner of wayes: either that Christe tooke that burden vpon him wherewith we were oppressed (as it is said that he bare our sinnes vpon the tree: and Isayas saith that the correction of our peace was laid vpon him:) or that he doth abolish sinnes. But because this latter dependeth vpon the former, therefore I receiue them both willingly: namely, that Christe doth take away sinnes by bearing them. Therefore although sinne doe still remaine in vs, yet as touching the iudgement of God it is none, because it is abolished by the grace of Christ, and is not imputed vnto vs. Neither doeth that displease mee, which *Chrysostome* noteth, that by the verbe of the presentense is signified the continuance: for the satisfactiō which hee once made, is alwayes of force. And he doth not only teach simplie ꝑ Christ taketh away sin, but he setteth downe also the maner howe: namely, because he hath reconciled the father vnto vs by the benefite of his death. For this doth he meane by the worde *lambe*. Let vs therfore knowe that we are then reconciled to God by the grace of Christe, if we runne vnto his death, and doe perswade our selues, that he being fastened vnto the crosse, is the only propitiatorie sacrifice, wherby all our guiltines was taken away.

30 This is he of whom I saide. Hee briefly comprehendeth all thynges, when he affirmeth that Christ is he, who, as he said, was to be preferred before him. For it followeth hereupon that Iohn was nothing els but a cryer sent for his sake: whereby it is euident againe that Christ is the *Messias*. Furthermore, he reckoneth vp three things in this place. For when he saith that the man commeth after him, he giueth vs to vnderstand that he was before him in respect of time, that he might prepare a way for Christ, according to the testimonie of *Malachie*: Behold I send mine angel before my face. VVhen he saith that he was preferred before him, this is referred vnto the glory, wherewith God did adorne his sonne, when he came abroad into the world to fulfil the functiō of a redeemer. The reaso is at length added, because Christ doth far exceed Iohn. Therefore ꝑ honor came not by chaunce which the father gaue him; but was due to his eternall Maiestie. But I haue touched this phrase a litle before

Mal. 3. 1.

before : namely, that hee was preferred before him, because he was the first.

31 *And I knewe him not.* Least any man shoulde suspect that this testimonie was giuen either for friendship or fauours sake, he preuenteth the doubt, denying that hee had any other knowledge of Christe, saue that which he had from God. Therefore the summe is, that Iohn doth neither speake of himselfe, neither to winne mans fauour, but as he was inspired by the spirite, and commaunded of God. *I came* (saith hee) *baptising with water*: that is, I was called and ordeined vnto this function, that I might reueale him vnto Israel. VVhich thing the Euangeliste expoundeth and confirmeth afterwarde more plainly, whilest that hee bringeth in him testifying, that he knoweth Christ by the oracle of God. Hee doth there plainly expresse that he was sent for that cause, whiche is contained in these wordes, *I came to baptise* : for it is only the calling of God which maketh the lawfull ministers of the Church : for whatsoever hee be that thrusteth in himselfe, of what learning or eloquence soeuer he be, he deserueth no authoritie, because he hath not God for his author. And seeing that it was requisite that Iohn shoulde bee sent of God, that he might baptise lawfully, gather hence that it is not left vnto the will and pleasure of man to institute Sacraments: but that this right appertaineth to God alone. Like as Christe in another place, to the end he may proue the Baptisme of Iohn, he demaundeth whether it be from heauen, or of men.

32 *I sawe the spirite descending like a Doue.* It is an vnproper or figuratiue kinde of speech, for with what eyes coulde he see the spirite? But because the Doue was a certaine and vnfallible token of the presence of the spirite, shee is called the spirite by *Metonymia*, not that she is in deed the spirite, but that shee doth represent him so muche as mans capacitie dothe beare. And this translation is common in the Sacraments, for why doth Christe call bread his body, but only because the name of the thing is aptly translated vnto the signe? especially whereas the signe is a true and also effectuell pledge, whereby we may be certified that the thing it selfe which is signified, is performed vnto vs. Yet mayest thou not thinke that the spirite was included vnder the Doue, who fulfilleth heauen and earth, but that he was present by his power : that Iohn might knowe that hee did not see that sight in vaine, Like as wee knowe that the body of Christe is not tyed to the bread, but yet we do inioy the participation thereof.

Nowe heere may a question bee moued why the spirite did then appeare vnder the shape of a doue. VVe must alwayes hold the proportion of the signes with the truth. VVhen as the spirite was giuen to the Apostles, there appeared fire and clouen tongues, because the preaching of the Gospell should be spread abroad throughout all tongues, and shoulde haue fire force, But God meant in this place openly to represent that mildnesse of Christe, which Isaias commendeth *Smoking Flaxe shall bee not quenche, and a shaken reede shall bee not breake.* For the spirite was then first seen to discend vpon him, not that he was voyd therof before, but because hee was then called vnto dignitie as it were with that solemne rite. For we knowe that he laid hid for the space of thirtie yeres like to a priuate person : because the time of his manifestation was not yet

Act. 2.3.

Isay. 42.1



yet come. And when hee woulde manifest himself, he began with baptism. For he receiued the spirite then, not so much for himselfe, as for his. And for this cause, that comming downe was visible, that wee may knowe that there remaineth in him store of all those gites which wee want. And this may we easily gather out of the wordes of Iohn Baptist. For in that he saith, *upon whom you see the spirite descending, and remaining upon him, hee it is that baptiseth with the spirite:* it is as much as if he should say that the spirite appeared to this ende in a visible shape, & rested vpon Christ, that hee myght water all his with his fulnesse. I touched before briefly, what it is to baptise with the spirite: namely, to giue Baptisme his effect, leaste it bee vaine and voyde: which thing the spirite doth by his power.

33 *Vpon whom thou shalt see.* Here ariseth an harde question. For if Iohn knewe not Christe why doth he refuse to suffer him to come to his baptism: he woulde not surely say thus to one whome hee knewe not, *I ought rather to bee baptised of thee.* Certaine doe answere, that he knew him so farre, that he reuerenced him as an excellent Prophete, he knewe not that hee was the sonne of God. But this is a colde answere. For euerie man must obey the calling of God without respect of persons. Therefore ther is no dignitie of man or excellencie, which ought to hinder vs in our office. Therefore Iohn had done iniurie to God, and his baptism, if hee had saide thus to any other saue onely to the sonne of God. Therefore it must needs be that hee knew Christ first. First wee must note, that we intreate in this place of that knowledge which commeth by familiaritie and continuall vse. Although therefore hee knewe Christe so soone as hee sawe him, yet doth not this cease to bee true, that one of them did not knowe another, after the common custome of men: because the beginning of the knowledge came from God, yet neuertheless this question seemeth not to bee thoroughly answered: for he saith that the sight of the spirite was the marke of the showing. But hee had not as yet seene the spirite when hee speaketh vnto him as vnto the sonne of God. I doe willingly subscribe vnto their iudgement, who thinke that this signe was added for confirmations sake, and that not so much for Iohns sake, as for all our sakes. Onely, Iohn saw the spirite, but for other rather then for himselfe. Bucer citeth that place of Moses fitly: *This shall bee to you a signe, that hauing gone three dayes iourney, yee shall sacrifice vnto mee in the mount.* Truly, when they went forth they did now know that God was the guide and gouernor of their iourney: but this was (as they say) a confirmation fet from the latter. So that this was added as an ouerplus vnto the former reuelation, which was shewed vnto Iohn.

Exo. 3. 12.

34 *I sawe and testified,* He meaneth that he vttereth nothing that was doubtfull: because God would haue those thinges to bee well and thoroughly knowen vnto him, whereof he should afterwards bee a witnesse vnto the worlde. And this is worthie the noting, that he did testifie, that Christe, was the sonne of God, because Christ should be the giuer of the holy ghost, because the honor and office to reconcile men vnto God, belongeth to none other but to him alone,

35 *The next day after, Iohn stood againe, and two of his disciples.*

36 *And when he saw Iesus walking, he saide, beholde the lambe of God,*

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37 *The*

37 These two disciples heard him speake, and they followed Iesus.

38 When Iesus turned backe, and sawe them following him, he saith vnto them, what seeke yee? They saide vnto him, Rhabbi (which if thou interprete, is expounded) master where abidest thou?

39 Hee saith vnto them, Come and see, & they came and saw where he abode, and they tarried with him that day: and it was almost the tenth houre.

36 Beholde the lambe of God. Heere appeareth that more plainly which I saide before, that Iohn so soone as he perceiued that hee drewe neere vnto the ende of his course, he was wont to be earnest in this point, that he might deliuer vp the light vnto Christe. His constancie likewise maketh his testimonie to be of greater credit. But in this that one day after another, he standeth so diligently vpon the repetition of Christ his commendation, he declareth thereby that his course was now finished.

Furthermore, we see heere how slender and base the beginning of the Church was. Iohn truly prepared disciples for Christ: but Christe doth now at length begin to gather together the Church. Furthermore, hee hath onely two obscure men that were of low estate: but this also serueth to the setting forth of his glory, that hee doth spreade abroad his kingdome myraculously in a short time, not being holpen with mans riches, or a mightie hand. Furthermore, wee must note whether he lea- deth men principally: namely, that they may finde remission of sinnes in him. And like as Christ did of set purpose offer himself vnto the disciples, that they might come vnto him: so doth he nowe gentlie encourage and exhort them. Neither doth he stay till they speake first, but hee asketh, *What seeke yee?* This so faire & gentle a bidding, which was once made vnto two, doth now appertaine vnto all. Wherefore wee neede not to feare that Christ will withdraw himselfe from vs, or will deny vnto vs an easie access, if so be it he see vs desirous to come vnto him, & to make towards him: but that he will rather stretch forth his hande to helpe vs. And how shall he not meet those that come vnto him, who seeketh the wandering, and those that goe astray, that hee may bring them into the way?

37 Rhabbi. This name was common to those that were potentates and endued with any honor: but in this place the Euangelist noteth an other vse of his time: namely, that by this name they did salute doctors & interpreters of the word of God. Although therfore they do not yet acknowledge Christ to be the only master of the church, yet being moued with the title that Iohn giueth him, they account him in steede of a Prophet & Doctor: which is the first step vnto readinesse to bee taught, *Where abidest thou?* By this example are we taught, that wee must take such a tast of Christe out of the first rudiments of the church, as may inflame vs with a desire to goe forwarde. Secondly that wee must not bee contented with a bare and vanishing sight, but we must desire to come to his house, that he may receiue vs as his gasts. For there are many that doe only smell the Gospel a farre off, and so they suffer Christ to vanish away sodainly, and all that to escape them whatsoever they had learned concerning Christ. And although they were not then made his continual disciples, yet questionlesse hee instructed the more fully that night, that he might haue them wholly addicted vnto him shortly after.

39 And it was almost, That is, it was almost night, because it was with in two houres of the setting of the Sunne. For they did then diuide the day into twelue houres, which were longer in Sommer and shorter in winter. Yet out of this circumstance of time we gather, that these two disciples desired to earnestly to heare Christe, and to knowe him better, that they were nothing carefull for their nights lodging. But we for the most part are much vnlike vnto them, who driue of without end, from day to day: because it is neuer commodious for vs to follow Christe.

40 Andrew the brother of Simon Peter was one of the two that heard of Iohn, & followed him.

41 Hee founde his brother Simon first; and said vnto him, we haue found the *Messias*, which by interpreting is called Christe.

42 Therefore he brought him vnto Iesus. Iesus beholding him said, Thou art Simon the sonne of Iona, thou shalt be called *Cephas*: which is if thou expound it, a stone.

43 Andrew. The drift of the Euangelist vnto the end of the chapter is this, that we may know how disciples were brought vnto christ by litle & litle. Here he speaketh of Peter, he wil speake afterward of Philip & Nathanael. In that that Andrew bringeth his brother by and by, is expressed þ nature of faith which choketh not the light within, but doth rather spread it abroad on euery side. Andrew hath scarce one sparkle, & yet doth he lighten his brother therewith. VVoe be vnto vs therefore, if when we be lightened we doe not indeuour to make others partakers of the same grace. Yea we may note two thinges in Andrew, which I sayas requieth of the children of God: namely, that euery man do take his neighbour by the hand: and then that he say: Come let vs goe vp into the mountaine of the Lord, & he shal teache vs. For Andrew reacheth out his hand: but in the meane while he doth it to this end that he may be his schoolefellow in the schoole of Christ. Furthermore, we must note God his purpose, that he would haue Peter who was about to be the far more excellent, to bee brought vnto the knowledge of Christ, by the meanes and ministerie of Andrew. Let none of vs how excellent soeuer he be, refuse to be taught of him that is our inferiour. For he shall bee grieuously punished for his churlishnes and pride, that wil not vouchsafe to come vnto Christe for the contempt wherewith he despiseth man.

Esay. 42. 3<sup>d</sup>

44 We haue found the *Messias*. The Euangelist turneth this worde *Messias* into Greeke, that he might make that knowen vnto all the world, which was kept close amongst the Iewes. Furthermore this was the ordinary title of kings, like as they were annointed solenly. But in the mean while they were not ignorāt, that there was one king that should be annoynted of God, vnder whō they should hope for perfect & eternal felicitie: especially seeing that they had tried the vnstable earthly kingdom of Dauid. Furthermore, as God raysed them vp being brought down & oppressed with diuers sorrowes, vnto the waiting for the *Messias*, so did hee more manifestly declare vnto them that his coming drew neere. For the prophesie of Daniel excelleth the rest, & is more plain as touching the name of Christ, for he doth not attribute the same vnto kings, as doe the prophets before him, but he maketh it proper vnto the Redeemer only. Here by it came to passe that when as mention was made of the *Messias*, or of Christe, they vnderstood none other saue the redeemer. The greater wōder is it that he was receiued of so few, who was so muche desired of all men, & was in the mouth of al men.

42 *Thou art Simon &c.* Christ giueth Simon a name, not (as it falleth out commonly amongst men) according to any euent that is past, or according to that that is seene, but because hee was about to make him a stone: first hee saith, *Thou art Simon the sonne of Iona.* He setteth downe the name of his father vnperfectly, which is comon enough when as names are translated into othertongues. For it shall manifestly appeare out of the last chapter, that he was the sonne of Iohanna or Iohn. And all this is as much as if he should say that he shalbe another maner of person the he is now. Neither doth he make mention of his father for honors sake: but he affirmeth that for all that he came of a base stock, and was of no estimation amongst men: yet should this no whit hinder him frō making a man of inuincible force. Therefore the Euangelist reciteth this as a prophesie, that Simon had a new surname giuen him. I meane a prophesie, not so much because Christ foresaw that Peter would be constant in the faith, but because he foretold what he would giue him, Therefore he setteth fourth with a title now, the grace wherewith he determined to indue him afterward: for this cause hee saith not, that this is his surname now, but he deferreth it vntill the time to come, *Thou shalt be called Cephas*, saith he. It is meete that all the godly bee Peters, or stones, that beeing founded in Christ, they may be made fit to build vp the temple of god: but he alone is called so, because of his singuler excellencie. In the meane while the papists are to be laughed at, who put him in Christs steed, that he may be the foundation of the Church. As if hee & the rest were not founded in Christ. But they are twice ridiculous whilest that they make a stone the head. For ther is extāt in the repetitions of Gratianus, a doctishe canōn vnder the name of *Anacletus*, which changing the Hebrew name with the Greeke, & making no difference betweene *Cephale* & *Capha*, thinketh that Peter was made by this name the head of the church. Furthermore, *Cepha* is rather a Chaldean then an Hebrew name; but that was the vsuall kinde of pronounciation after the captiuitie of Babylon. Therefore there is no doubtfull thing in the wordes of Christ. For hee promisseth Peter that which he would neuer haue hoped for: and therein doth he set fourth his grace vnto al ages, that his former estate can no whit hurt him, seeing that this excellent title declareth that he was made a new man.

43 *The next day Iesus would goe forth into Galilee, and he founde Phillip, and hee said vnto him, follow me.*

44 *And Phillip was of Bethsaida, the citie of andrew and Peter.*

45 *Phillip found Nathanael, and he saith vnto him, we haue found Iesus the sonne of Ioseph of Nazareth: of whom Moses writ in the lawe, and the prophetes.*

46 *Nathanael saide vnto him, Can there any good thing come out of Nazareth? Phillip said vnto him, come and see.*

43 *Follow me.* Forasmuch as the minde of Phillip was inflamed with this one word, to follow Christ, we do thereby gather what great force there is in the word: but it doth not appeare in all alike. For god doth cal many, but without fruit, as if he did only strike their eares with a vaine sound. Therefore the externall preaching of the worde, is of it selfe vnfruitfull, saue only that it doth wound the reprobate to death, & they may be made inexcuseable before god. But whēas ꝑ secret working of ꝑ spirit doth



doth quicken the same, it must needs be that all the senses must so be moved, that men may be redie to follow whither soeuer God calleth them. Therefore we must desire Christe that hee wyll shewe forth the same power of the gospel in vs. But Phillip followed Christe after a particular manner: for he is commaunded to follow not only as euery one of vs, but as a fellowe and vnseparable companion: yet notwithstanding this calling is a figure of the calling of all men.

*See was of Bethsaida.* It seemeth that the name of this cite is put in of set purpose, to the ende the goodnesse of God may appeare more manifestly in the three Apostles. VVe knowe how sharpe Christe threatned and cursed that Cite els where. VVherefore in that some of that wicked and cursed nation are receiued by God into fauour: it is to bee accounted, as if they had been brought out of hell. And whereas hee vouchsafeth to aduance those vnto to great dignitie, whome he had deliuered out of that deepe dungeon, that hee maketh them Apostles, that is a most excellent benefite, and a benefite worthie to bee remembered.

*45 Phillip founde Nathanael.* Howsoeuer proude men do despise these young beginnings and childhoode of the Church, yet it is our dutie to see and elpie greater glory of God in them, then in the estate of the kingdome of Christe had been mightie and very gorgeous from the beginning. For we know what great aboundance did spring by and by from this little seed. Furthermore, wee see that there was heere in Phillip the same desire to edifie, that was before in Andrew. VVe see furthermore his modestie, that he coueteth and goeth about no other thing saue only to haue some to learne with him of the common master of all men.

*VVe haue found Iesus.* It appeareth hereby what a slender portion of faith was in Phillip, that he cannot speake foure wordes concerning Christe, but he intermingleth two grosse errors. Hee maketh him the sonne of Ioseph, and fallily assigneth vnto him Nazareth for his countrie: and yet notwithstanding because he coueteth sincerely to profite his brother and to make Christe knowen, God doth alowe this his diligence, and it hath also prosperous successe. VVe must euery one of vs doe our in-deuour to keepe our selues within our bonds. Neyther doth the Evangelist recite this as a thing worthie commendation in Phillip, that hee doeth twice disgrace Christe: but declareth that his doctrine howsoeuer it was corrupt and intangled with error was profitable: because the ende thereof was to haue Christe made knowen. He calleth Iesus the sonne of Ioseph, foolishly, he maketh him a Nazarite, vnskillfully: but in the meane season he bringeth him vnto none other, but vnto the sonne of God that was borne in Bethlaim: neithy doth hee forge any faile Christe: but he will only haue such a one to be knowen, as was described by Moses and the Prophetes. Therefore we see that this is the principall thing in doctrine, that they may by one meanes or other come vnto Christe, that heare vs. Manie when they doe dispute subtilly concerning Christe, doe notwithstanding so inwrappe and so darken him with their subtilties, that hee can neuer bee founde. In like sorte the Papistes wil not say that Iesus was the sonne of Ioseph: (for they know wel what his name is): but in the meane while they depriue him of his power, So that they shewe a shadow in steed of Christ.

VVe it not better to stammer grossly with Phillip, and to retaine the true Christe, then to bring in a feigned Christ by an eloquent & craftie kinde of speeche? On the other side there be at this day many poore idiots, who being ignorant of eloquence and rhetorike, doe notwithstanding teach Christe more faithfully, then all the Pope his Diuines, with their deepe speculations. Therefore this place teacheth vs that we must not hautilie refuse it, if the simple and vnlearned, speake anye thing of Christ vnfitly: so that they direct vs vnto Christ. But least that we be drawne away with the false glosses of men from Christe, let vs alwayes haue this remedie in readinesse, that we set the sincere knowledge of him from the lawe and the prophetes.

46 *Out of Nazareth.* At the first Nathanael starteth backe, being offended with the countrie of Christe, as it was declared by Phillip. But he is first deceiued with the speech which Phillip vttered without consideration. For he taketh that for a certaintie, which Phillip thought foolishly. Thee there foloweth a preposterous iudgemēt proceeding frō the hatred and contempt of the place. VVe must mark them both diligently. This holy man had almost stopt his way before himselfe, that hee coulde not come vnto Christe. VVhy so? Because he rashly belecueth that which Phillip spake falsly concerning him. Secondly, because this opinion which he had before conceiued had posselt his minde, that hee hoped for no good thing out of Nazareth. Therefore vnlesse wee take good heede to our selues, we shal not be free from the same danger. And truly Satan goeth about dayly to keepe vs from comming to Christe, with such lettes. For he causeth many lyes to bee spreade abroad daily, which may either cause vs to hate or els suspect the Gospel, to the ende we may not be so bolde as to taste the same. He ceaseth not also to work another feate, whereby to make vs to contemne Christe. For wee see what a stumbling stone the humilitie of the crosse is vnto many, which appeareth aswel in Christe the head, as in his mēbers. But because we cā scarce be so warie, but that we shal be tempted with these shifts of Satan, let this at least helpe vs forthwith. *Come and see,* Nathanael suffered his double errour to be corrected with this saying of Phillip. Therefore let vs first shewe our selues easie to be taught, and obedient as dyd hee: then, let vs not refuse to enquire, whereas Christe him selfe is readie to take from vs those doubtles which trouble vs. They erre greatly whiche read this sentēce affirmatiuely, for how coldly should this be spoken? Secondly, wee know that the Citie Nazareth was not then had in any reputation: and the answere of Phillip doth sufficiently declare that that was a worde of doubting and distrust.

47 *VVhen Iesus saw Nathanael comming vnto him, he saith of him, behold an Israélite indeed in whom is no guile.*

48 *Nathanael saith vnto him, whence knowest thou mee? Iesus answered, and saide vnto him, before Phillip called thee, when thou wast vnder the Figge tree, I saw thee.*

49 *Nathanael answered, and saide vnto him, Rabbi, thou art the sonne of God, thou art the king of Israel.*

50 *Iesus answered and saide vnto him, because I saide vnto thee, I sawe thee vnder the figge tree, thou beleuest: thou shalt see greater things then these.*

51 *Then he said vnto him, verily, verily I say vnto you, after this you shall see heauen open, and the angels of God ascending and descending vpon the sonne of man.*

47 Behold

47 Beholde an Israelite indeede. In this that Christe prayseth Nathanael, he doth it not for his sake: but vnder his person he setteth downe a common doctrin. For seeing that most men do boast of the name of the faithful, when as they are nothing lesse then faithful: it is worth the labour to haue the true & good, distinguished from the false, by some marke. We know how greatly the Iewes did boast of their father Abraham, how boldlie they boasted of the holinesse of their stocke: in the meane while ther was scarce one found amongst an hundred, that was not altogether growne out of kinde, & far from the faith of the fathers. Therefore to the ende that Christ may pull the visor from the face of the hypocrites, he defineth briefly a true Israelite: & doth also take away the offence which was about to arise by & by, by reason of the wicked stubbornnes of the nation. For they that would be accounted the children of Abraham, & the holy people of God, were about to be shortly after the deadly enemies of the gospel. Therefore least the common impietie almost of all estates should discourage or trouble any, he warneth & telleth them sometimes, that there are few true Israelites, of many that pretende the name of Israelites. Furthermore, because this is also the definition of christianitie, we must not passe ouer this place lightly. But to the end we may briefly vnderstand Christ his meaning, we must note that he setteth deceyte against sinceritie. Therefore he calleth them deceitfull, who are called els where in the scripture, double harted. Neither is only that grosse hypocrisie touched, when they doe feigne themselves to be good men, who are wicked in their owne consciences: but another kinde also which is more inward, whiles that men are so blinded with their vices, that they doe not only lie vnto other men, but vnto themselves also. Therefore the integritie of the heart toward God, & rightnes toward men doth make a Christian. But Christ doth chiefly note that disceite wherof mention is made. Psal. 32. 2. *Alethos* signifieth in this place more then certainly. The Greekes haue oftentime a simple affirmation: but because in this place we must vnderstand the contraposition betwene the thing and the bare title, he is said to be truly or indeede, who is indeede such an one as hee is iudged to bee.

48 Whence knowest thou mee? Although hee would not flatter him, yet would he be heard of him, that he might pick out a new question, wher-vnto whilest he answered, he might proue himselfe to bee the sonne of God. And Nathanael asketh not in vaine howe Christ knewe him. For the exaple of a man that is so sincere that hee is void of all guile is very rare: and it is only proper to God to knowe the puritie of the heart. But it seemeth that the answer which Christ maketh is scarce fitly applyed. For he could not therefore enter into the secrete corners of the heart, because he saw Nathanael vnder the figge tree: But there is another reason: for like as it is proper to God to knowe men that were neuer seen, so also to see those that appeare not vnto the eyes. Therefore seeing that Nathanael dyd knowe that Christe sawe him not after the manner of men, but by a mere diuine sight: hee myght hence gather that he spake not according to the manner of men. It is therfore a prooffe taken from things that be like: for it is no lesse proper to God to see things that bee out of sight, then to iudge of the puritie of the heart. Furthermore, wee must gather a profitable doctrin out of this place, that Christ doth see vs

when we thinke not of him: and so it must needes bee that he bringeth vs backe againe when we are turned away.

49 *Thou art the sonne of God.* It is no maruell that hee knoweth the sonne of God by his diuine power. But in what respect doth he call him the king of Israel? For these things doe seeme not to hang together. But Nathanael hath respect vnto a farther thing: he had already hearde that he was the Messias: vnto this doctrine doth he adioine the confirmation that was giuen: and he holdeth also another principle, that the sonne of God shall not come, but only to shew himselfe a king vnto the people of God. Therefore he doth worthily acknowledge him to be the king of Israel, which was the sonne of God. And truly our faith muste not only stick in the Essence of Christ (that I may so speake) but it must marke his power and office. For it shoulde but a little auaille to knowe who Christe is, vnlesse this second thing shoulde be added therunto, what a one he will be toward vs, and to what ende hee was sent of his father. Heereby it commeth to passe that the Papistes haue only a shadowed Christ: because they had a care to apprehende the bare Essence: yet neglected they his kingdome which consisteth in the power of sauing. Furthermore, in that Nathanael sayth, that he is the king of Israel, whose kingdome notwithstanding, reacheth vnto the farthest partes of the worlde, it is a confession limited according to the measure of his faith: for hee was not come so farre as to knowe that hee was appointed the king of all the worlde: or rather that the children of Abraham shoulde be gathered together out of all places, that all the whole worlde might be the Israel of God. VVe to whom the largenesse of the kingdome of Christe is reuealed, must leape ouer these straites. In the meane season let vs exercise our faith by the hearing of the woorde according as did Nathanael: let vs establish the same by all meanes possible, and let it not remaine buried, but let it breake forth.

50 *Iesus answered.* He doth not reprehend Nathanael as though hee had been too credulous: but rather approuing his faith with his voyce, hee promiseth vnto him and the rest greater arguments of confirmation. Moreouer, this was a speciall thing, for one man, to be seene vnder a fig-tree, of Christ, who was absent and far from that place: but now hee bringeth a prooffe, which should be common vnto all men: and therefore he turneth his talke as it were abruptly from one man vnto all.

51 *Thou shalt see (saith hee) heauen open, &c.* In my iudgement they erre greatly who enquire curiously after the time and place, when and where Nathanael and the rest saw heauen open. For he doth rather note a certaine continuall thing which should alwaies be extant in his kingdome. I confesse that the Angels did sometimes appere vnto the Disciples, which doe not appeare at this day. I confesse that there was another manner of manifestation of the celestially glory when Christ ascended into heauen, then is now manifest vnto vs. But if we do well weigh that which was then done, it is continually of force, for whereas the kingdome of God was shut against vs before, it was truly opened in Christ. Heereof was there a visible figure shewed as well to Stephen and the three disciples in the mount, as vnto the other disciples in the ascentio of Christ. But all the signes whereby God sheweth himself to be present with vs, doe appertaine vnto the opening of heauen, most of all when hee man-  
keth



keeth vs partakers of himselfe vnto life. The other mēber cōcerning the Angels followeth. They are said to ascende and descende, that they may be ministers of Gods liberalitie towarde vs. Therefore in this manner of phrase is set forth the mutuall communication that is betweene God and men. And we must thanke Christe for this benefite : because without him the angels are rather our vtter enemies then our familiars, & those that are desirous to helpe vs. They are said to ascend & descend vpon him : not that they minister to him alone, but because in respect of him, and his honor they are carefull for the whole bodie of the church. And I doe not doubt but that he alludeth vnto the ladder which was shewed vnto the Patriarche Iacob in sleep, for that is truely perfourmed in Christe, whiche that vision dyd shadowe. Finally the summe of this place is, seeing that all men were aliants from the kingdome of God, the gate of heauen is set open vnto vs now, that we may be Citizens with the Saintes, and companions with the Angels: and that they who are appointed keepers of our saluation, doe come downe from blessed rest to helpe our miseries.

Ge. 28. 12.

## Chap. 2.

1 **A**nd the third day was there a marriage in Cana of Galilee : and the mother of Iesus was there.

2 And Iesus and his disciples were also called vnto the marriage.

3 And when the wine had failed, the mother of Iesus saith vnto him, they haue no wine.

4 Iesus saith vnto her, woman, what hast thou to doe with mee? mine houre is not yet come.

5 His mother saith vnto the ministers, doe that which hee shall say vnto you.

6 And there were there sixe water pots of stone, set according to the purification of the Iewes, containing euery one about two or three firkins.

7 Iesus saith vnto them, fill the water pots with water. And they filled them up to the top.

8 And he saith vnto them, drawe now, and carry to the gouernour of the feast. And they bare.

9 And when the gouernour of the feast had tasted the water that was made wine, (and hee knewe not whence it was, but the ministers knewe that had drawen the water) the gouernour of the feast calleth the bridegrome.

10 And he saith vnto him, euery man at the first setteth forth good wine: and when they are drunken then that which is worse : but thou hast kept the good wine tyll now.

11 This beginning of myracles did Iesus in Cana of Galilee, and he shewed his glory: and his disciples beleened on him.

12 There was a marriage in Cana of Galilee. Seeing that this historie containeth the first myracle that Iesus did, we must giue greate heede vnto it euen for this cause, and for this one things sake must we wel consider thereupon. Although (as we shall see afterwarde) there bee other causes which set forth the same vnto vs, But the manifolde commoditie shall

more

more plainly appeare in processe. The Euangelist first nameth the place, *Cana of Galilee*, not that which was situate towardes *Sarepta*, betwene Tyre and *Sydon*, and was called the greater (in comparison of this other) which some doe place in the inheritance of the tribe of *Zabulon*: & other some doe assigne it vnto the tribe of *Aser*. For *Ierome* doth testifie that euen in his time there stode there a little towne of that name. It is to bee thought that it was neere to the Citie Nazareth, seeing that the mother of Iesus came thither to the marriage. It shall appeare out of the fourth Chapter, that it was but a dayes iourney from Capernaum. And also the nighnes of the Citie Bethsaida may be gathered thence, in that the Euangelist saith, that after that Christe had been three dayes in those borders, there was a marriage in Cana. It may be also that there was a thirde not farre from Hierusalem, and yet without Galilee, but because I am not certaine heereof, I leaue it. And the mother of Iesus. It is to be thought that it was some of Iesus his kinsfolke that was married. For Iesus is here made his mothers companion. VWhereas his disciples are called also, it may be thence gathered how simplie and thriftilie hee liued, because he liued together with them. But this may seeme an absurd thing that a man being not very rich (as may appeare by the want of wine) doth inuite foure or fise moe for Christes cause. But amongst the poore, bidding is more easie and free: because they are not afraide of shame (as are the riche) if they doe not entertaine their gesses so daintily and gorgeously as they ought. For poore men doe more retaine the old maner of mutuall communication. Yet this seemeth to be againe a very vnciuile thing, that the bridegrome suffereth his gesses to want wine in the midst of the Supper. For it is the point of a man that is rashe and vnprovident, not to haue so much wine as is sufficient for his gesses. I answere, that there is nothing told in this place, which doth not oftentimes chaunce, especially, wher wine is not dayly vsed Secondly, the Text doeth shewe that the banket was almost ended when the wine fayled, when as they should haue been already well filled, according to the custome. For the gouernour of the feast, saith thus: other men doe set the worser wine before those that are drunke, but thou hast kept the best till now. Moreouer, I doe not doubt but that all this was gouerned by the prouidence of God, that there might be a place for a myracle.

3 The mother of Iesus saith. Here may a doubt arise, whether she hope for something at her sonnes hands, or aske something, seeing that he had as yet wrought no myracle. And it may be also that looking for no such thing at his handes, she put him in minde to cheere vppe the gesses that were weerie, with some such godly exhortion, as shoulde also moderate the shame of the bridegrome which he might take hereby. Furthermore, I thinke that these were wordes of carefull pitie. For when as the holy woman saw that the banket might bee troubled, because those that were bidden, thinking that they were not honorably enough entertayned, might murmur against the bridegrome, she desired some comforte. *Chrysostome* thinketh that she went about to purchase some fauour for her selfe & her sonne, as women vse commonly to doe. But this coniecture is without reason. But why doth christ so churlishly giue her the repulse? I answere, that although neither ambition, neither any other affection of the flesh did driue her, yet did shee therein offend that shee did passe her bounds. In that she is carefull & forie for the discomoditie of another, &

is desirous to cure the same by some one meanes or other, this is a point of curtesie, & it is to bee ascribed vnto vertue: but yet in the meane season she might haue darkened the glory of Christ by intruding herselfe. Although we must also note that Christ said thus not so much for her sake, as for others: her modestie & godlinesse was greater, then that it had neede of so sharp a reprehension. Secondly, she did not offend willingly & wittingly. But Christ doth only preuent the danger, least his mothers words should be otherwise taken then was meet, as though he wrought the myracle afterward at her appointment.

¶ *What hast thou to do with me woman?* In the Greeke text it is woorde for word, *what to thee & mee?* But this manner of phrase doth signifie as much amongst the Latinists, as if one shoulde say, *quid tibi mecum?* *what hast thou to do with me?* The olde interpreter deceiued many, who thought that Christ doth denie that he and his mother had any neede to care though the wine did faile. But we may easily gather out of the seconde member how far that was frō Christ his meaning. For he both taketh vpon hym this care, & he doth testifie that it belonged vnto him, whē he saith that his houre was not yet come. Therefore we must ioine both these things together, that Christ knew what he had to doe: and yet that hee would do nothing in this matter at his mothers request. Certainly this is a notable place. For why doth he flatly denie his mother that, which he graunted so often afterwards liberallie to other whatsoeuer they were. Secondly, why doth he (being not contented with a plain repulse) make no more account of her thē of another womā, & doth not now vouchsafe to call her mother? By these words of christ we see þ̄ mē are forbid by extolling the honor of this name *mother* superstitiously in Marie, to translate those things vnto her which are proper to god. Therefore Christ speaketh vnto his mother on this wise, that he might deliuer vnto all ages a perpetual & cōmō doctrine, least the immoderate honour of his mother should darken his diuine glory. Furthermore, it is well knowne howe necessarie this admonitiō was, by those grosse & filthy superstitiōs which followed afterward. For Marie was made the queene of heauen, the hope, the life, and health of the world. Furthermore, their mad fury went thus far, that they decked her with the things which they tooke frō Christe, who they left naked. And whē wee doe cōdemne these execrable blasphemies vttered against the son of God, the papists cal vs wicked & enuious. Yea they do wickedly & falsly report that we, like enemies, do impugne the honor of the holy virgin. As though she had not so much honor as is due vnto her, vnles shee bee made a goddesse: or this were for her honour, to thrust her into Christs place, being adorned w<sup>th</sup> sacrilegious titles. Therefore they do cruell iniurie to Marie whē as (that they may disfigure her with false praises) they do take frō god that which is his. *My houre is not yet come.* His meaning is, that he delayed hitherto not because he thought not vpo it or cared not for it. In the meane while he sheweth that he wil care for this matter, whē opportunitie shal serue. Therefore as he blameth his mother because she was too too hastie, so he putteth her in hope that he wil shew som myracle. The holy virgin acknowledgeth both. For she doth not trouble him any further: & when she biddeth the ministers do whatsoeuer he shal bid thē, she sheweth þ̄ she hoped for som new thing. But this doctrine reacheth farther, so oftē as the Lord doth make vs wait & deferreth his help, he is not therefore sluggish, but doth rather moderate his works so, that he may do all things in due season. They

They that wrested this place vnto the fatall appointment of times, are more ridiculous then that we neede to speake one worde in refutation of them. That is sometimes called the hour of Christe, which was appointed him of his father : and he will afterwarde call that his time which was commodious and fit for him to fulfill his fathers commandements in : but in this place he challengeth vnto himselfe free libertie to take and chooseth the time wherein hee will worke the myracle.

5 *His mother saith to the ministers.* Here the holy virgin sheweth a token of the true obedience which she did owe vnto her sonne, when as the matter did touche not humane offices but his diuine power. Therefore she resteth modestly vpon his answer, and also exhorteth other men in like sort, to obey his commandement. I confesse indeede that the virgin said thus according to the present circumstance, as if shee did denie that shee had any authoritie in the matter, but that Christe would do whatsoeuer pleased him: yet if you marke her drift, this sentence reacheth further. For she doth first abandon and depriue her selfe of the power which shee might seeme vniustly to haue taken to her selfe: then doth shee acknowledge that it belongeth wholly to Christe, when she commaundeth them to doe that which he shall commaunde them. Therefore we are taught generally out of this place, that if wee desire any thyng of Christ, we do no otherwise obtaine our petitions, vnlesse we do depend wholly vpon him, haue respect vnto him, and finally, doe that which he commaundeth vs. But he sendeth vs not vnto his mother, but doth rather bid vs come vnto himselfe.

6 *And there were there water pots.* According to Budens his supputation wee gather that these water pots were very bigge and did holde much. For seeing that a firkin maketh fise and twentie pottles euery one of the contained at least a sextarie according to the measure of this countrie. Therefore Christe ministred vnto them great plentie of wine : namely, more then might suffice an hundred and fiftie men to a merie banquet.

Moreouer, aswell the number of the water pottes as the maner it selfe serueth to the prouing of the truth of the myracle. If it had been only two or thre pottles, many might haue suspected that they had bin fet from some other place. If the turning of the water into wine had bin done in one vessell only, the certaintie of the myracle had not bene so plaine and eident. Therefore it is not in vaine that the Euangelist maketh mentiō of the number, neither doth he expresse in vaine, how much they contained. Furthermore, this arose of superstition that so manye, and so great vessels did stande there. They had the rite of wasting out of the lawe of God : but (as the world is alwayes too much in externall things) the Iewes being not contented with the plainnesse that God appointeth, were alwayes toying with continuall sprinklings : and (as superstition is ambitious) it is not be doubted but that this serued also for pompe : like as we see at this day in papistrie, what thinges soeuer are said to appertaine to the worship of God, they are applied vnto vaine bragging and boasting. Therefore there was a double fault, first in that they did occupie theselues in a feigned and superfluous ceremonie without the commandement of God : secondly, that ambition did reigne in that furniture vnder the pretence of religion.



Furthermore, the wickednesse of certaine knaues in time of poperie was wonderfull, who durst first thrust in waterpots of a small quantitie, and secondly of vnequall measure. And euen at this day they are not ashamed in so great light of the Gospel to challenge such deceite as yet: this is not to deceiue with craft, but boldly to mocke the blind. And it is euident that the world is bewitched of Satan, which doth not perceiue such grosse mockes.

7 *Fill the water pots with water.* This commandement might seeme to the ministers ridiculous: for there was already ouermuch water: but thus doth the Lord vse to deale with vs, that his power may appeare to bee more excellent by the vnhoped for successe: Although this circumstance was added to set foorth the myracle: for seeing that the ministers hauing powred in water doe draw out wine, ther could no suspicion sticke in their stomackes.

8 *Beare vnto the Gouverneur of the feast.* This tendeth to the same ende that Christe would haue the gouernour of the feast to taste the wine before he or any other of the gestes did tast it. And whereas the ministers obey him so willingly in all thinges, we gather out of this that there was in him great reuerence and dignitie. The Euangelist calleth him the gouernour of the feast, who was appointed to set the banquet and the tables in order, not that the banquet was so daintie or gorgeous, but because these honourable tearmes are translated euen vnto the marriages of poore men from the dainties and gorgeousnesse of rich men. But it is a wonder that Christe who was a teacher of thriftinesse, doeth giue great aboundaunce of wine, and that of the best. I answere, seeing that God doth giue vnto vs dayly great store of wine, it commeth to passe through our owne folly, if his benignitie be a prouoker of ryot: yea rather this is a true tryall of our temperance, if we be sparing and temperate in the midst of aboundance. Like as Paul doth boast that he was taught to doe both, to abound and to hunger. Psal. 4. 12

11 *This beginning of myracles.* The meaning of these wordes is, that this was the first of Christe his myracles. For in that the Angels tolde the shepheards that he was borne in Bethleim, that the starre appeared vnto the wise men, that the holy spirite came downe vpon him in the likenesse of a doue: although these were myracles, yet were they not properly wrought by him. But in this place the Euangelist speaketh of the myracles which hee himselfe wrought. For it is ridiculous and frivolous which some doe say, that this is the first myracle whiche Christe did in *Cana* of Galilee: as though hee had chosen that place to shew his power in, where (as we reade) he was neuer but twice. But this was rather the drift of the Euangelist, to note the order and course of time which Christ kept in declaring his power. For he kept hymself at home like a priuate man, vntill he was thirtie yeere olde. So soone as hee was baptised, he began to come abroade to doe his function, and by euident testimonies to declare to what ende he was sent of his father. Therefore it is no maruell if he deferred the first token of his diuinitie vntill that tyme. It was a great worship to marriage, that Christe did not onely vouchsafe to bee present at a marriage banquet, but did also adorne the same with the first myracle that hee wrought. There are certaine olde Canons extant wherein cleargie men are forbidden to goe to mariages.

The cause of the forbidding was, least that by beholding the wantonnes whiche is there for the most part vsed, they shoulde seeme to allowe the same.

But it had been farre better to haue brought so much grauitie thither with them, that they might haue tamed that libertie which froward and dissolute persons do graunt to themselues in their secrete corners. But let rather the example of Christ be vnto vs a law, and let vs thinke that thers is nothing more profitable to be done, then that which wee reade he did. *Hee shewed his glory,* Because he shewed at that time a famous and glorious token, whereby it might euidently appeare that he was the son of God. For looke how many myracles he shewed vnto the worlde, so many signes were there of his diuine power. And then was the due time to shew his glory, come, when he would be knowen according to the commandement of his father. From whence we do also gather the ende of myracles. For this saying is as much as if it had bene saide, that Christ wrought this myracle to the end he might shew foorth his glory. VVhat must we thinke then of the myracles which make the glory of Christ obscure? *His disciples beleueed on him.* If they were disciples, it must needs bee that they had some faith, But whereas they had hitherto followed him with an vncertaine and doubting faith, they begin then at the length to addiect themselues vnto him, so that they did acknowledge him to be that *Mesias* which was preached vnto them. And this was great mercifulnesse in Christ, that he accounteth those his disciples in whom there was so weake a faith. And truly this doctrine reacheth generally vnto vs all. For that faith which is now growne vp to some perfection, had before time her infancie: yea, it is in no man so perfect, but that it is necessarie for all of vs to goe forward in beleeuing. So that those who did already beleue, forasmuch as they do dayly goe forward toward the marke, they begin to beleue. Therefore let those that haue obtained the first frutes of faith, alwayes strue to goe forward. The fruite also of myracles is shewed in this place: namely, that they muste be referred vnto the confirmation and increase of faith. Hee that wresteth them to any other end, corrupteth and depraweth all the whole vse therof. Like as we see the papistes make boast of their feigned myracles, to no other ende but to ouerwhelme faith, and to turne away mens mindes from Christe vnto creatures.

12 After this he went downe to Capernaums, and his mother, and his brethren, and his disciples: and hee tarried there not many dayes.

13 And the Iewes Easter drewe neere: therefore Iesus went vpp to Hierusalem.

14 And hee found in the temple certaine that solde oxen, and sheepe, and doves: & money changers also sitting there.

15 And hauing made a whip of small cordes, hee cast them all out of the Temple, with the sheepe and oxen: and hee powred out the money of the money changers, & ouerthrew the tables.

16 And he said vnto them that solde doves, haue away these things hence: make not my fathers house an house of merchandize.

Psal. 68. 10. 17 Furthermore, his disciples remembred, that it was written, The zeale of thyne house hath eaten me vp.

12 Hee went downe to Capernaum. The Euangelist passeth ouer vnto a newe historie. And because he purposed to gather together a few things worthie the remembring, which the other three did omitte, hee setteth downe the time when this was done, whereof he is about to speake. For the rest also doe make recitall of this which we reade heere, that Christe did: but the diuersitie of time doth shewe that it was the like, and not the same fact. Therefore Christe purged the temple twise of that filthy and prophane occupying: first about the beginning of his embassage: and secondly, when hee was about to depart out of the worlde vnto his father. But to the ende wee may vnderstand the summe, we must briefly discusse all thynges in order. In that there stode oxen, and sleepe, & doves, in the temple to sell, in that there sate money changers there, it wanted not an honest cloke. For they might boast that the occupying which was there kept, was not profane: but that it did rather belong vnto the holy worship of God, that euerie man might haue that readie whiche hee would offer vnto the Lorde. And truly it was very commodious for godly men to haue in readinesse all manner oblations, and by this means not to bee troubled with running hyther and thither. Therefore it is a maruell that Christe was so displeased with this. But wee must note two reasons: for because the Priestes did abuse this buying and selling vnto gayne, and their owne couetousnesse, such mocking of God was not to bee borne with. Secondly, howe soeuer men doe excuse themselues, yet so soone as they doe a little digresse from the commaundment of God, they are worthie to bee reprehended, and they haue neede to be corrected. And for this cause chiefly did Christe take in hande to purge the temple, like as hee doth plainly affirme that the Temple of God is not a place of merchandize. But heere may a question be asked, why hee did not rather beginne with doctrine. For this seemeth to be a troublesome and preposterous way, to set hande to redresse fautes before such time as the remedie of doctrine was applied. But, Christe had respect vnto another thing. For because the time was now come when hee went publikely about that function whiche was inioyned hym of his father, he meant after a sort to take possession of the Temple, and shewe some signe of his diuine authoritie. And to the ende that all men might take better heed vnto his doctrine, it was needefull to awake their drouisie and sleepe mindes with some newe and vnaccustomed fact. The Temple was now a sanctuarie of celestially doctrine and godlinesse. Seeing that he would restore the puritie of doctrine, it was conuenient for him to proue that he was Lorde of the Temple.

Moreover, hee coulde by no other meanes restore the sacrifices and other exercises of godlinesse vnto theyr spirituall ende, then by taking away the abuse. Therefore that whiche hee then did was an entree vnto the reformation, for which hee was sent of his father. To be brieue, it was meete that the Iewes shoulde bee stirred vp by this example, to wayte for some strange thing at Christes handes: and it was furthermore conuenient that they shoulde bee admonished of the corrupt and peruerse worshippe of GOD, least they shoulde refuse to bee reformed. And his brethren, It is vncertaine whye his brethren dyd accompanie

accompanie him : vnlesse peraduenture they also were about to goe to Hierusalem. It is well knowne that the Hebrewe tongue doth comprehend vnder this worde *brethren* all maner kinsmen.

13 *The Iewes Easter, therefore he went up.* It is in the Greeke woorde for worde, *And he came*. But the Euangelist put the copulatiue coniunction in steede of the causall worde : for the meaning of the wordes is this, that hee came to this ende that he myght keepe the passeouer at Ierusalem. And this his purpose had a double end. For seeing that the sonne of God was subiect to the lawe for our sakes, he would shew a figure of perfect obedience and subiection in his owne person, by keeping straitly all the commandementes of the lawe. Secondly, because he might doe more good in a multitude, hee vsed almost alway this opportunitie. Therefore so often as it is saide afterwarde that Christe came to Ierusalem vpon the feast dayes, let the Readers note that hee did it to this ende, first that hee might together with the rest obserue those exercises of godlines, which were instituted of God: secondly, that he might publish his doctrine in a greater assembly of people.

16 *Make not my fathers house.* The other Euangelistes doe write that he spake more seuerely and sharply in the second casting out : namely, that they made his fathers house a denne of theecues. And it was necessary for him thus to doe, seeing his former reprehension was fruitlesse. Nowe he warneth them plainely that they doe not prophane the temple of God, by turning it vnto strange vses. The Temple was called the house of God, because that God would be called vpon there, peculiarie, because he would shew his power there : and finally, because he had appointed it for spirituall and holy rites. And Christe doth affirme that hee is the sonne of God, that he may challenge to himselfe the title and authoritie to purge the temple. Furthermore, because Christe doeth in this place render a reason of his fact, if we will gather any fruite out of the same, it is meete that wee stande chiefly vpon this sentence.

Therefore why doth hee cast out the buyers and sellers out of the temple? To the ende hee may restore God his worship, which was corrupted through mans fault and folly, vnto the integritie thereof, and that he may by this meanes restore againe the holinesse of the temple. VVee knowe that that temple was built to the ende it might bee a shadowe of those thinges, the liuely shape wherof is extant in Christ. Therefore to the end it might remaine holy to God, it was to bee applied onely vnto spirituall vses. For this cause he saith it was not lawfull to turne it into a market place. For he setteth a *maxima* from Gods institution: which we must alwayes holde and keepe. Therefore with what shifts soeuer Satan doeth delude vs, whatsoeuer doeth digresse but a little from the commandement of God, let vs knowe that it is wicked. This was a fayre colour to disceau withall that the worship of GOD was holpen and furthered, when as the faithfull had such thinges readie at hande as they would offer : but because God had ordeined his temple to other vses, Christe doth not passe for these things which might haue bin objected contrarie to the order which God had set down. Our churches at this day are not like to that temple. But that which is saide of the olde temple agreeth well and properly to the congregation or church: for it is the celestiaall sanctuarie of God vpon earth. VVherefore wee must



Christ should say, although you receiue not my doctrine, neuertheles it remaineth certaine and sure: because the incredulitie of men shall neuer bring to passe but that God shall continue true for euer. The other that they shall not escape scotfree, who at this day doe discredit the Gospel, seeing that it is the holy veritie of God. VVe must bee armed with this shielde that we may goe forward in the obedience of the Gospel, against the stubbornnesse of men. VVe must holde this ground, that our faith, be grounded in God. But seeing that wee haue God our authour, as though we were extolled aboute the heauens, we must rather carelesslie treade vnderfooote, or behold a farre off, the whole worlde, then that the infidelitie of certaine shoulde trouble vs. VVhereas Christ complaineth that his testimonie is not receiued, we gather therby, that this was as a fatal thing for the word of god throughout al ages, that it was beleued but of a fewe. For these wordes, *ye receiue not.* doe belong vnto the greater number, and almost vnto the whole body of the people. VVherefore there is no cause why the small number of the godly and faithfull shoulde discourage vs.

12 *If I haue tolde you earthly thinges.* Christ concludeth, that it was to bee imputed to Nicodemus and such like, if they doe not profite in the doctrine of the Gospel. For he saith, it is of it selfe sufficient and apt to instruct all men, seeing that it descendeth vnto the earth, that it may lift vs vp to heauen. This is too auncient a vice, that men desire to be taught subtiltie and wittily. Hereby it commeth to passe that many men doe so greatly delight in deepe and hidden speculations. And hereby it commeth to passe that most men doe lesse esteeme the Gospell, because they cannot finde therein loftie speech to fill their eares with all. Therefore they do not vouchsafe to occupie theselues in the studie of common and base doctrine. But this is intollerable wickednesse, that we doe giue lesse honour vnto God when he speaketh, for this cause, because he doth abase himselfe vnto our rudenesse. Therefore whereas GOD doeth speak vnto vs grossly and in a common stile, in the scripture let vs know that he doth it for our sake. VVhosoever doth boast that he is offended with such humilitie, or maketh it a cloake to couer his vnwillingnesse to submit himselfe vnto the worde of God, he lyeth. For he that cannot asforde to embrace God when he is nigh vnto him, he will much lesse flie vnto him aboute the cloudes. Some doe expound *earthly thinges* to bee the rudiments or first principles of the spirituall doctrine. For the deniall of our selues is a certaine first exercise of godlines. But I am rather of their minde, who referre this vnto the manner of teaching. For albeit all Christ his sermō was heauenly, yet he spake so familiarly, that his speech it selfe might seeme after a sort earthly. Furthermore, these woordes must not be restrained vnto the Sermon only. For in this place the vsual maner of teaching which Christ kept (that is common simplicitie or plainesse) and the pompe and gorgeoufnesse whereunto ambitious men are too greedily addicted, are compared together.

13 *And no man ascendeth into heauen, but he that descended from heauen, the sonne of man who is in heauen.*

14 *And as Moses lifted up the Serpent in the wilderness, so must the sonne of man*

be lifted vp.

15 That euerie one that beleeueth in him, may not perishe but haue everlastinge life.

16 For God so loued the worlde that he gaue his onely begotten sonne: to the end that euerie one which beleueth in him, may not perish, but haue eternall life.

17 For God sent not his sonne into the worlde to condemne the worlde: but that those who see him might be saued.

18 He that beleueth in him is not condemned: and he that beleueth not, is condemned already: because he hath not beleued in the name of the only begotten sonne of god.

13 No man ascendeth into heauen. He exhorteth Nicodemus againe not to trust to himselfe and his owne wit: for he saith that no mortall man can pearce into the heauens by his owne industrie, vnlesse he haue the sonne of God to be his guide. For by ascending into heauen is meant the pure knowledge of the mysteries of God, and the light of the spirituall knowledge. For Christ teacheth the same thing in this place, which Paule doth, when he saith that the naturall man doth not vnderstande the things of God. Therefore he driueth away all the quicknes of mans wit from diuine matters, because it is farre inferiour vnto God. And we must diligently marke the wordes, that Christ alone who is heauenly, doth ascend into heauen, and that the entrance is shut against al other. In the former member he doth humble vs, when hee excludeth all the whole world out of heauen. Paule commandeth all those to be foolish in their owne conceits, whosoever desire to be wise vnto god: there is nothing that we can worse away with. Therefore we must note the sentence, that all our senses do faint & quail when we come vnto god. But after that Christe hath shut heauen against vs, he offereth a remedie that is readie, when he addeth, that that is giuen vnto the sonne of man which is denied vnto all other. For he doth not ascend into heauen for his owne sake onely, but that he may be our guide & directer. And for this he called himselfe the sonne of man, that we may not doubt, but that we shall enter in as well as he: who tooke vpon him our fleshe for this cause, that he might make vs partakers of all good things. Therefore seeing that he alone is of his fathers counsell, he imparteth vnto vs those secrets which wold otherwise be vnknowen to vs. Notwithstanding this seemeth to be an absurde thing, that he saith, that the sonne of man is in heauen, at such time as he dwellerh vpon the earth. If you answer, that that is true in respect of his diuinitie, the manner of speech importeth an other thing: namely, that he himselfe as he was man was in heauen. It might be said that there is no mention made of place, but Christ is onely distinguished from the rest by this condition, because he is heyre of the kingdome of God, from which all mankinde is banished, but seeing that it is common and vsuall enough in Christe, by reason of the vnitie of person, to haue that which is proper to the one nature to be translated vnto the other, wee neede not to seek for any further answer. Therefore Christe who is in heauen, hath put on our flesh, that stretching forth his brotherly hand, he may carry vs vp to heauen with him.

14 And as Moses. He doth more plainly declare to what ende hee said, that it is he alone to whom heauen is opened: namely, that he may bring

bring in with him all those, who will now followe him as their guide. For he doth testifie that he is laide open and made euident vnto al men, that he may make all men partakers of his power. *To be lifted vp* doth signifie to be placed in an high place, that all men may see him. This commeth to passe by the preaching of the gospel. For whereas some doe expounde it to be meane of the crosse, it agreeth not with the text, and it is nothing to the purpose. Therefore the meaning of the wordes is *Esay. 2. 2*, plaine, that Christe shalbe lifted vp by the preaching of the gospel like to a banner, that all men may beholde him as *Esay* foretolde. Hee setteth downe a figure of this liting vp in the brasen serpent, which Moses erected, the beholding whereof did cure those that were wounded with the deadly byting of Serpents. VVe know the historie which is contained *Num. 21. 9*. Furthermore, it is cited in this place to this end, that Christ may declare that by the preaching of the gospel, hee shall be set in the sight of all men, that whosoever shall beholde him with faith, may be saued.

VV hereby wee must gather, that Christ is plainly set before our eyes in the gospel, least any man should complaine of obscuritie, and that this reuelation is common vnto all men, and that faith hath her sight and beholding whetewith shee may see Christe as if hee were present: like as Paul saith, that he is plainly depainted out with his crosse when hee is truly preached. And this is no vnproper, or farre fet similitude. For as that was only the externall shape of a serpent, within there was no deadly or venomous thing: so Christ tooke vpon him the shape of sinful flesh being yet cleane & void of sin, that he might cure in vs the deadly wound of sin. Neither was it in vaine that the Lord in times past, when the Iewes were wounded of serpents, did provide such a kinde of medicine. And this did serue to confirme the wordes of Christe. For seeing that he saw that he was contemned as an obscure & vile person, he could bring in no fitter thing then the liting vp of the serpent. As if he should say, that it ought not to seeme an abiurd thing, if contrarie to the opinion of men he be extolled from lowe degree vnto higher, because that was shadowed in the figure of the serpent, vnder the law. Now the question is asked whether Christ doth compare himselfe to the Serpent, because there is some likelihood: or he giueth vs to vnderstand that it was a sacrament, as was *Manna*. For although *Manna* was bodily food, appointed vnto the present vse, yet Paul doth also testifie that it was a spirituall mysterie. *1. Cor. 10. 3*. Both this place, and also that, that the serpent was kept vntill suche time as through the superstition of the people it was turned into an idoll, do induce me to thinke the same concerning the brasen serpent. If any man thinke otherwise, I doe not contend.

16 For so God. Christ openeth the first cause and as it were the fountaine of our saluation: and that least any doubt should remaine. For our mindes haue no quiet resting place, vntill such time as they come vnto the free loue of god. Therefore like as we can seek the whole matter of our saluation no where els saue only in Christ: so we must mark where Christe came vnto vs, why he was offered vnto vs, to be our sauour. Both these things are plainly deliuered vnto vs in this place: namely, the faith in Christ doth giue life vnto al me: & that Christ brought life vnto vs, because our heauely father wil not haue mankind which he loueth, to perish. And here

must marke the order diligently. For when as the original of our saluation is once handeled, as there is wicked ambition ingrafted in our nature: so straightway there creepeth into our mindes diuelish imaginations concerning our owne merites. Therefore we feigne that GOD is mercifull vnto vs for this cause, because hee iudged vs to bee worthie to bee regarded. But the scripture doth euery where extoll his meere and simple mercy, which may abolish all merites. And this is the sole meaning of Christe his wordes, when hee setteth downe the cause in Gods loue. For if wee will goe any higher, the spirite locketh the gate by the mouth of Paule, teaching that this loue is grounded in the purpose of his will. And truly it is manifest that Christe said thus, to the ende hee might drawe men from respecting themselues, vnto the only mercie of God. And he saith plainly that God was not moued to deliuer vs because he did marke that there was something in vs that was worthie of so great a benefite: but he assigneth the glory of our deliuerance wholly vnto his loue: and that doth better appeare by the text: for he saith that the sonne is giuen vnto men that they may not perish. Vherupon it followeth, that vntill such time as Christ doth vouchsafe to helpe vs beeing lost, we are all appointed vnto eternall destruction. And Paule also sheweth this by the circumstance of time: namely, because we were loued whenas yet we were enemies through sinne. Surely where sin doth reigne, we shall finde nothing but the wrath of GOD, which bringeth with it death. Therefore it is mercy alone that reconcileth vs vnto God, that it may also restore vs to life. Yet this kinde of speech seemeth to be contrarie to manye places of scripture, whiche doe laye the firste foundation of Gods loue toward vs in Christe, and without him they shew that God doth hate vs. But we must remeber that which I said before, that the secrete loue wherewith God imbraced vs with himself, because it floweth from his eternall purpose, is aboue all other causes: and that the grace which he wil haue shewed vnto vs, and whereby we are lifted vp vnto the hope of saluation, doth begin at the reconciliation gotten by Christ. For seeing that it must needs be, that he hateth sin, how shal we be perswaded that he loueth vs vntill suche time as our sinnes are purged, in respect whereof, he is worthily angrie with vs? So that the blood of Christ, must come betweene, to reconcile vs vnto God, before such time as we can feele his fatherly good wil. And as wee heare in the former place, that God did giue his sonne to die for vs, because he loued vs: so it foloweth straightway after, that Christ alone is he in whom we ought properly to fixe our faith. He hath giuen his only begotten sonne that whosoever shall beleue in him may not perish. This I say is the right beholding of faith, to set Christ before it, in whom it may beholde the brest of God powred out into loue: this is the firme and sounde shoare to leane vnto the death of Christ, as the only pledge. This worde *only begotten*, hath in it great force to set forth vnto vs the vehemency of Gods loue toward vs. For because men are not easily perswaded, God doth loue the: to the end he might take away all doubtfulness, hee setteth downe in plaine words, God did loue vs so dearely, that he spared not his only son for our sake. Therefore seeing that god hath declared his loue toward vs sufficiently, whosoever is not contented with this testimonie but doth as yet doubt, he doth Christ no small iniurie, as if some one of the common sorte were deliuered vp to death.

But



But rather we must thus thinke with our selues, that looke howe great account God doth make of his sonne, so precious was our saluation vnto him : the price whereof he would haue the death of his onely begotten sonne himselfe to bee. Christe is called by this name by good right, because he is the onely sonne by nature : who doth make vs partakers of this honour by adoption, then, when we are ingrafted into his bodie.

*Hes that beleeueth in him may not perishe.* This is a singuler commendation of faith, that it deliuereth vs from eternal destruction. For his meaning was plainely to expresse, that although we seeme to be borne vnto death, yet is there certaine deliuerance offered in the faith of Christe : so that death which doth otherwise hang ouer our heads is no whit to be feared. And he added also the vniuersall note, both that hee may inuite all men in generall vnto the participation of life, and also that hee may cut off all excuse from the vnbeleeuers. To the same ende tendeth the worde *worlde* which hee vsed before. For although there shal nothing be founde in the worlde that is worthie of Gods fauour, yet he sheweth that he is fauourable vnto the whole worlde, when hee calleth all men without exception vnto the faith of Christ, which is nothing els but the entrance into life. But yet let vs remember that life is promised vnto all those who shall beleue in Christe, so commonly, that yet faith is not common vnto all men. For Christe lyeth open vnto all men : yet god doth onely open the eyes of the elect, that they may seeke him by faith. Furthermore, herein appeareth the wonderful effect of faith, because we doe thereby receiue Christe as he is giuen vs of the father : namely, that he may make vs heires of eternall life being deliuered from the guiltinesse of eternall death : because he hath purged our sinnes by the sacrifice of his death, least any thing should hinder God fro taking vs for his children. Therefore seeing that faith doth embrace Christe with the efficacy of his death, & fruit of his resurrection it is no maruell if we do also thereby enioy the life of Christe : yet it doth not appeare sufficiently as yet, why and how faith doth make vs partakers of life, whether it bee because Christe doth regenerate vs by his spirite, that the righteousness of God may liue and be of force in vs, or whether it be because, beeing purged by his blood from sinnes, we are iudged iust before god through free pardon. Truly it is certaine, that these two are alwayes ioyned together : but because we intreate in this place of the certaintie of saluation, wee must especially note this reason, that we do liue for this cause, because God doth loue vs freely in not imputing vnto vs our sinnes. Therefore the sacrifice is mentioned by name, whereby together with sinnes, death, and the curse are abolished. I haue already declared the drift of these two members : namely, that wee may know that wee reioyce life in Christe, whereof wee are deprived in our selues. For in this miserable estate of mankinde, redemption is before saluation in order.

*17 For he sent not.* This is the confirmation of the sentence next going before : because God sent not his sonne hyther vnto vs in vaine. But he came not to destroy. Therefore it followeth that it is the proper office of God to giue saluation through him vnto all those that beleue. Now there is no cause why any man shoulde doubt, or be carefull howe to

escape death, seeing that we vnderstande that this is Gods purpose, that Christe shoulde deliuer vs from the same. This worde *worlde* is repeated againe to the ende no man may thinke that he is excluded, if so bee it he holde the way of faith. To *iudge* is taken in this place as in manie other places for *to condemne*. And whereas he saith, *he came not to cōdēne the worlde*, he setteth downe therein the proper ende of his coming. For what neede had Christe to come to destroy vs who were vterly perished? Therefore we must consider no other thing in Christ, but that God meant to helpe vs for his infinite goodnesse sake, that he might saue vs beeing lost. And so often as our sinnes do testifie against vs, so often as Satan doth picke vs forward to despayre, wee must holde vp this buckler, that God would not haue vs to perish euerlastingly, because he hath ordeined his sonne to bee the sauour of the worlde. And whereas Christe in another place saith, that he came to iudgement in that hee is called a stone of stumbling, whereas hee is saide to be the fall of many, that is an accidentall thing, or (that I may so speake) a thyng that cometh by chaunce. For they that refuse the grace that is offered in him, are worthe to finde hym a ludge and reuenger of such wicked & filthie contempt. VWhereof there appeareth a most euident token in the Gospel: for whereas it is properly the power of God vnto saluation vnto all that beleue, the vnthankfulnesse of many causeth it to turne to their destruction. Paule expresseth both verie well, when he boasterh that he hath in readinesse the vengeance, wherewith hee will punish all the aduersaries of his doctrine, after that the obedience of the godly shall bee fulfilled. For it is as much as if hee shoulde say, that the Gospel is appointed chiefly and principally vnto the faithfull to bee vnto them for saluation: but that afterwarde it shall turne to the destruction of the vnbeleeuers, who contemning the grace of Christ, had rather haue him to be the author of death then of life.

2. Cor. 10  
16.

*Hee that beleueth in him is not condemned.* VWhereas he doth so often & so diligently inculcate this point, that all the faithfull are out of danger of death, wee may gather hence howe necessarie the certaintie and stabilitie of hope is, that the conscience may not continually feare and be tormented. Therefore he affirmeth againe that there doth no damnation remaine when as we shall beleue, which thing he will expound more at large in the first chapter. The presentence is taken in this place for the future, according to the custome of the Hebrew tongue; for he will haue the faithfull to be free from the feare of damnation. The next sentence, *but hee that beleueth not &c.* Signifieth vnto vs that there is no other remedie whereby any man can escape death. As if hee shoulde say, that there remaineth nothing but death for those, who reject the life that is given thē in Christ, seeing that life consisteth only in faith alone. He putteth in the preterperfectence of the verbe emphatically, that he might the better expresse that all vnbeleeuers are quite vndone. And we must note, that Christ speaketh peculiarly of those whose impietie shall bewray it selfe in the manifest contempt of the gospel. For although it be true, that there was neuer any other way to escape death, then to flie vnto Christe, yet because Christ intreateth in this place of the preaching of the gospel, which was to be spread abroad throughout the whole worlde, he vttereth these wordes agaynst those  
who

who doe wickedly and maliciously extinguish the light which GOD hath kindled.

19 And this is the iudgement, that light came into the world: and men loved darkenes more then light, for their workes were euill.

20 For euery one that doth euill hatech the light, and commeth not vnto the light, least his workes should be reprinted.

21 But he that doth truth, commeth to the light, that his workes may be made manifest, because they are done in God.

19 And this is the iudgement. He preuenteth the murmurings & complainings which profane men are wont to vtter against the too too great rigour (as they thinke) of GOD, when as he dealeth more sharply with them then they woulde wishe. It seemeth to them an harde matter that all those should perish which do not beleue in Christ. Therefore least any man should ascribe his damnation vnto Christ he teacheth that it is to bee imputed to euery mans owne fault. The reason is becauſe infidelitie is a witnesse of an euill conscience. VVhereby it appeareth that the wickednesse of the vnbeleeuers doeth keepe them backe from comming to Christ. Some there be who thinke that the signe and tokē of dānation is only set downe in this place. But Christ his intent and purpose is to tame the wickednesse of men, least after their accustomed maner they turne theyr backes or chide with God, as if hee did handle them vniustly, whilest that he doth punish their incredulitie with eternall death. Therefore he sheweth that such iudgement is iust, & not subiect to any such false flanders: not only because they deale frowardly, who preferre darknesse before light, and doe of their owne accord flie from the light which is offered them: but because that hatred of the light doth ispring only from a giltie and wicked minde. There shineth in many a goodly shew of holinesse, who notwithstanding are enemies to the gospel: but how so euer they appeare to be more holy then angels, it is questionlesse that they are hypocrites: because they refuse the doctrine of Christ for no other cause, saue only because they loue their lurking denues, whereby their filthinesse may be couered. Therefore seeing that hypocrisie alone doth make God to bee displeased with men, they are all giltie, because vnlesse being blinded with pride they did flatter the selues in their vices, they would be ready and willing to receiue the doctrine of the Gospel.

20 For whosoeuer doth euill. His meaning is that they do hate the light for this cause, because they are euill, & so muche as in them lyeth they desire to couer their sinnes: whereupon it followeth, that they do as it were of set purpose nourish the matter of dānation, by driuing away the remedy. Therefore we are much deceiued if we thinke that they are carried with a godly zeale who rage against the gospel, seeing that they do rather abhor the light, that they may more freely flatter themselues in darknesse.

21 But he that doth. This seemeth to be spoken vnproperly & absurdly vnlesse you will confesse that there are some that be righteous, & which speake the truth, before they be regenerate by the spirite of God, VVhich thing agreeth not with the perpetuall doctrine of the scripture. For wee know that faith is the roote from which the fruits of good woorkes doe spring. To the end that Augustine may resolue this doubt, hee expoundeth these wordes *doth the truth*; thus: hee which acknowledgeth howe miserable we are, and destitute of all power to doe well,

And indeede this is the true preparation vnto faith, whenas being informed with the feeling of our pouertie, we flie vnto the grace of God. But all this is contrarie to Christe his minde: for his meaning was simple to affirme, that those who deale sincerely, doe desire nothing more then the light, that their workes may be proued and tryed, because after that such tryall is made, it doth better appeare that they spake the truth before God, and were cleane from all deceite. But some man will inferre falsly and ignorantly, that mens consciences doe not accuse them before faith commeth. For Christe doth not say that the elect doe beleue that they may winne prayse for their good workes: but he declareth onely what the infidels woulde doe vnlesse theyr owne consciences did accuse them. Furthermore, Christe vseth this worde *truth*, because beeing deceiued with the externall shew of workes, we doe not consider what lurketh with in. Therefore he saith that perfect men, and those who are no dissemblers, do willingly come forth into the sight of God, who is onely fit to giue iudgement of our workes. For those workes are saide in this place to be done in God, which he alloweth, and are good according to his rule. Hereby wee may learne that wee must not iudge of woorkes, vnlesse we beholde them with the light of the Gospel: because our reason is altogether blinde.

22 After these things came Iesus and his disciples into the land of Iudea, and he was conuerfant there with them, and did baptise.

23 And Iohn was also baptizing in Enon nigh vnto Salim: because there was much water there. Therefore they came and were baptised.

24 Because Iohn was not yet cast into prison.

25 Therefore there arose a question betweene the disciples of Iohn and the Iewes, concerning purging.

26 And they came vnto Iohn, and said vnto him. Rabbi, he that was with thee beyond Iordan, to whome thou bearest witnesse, beholde he baptiseth, and all men come vnto him.

27 Iohn answered and saide, A man cannot receiue any thing vnlesse it bee giuen him from heauen.

28 Thou your selues are witnesses with mee that I saide, I am not Christe, but am sent before him.

22 After these things Iesus came. It is likely that so soone as the feast day was past, Christ came into that part of Iurie which was nigh to the citie Enon, which was placed in the tribe of Manasses. The Euangelist saith that there was much water there, whereof there was no such store in Iurie. And Cosmographers doe write that these two cities Enon & Salim were not farre from the meeting of Iordan and Iaboc, nigh whereunto they place Scythopolis. But out of these wordes we may gather that when Christ & Iohn did baptize, they did put al the body into the water. Although wee neede not to stande much about the externall rite, so that it agree with the spirituall veritie, institution and rule of the Lord. But forasmuch as we ca coniecture, this nighnes of place did cause many rumors to be spread abroad, and much talke to be had, concerning the worship of God, the lawe, the estate of the Church, because of two new baptizers which were risen together. For whereas the Euangelist saith,

that



that Christe baptized, I referre that vnto the first beginning : because he began then publicly to execute the function that was inioyned him of his father. And although he did this by his disciples, yet is he named in this place as the authour of baptisme, omitting the ministers, who did nothing but in his name, & at his commandement. Concerning whiche thing we will speake somewhat in the beginning of the next Chapter.

25 Therefore there arose a question, &c. It is not in vaine that the Euangelist, saith in this place þ there arose a question amongst the disciples of Iohn. For the leise they were instructed in doctrine, the more boldly doe they offer themselves to dispute, as ignorance is alwayes blinde. If others had set vpon them, they might haue been excused : but in this that being vsnit to enter into the combate, they doe of their owne accorde prouoke the Iewes, they deale therin both rashly & wickedly. The wordes import thus much, that they moued a question. And besides this that they did offend in reasoning rashly, farther then their skill woulde reache, about a matter which they knewe not : there was as great a fault as this, because they did not so much intend to defende the lawefull vse of baptisme, as to defende their masters cause, that his authoritie might remaine safe and sounde. Both these things were worthie to be reprehended : because they not knowing the true maner of baptisme, doe set the sacred institution of God to be laughed at : and because through peruerse ambition, they take their masters part against Christe. Therefore it appeareth that their combe was cut with one worde, when as it was objected, that Christe did also baptize. For being occupied about the person of the man, they did lesse regard the doctrine. VVee are taught by the example of them to what ende they come, who are driuen rather with the wicked affection they beare towards men, then with the zeale of God : and therefore are we admonished that this one thing is to be respected, and by all meanes to be regarded, that Christe alone be chiefe. Concerning purging. The question was about purging, because the Iewes had diuers kindes of washinges appointed them by the lawe : and being not contented with those that were appointed in the lawe, they did moreouer obserue many diligently which they receiued from their elders. VVhereas Christe and Iohn doe bring in now a new rite & maner of washing after such plentie & varietie, they count it to be an absurd thing.

26 To whom thou barest witnesse. By this argument they goe about eyther to make Christe inferiour to Iohn, or to make him bound to Iohn, because he receiued honour of him. For they account that as a benefite, that he did adorne Christ with honourable titles : As though it was not his duetie thus to prayse him : yea as if this were not his principall dignitie to be the sonne of God his cryer. Therefore it was not meete that they shoulde preferre Iohn before Christ, because he was commended by his testimonie. VVhereas they say, that *all men come vnto him*, these wordes proceed from peruers emulation, for they are afraid least their master be forsaken of the multitude.

27 A man cannot. Some doe referre it vnto Christ, as if he did accuse his disciples of wicked boldnesse against God, because they goe aboute to take that from Christe which the father had giuen him. Therefore they will haue this to be the meaning, that it came of God, that he was

preferred in so short space vnto so great honour, therefore in vaine doe you strue to put him downe whom God hath exalted with his hande. Other some doe think that it is an exclamation, whereinto hee bursteth out through indignation, for that his disciples had so little profited. And truly it was a thing too absurd, to goe about to make him as one of the common sort, and to make him inferiour vnto his minister, whom they had heard so often to be Christ. Therefore Iohn might well enough say, that it was but lost labour to teach men, because they are deafe and dull vntill such time as they be renewed in minde. But I am rather of their opinion, who do expound it of Iohn: namely, that hee saith that it was not in their or his owne hande to make him great, because this is the measure of vs all, that we be such as God would haue vs to be. For if the sonne of God himselfe did not take to him honour, what man of the common sort dare desire more then is giuen him of the Lord? If this cogitation were deeply rooted in the mindes of men, it should be sufficient to bridle ambition. Furthermore, ambition being once corrected and abolished, the plague of contentions should also be taken away. For how commeth it to passe, that euery man exalteth himselfe more then is meet, saue only because we do not depend vpon God, that we may be contented with that degree which he assigneth vnto vs?

28 *You are my witnesses.* Iohn chideth his disciples, because they beleeued not his wordes. Hee had oftentimes tolde them that he was not Christ: therfore there remained nothing but that he should be a seruant subiect to the son of God, as were þ rest. And we must note this place: For in denying that he is Christe, he leaueth nothing vnto himself, but that, being subiect vnto the head, he minister as another in the church, & be not so extolled that he obscure, the honour of the head. He saith that *hee was sent before* to prepare a way for Christe, as kinges Apparitors are wont to doe,

29 *Hee that hath the bride, is the bridegrome: but the friend of the bridegrome which standeth and heareth him, reioyceth with ioy, because of the voyce of the bridegrome: therefore this my ioy is full.*

30 *Hee must encrease, but I must be diminished.*

31 *He which commeth from above, is above all: he which is of the earth, is of the earth, and speaketh of the earth: he which commeth from heauen, is above all.*

32 *And that which he hath seene and heard, this doth he testifie, & no man receiveth*

**Rom. 3.4** *his testimonie,*

33 *But he that hath receiued his testimonie, hath set to his seale that God is true.*

34 *For whom God sent he speaketh the wordes of God: for God giueth not his spirit by measure.*

29 *Hee that hath the bryde.* By this similitude, hee better confirmeth, that it is Christ alone that is exempted out of the common sort of men. For as he that marryeth, doth not therefore bid his friends vnto the marriage, that he may make the bride common vnto the, or that departing from his right hee may admit them to bee his partners in his marriage bed, but rather that the marriage being honourable reuerced by them, it may be made more holy: so Christ doth not call his ministers vnto the function of teaching, that after they haue brought the Church vnder, they may vsurpe to themselues the gouernment, but that he may vse their  
faithfull

faithfull diligence to associate the same vnto himselfe. This is a great and excellent thing, for men to bee set ouer the Church, that they may present the person of the sonne of God. Therefore they are as friends whom the sonne of God adioyneth vnto himselfe, that they may celebrate the marriage together. But they must marke the difference, that being mindefull of their degree, they doe not take to themselves that which is proper to the bridegrome. The summe is this, that how much soeuer teachers doe excell, yet must not this be any hinderance vnto Christe, but that hee must be chiefe: he alone must rule in his Church, he only must gouerne the same by his worde. This similitude is oftentimes vsed in the scripture, when as the Lorde will set forth vnto vs the holy bonde of adoption, wherewith he ioyneth vs vnto him selfe. And as he offereth himselfe truly to vs to be enioyed of vs, that he may be ours: so by good right doth hee require at our handes the faith and mutuall loue, which the wife oweth to her husband.

Furthermore, this marriage was fulfilled in Christe in all respects, whose flesh and bones we are, as Paule teacheth. The chastitie which hee requyareth consisteth chiefly in the obeying of the Gospel, that wee suffer not our selues by any meanes to be carried away from the pure simplicitie therof: as the same Paule doth teach 2. Cor. 11. 2. Therefore we must be subiect to Christ alone, he must be our only head, wee must not go aside an hayres bredth from the plaine doctrine of the Gospel, he alone hath the principallitie of glory that he may retain the right and place of the bridegrome. VVhat doe the ministers? Truly the sonne of God calleth them that they may serue him and wayte vpon him in the celebration of the holy mariage. VVherefore it is their part, by all means to endeouour to present the bride with whom they are put in trust, a pure virgin vnto her husband. VVhich thing Paule boasteth hee doth, in the place afore cited. But they who winne the church rather to themselves the to Christe, they doe vnfaithfully violate the wedlock, which they should adorne. And the greater honour Christe doth vouchsafe to bestow vpon vs, whilest that he committeth the custodie of his bride vnto vs, so much the more wicked is our infidelitie, vnlesse we indeuour to reserue his title and right wholly vnto himselfe. *Therefore this my ioy is fulfilled.* His meaning is, that he hath obtained the summe of all his petitions, & that there remaineth nothing els for him to desire, when he seeth Christe reigne, and that he is heard according as he deserueth. VVhosoever shall be thus affected, that setting apart all respect of himselfe, he extolleth Christ, and is contented with his honour, he shall gouerne the Church faithfully and fruitfully: but whosoever shal misse this marke but a little, he shal be a filthy adulterer, neyther shall he be able to do any thing els but to corrupt the bride of Christe.

30 *Hee must increase.* Hee goeth farther, for whereas he was before extolled vnto high dignitie by the Lorde, hee saith that this was but temporary: but now he must they beleue the Sunne of righteousness that is risen. Therefore he doth not onely driue away and shake of the vaine smokes of honour, which were rashly heaped vpon him through the error of men: but also is very circumspect that the true honour which the Lord had bestowed vpon him, doe not darken the brightnesse of Christe.

Eph. 5. 29.

For this cause he saith, that he hath hitherto been accounted a great prophete, that he was placed in that so high a degree only for a time, vntyll Christe shoulde come, to whom he was to deliuer vp the light. In the meane season he doth testifie, that he can suffer with a contented minde himselfe to bee brought to naught, so that Christe may replenishe the whole worlde with his beames. And all the pastours of the Church must follow this desire of Iohn, that they stoupe downe with head & shoul- ders to lift vp Christe.

31 *Hee that commeth from aboue.* Hee sheweth by another similitude, how much Christe differeth from the rest, and howe farre he excelleth all other. For he compareth him to a king, or chiefe captaine, who (speaking out of an high Tribunall or iudgement seate, is to be hearde for the reverence of his gouernement; and he teacheth that it is sufficient for him, if he speake out of a lowe settle. He saith that Christ came from aboue, not onely because he is God, but because there appeareth nothing in him but that which is heauenly and full of maiestie. In the seconde member the common translation hath but once, *that is of the earth*: but the Greeke bookes doe agree together in the other reading. I suspect that the repetition (which they thought was superfluous) was rased out by vnlearned men. But it is as much as if he should say, hee which is of the earth, smelleth of his beginning, & according to the estate of his nature abideth in the earthly order. Therefore hee affirmeth that this is proper to Christe alone to speake from on high, because he came downe from heauen. But heere may a question be asked, whether Iohn came not also from heauen, as touching his calling and function, and that therefore the Lorde was to be hearde speaking by his mouth. For hee seemeth to doe iniurie to the heauenly doctrine which he deliuereth. I answere, that this is not spoken simply, but by way of comparifon. If the ministers be considered apart, they speake as from heauen with great authoritie, that which God commaundeth them: but so soone as they begin once to be set against Christe, they must be no body any longer. So the Apostle vnto the Hebrewes 12. 25. comparing the law and the gospel together, saith: *Seeing that they escaped not free, who despised him that spake vpon earth, take heede that yee despise him not which is from heauen.* Therefore Christe will be acknowledged in his ministers, but so that hee remayne Lorde alone, and that they be contented with the degree of seruants: especially when the matter commeth once to a comparifon, he will be so distinguished that he may be chiefe.

32 *And that which hee heard and saw.* Iohn goeth forward in his office, For to the ende that he may make readie disciples for Christe, hee commendeth his doctrine for the certaintie thereof, that he vttereth nothing but that which he receiued of his father. Seeing and hearing are set against all manner doubtfull opinion, vaine rumors, and all manner of inuentions. For he giueth them to vnderstande that he taught nothing but that which he knewe well. But some man will say that he deserueth small credite, who hath nothing but that which he hath hearde. I answer, that he meaneth by this worde that Christe was taught of his father, so that he bringeth nothing, but that which is diuine, as it was reuealed vnto him by GOD. And that agreeth with all the person of Christe, forasmuch as he was sent into the worlde of his father to be an interpreter



interpreter and Embassadour. Afterwarde hee reprehendeth the vntankefulness of the worlde, which refused so certaine and faithfull a witnesse, so wickedly and haynously. And also hee remoueth a stumbling blocke, which might turne away many from the faith, & hinder the course of many. For (as we are wont too muche to depende vpon the iudgement of men) many do esteeme the Gospel according to the contempt of the world, at least whē they see it euery where reiectēd: being preuented with this prejudice, they are more loth and slow to beleue. Therefore so often as we see such waywardnes of the worlde, yet let this admonition keepe vs in the constant obedience of the same, that it is the truth which came from God. VVhen hee saith, that *no man receiueth it*, his meaning is, that there are very few and almost none that are faithfull, if they be compared vnto the huge multitude of the wicked.

33 And hee that receiued his testimonie. Heere he exhorteth and incouregeth the godly to imbrace the doctrine of the Gospel without feare. As if he should say, that there is no cause why they should bee ashamed of their smalenesse of number, sithence they haue God to be the authour of their faith, who alone is abundantly sufficient for vs like vnto all. Therefore although the whole worlde doth discredit the gospel, yet this ought not to keepe backe the godly from subscribing vnto GOD. They haue also that wherein they may quiet and pacifie themselves, when as they know that to beleue the gospel, is nothing els then to subscribe vnto the Oracles of God. In the meane while we gather that this is the proprietie of faith to leane vnto God, and to be established in his word. For there can be no subscription vnlesse God doe speake first. By which doctrine faith is not only distinguished from all mans inuentions, but also from an vncertaine and doubtfull opinion. For it must be answereable vnto the truth of God which is exenpted from all doubting. Therefore as God cannot lye, so it is an absurd thing for the faith to wauer. Being armed with this defence, we shall continue victors continually, with what engins soeuer Satan do goe about to trouble and shake vs. Out of this place also are we taught howe acceptable a sacrifice faith is before God. For as he maketh most account of his truth, so we cannot do him any greater worship, then whilest that by our faith we profess that he is true: then doe we giue him his due honour. So men cannot do him any greater iniurie then when they doe not beleue the gospel. For hee cannot be spoyled of his truth, but that all his glory and maiestie must be abolished. And his truth is after a sort shut vp in the gospel, and hee will haue the same knowen there. VVherefore the vnbeleeuers leaue nothing for God so much as in them lyeth: not that their impietie doth any whit impayre the credit of God, but that as much as in them lyeth, they reprove and accuse him of vanitie. Vnlesse we be more then stony, this so excellent a title, wherewith faith is adorned, ought to kindle in our mindes the most feruent desire of the same. For what great honour is this whereunto God doth vouchsafe to extol miserable wretches, that they who are by nature nothing els but lying and vanitie, should be accounted meete to approue with their subscription the holy truth of God.

34 For whom God sent. Hee confirmeth the sentence next going before. For he sheweth that we haue truly to deale with God, when as we  
receiue

receiue the doctrine of Christe: for Christe came from none other saue only from his heavenly father. Therefore it is God alone that speaketh by him. And truly we giue lesse honour vnto the doctrine of Christ, the we ought if we doubt to acknowledge it to be diuine, *Not by measure.* This place is expounded two maner of wayes: for some doe extende it vnto the common dispensation, that God, who is the fountaine of all good thinges which can neuer be drawen drie, is not emptied when he poureth out his gifts vpon men abundantly. They which take water out of any vessell to distribute it, doe at length come vnto the bottome: but we need not to feare any such thing in God: for the abundance of his giftes shall neuer be so large, but that he can exceede the same whensoever he will, with newe liberalitie. This exposition seemeth to haue some colour, because the sentence is indefinite, yet do I rather follow *Augustine*, who doth interpret this to bee spoken of Christe. Neither ought this to be any let, that there is as yet no mention made of Christ in this member, seeing that the last member doth take away all doubtfulness, where that is restrained vnto Christ, which might seeme to be spoken generally of manie. For without doubt these wordes are added expositiuely, that the father hath giuen the sonne all things into his hand because he loueth him: Therefore they are to be read in one text. And the worde of the presentence doth signifie a continuall act. For although he was once endowed with the spirite according to the chiefeest perfection, and yet notwithstanding he floweth continually as out of a fountaine, farre and wide, hee is therefore not vnfitly saide euen now also to receiue of the father. But and if any man had rather expound it simply, the alteration of the tence is not straunge in such verbes. Now the sense is manifest, that the spirite was not giuen Christe by measure, as if the facultie and store of that grace wherein he excelleth were limited by some measure as Paul teacheth 1. Cor. 12. 7. and Eph. 4. 7. that the spirite is giuen euery man, according to the measure of the giuing, so that none aboundeth vnto the full. For seeing that this is the mutuall bonde of brotherly participation, that no man be sufficient for himselfe apart, but that one haue need of another: christ differeth from vs in this, that the father hath poured out vpon him the infinite abundance of his spirite. And truly the spirit must remaine in him without measure, that we may all receiue of his fulnesse, as it was said in the first chap. And to this ende tendeth that which followeth immediately after, *that the father hath giuen all things into his hand.* For Iohn doth not onely in these wordes shew forth the excellencie of Christe, but also the ende and vse of that plentie wherewith he is endowed: namely, that being appointed as an arbitratour of his father, he may distribute vnto all men as it seemeth good vnto him, and is expedient for them: as Paul doth declare more at large in the 4. chap. vnto the Ephesians, which I cited of late. Therefore how much soeuer God doth enrich his children diuersly, this is proper to Christ alone, to haue all thinges in his hand.

35 *The father loueth the sonne and hath giuen all things into his hand.*

36 *Hee which beleeueth in the sonne hath eternall life: and hee that beleeueth not the sonne, shall not see life, but the wrath of God abideth vpon him.*

35 *The father loueth the sonne.* But what meaneth this reason? Doth he hate all other men? VVe may easily answer, that he intreateth not of the common loue, wherewith God loueth men whom he hath created or other his workes, but of that singuler & particuler loue, which beginning at the sonne doth flow vnto all creatures. For this loue wherewith embracing his sonne, he embraceth vs also, doth cause him to impart vnto vs all his good things by his hand.

36 *Hee which beleeueth in the sonne.* Headed this, that we may not only knowe that we must aske all good thinges of Christ, but also vnderstand and know the maner how to enioy them. Furthermore, he teacheth that this enioying consisteth in faith: and that not without cause, forasmuche as wee possesse thereby Christe, who bringeth with him both righteousness, and life the fruite of righteousness. And whereas faith in Christ is called the cause of life, wee doe thereby gather that life is contained in Christe alone, and that we are made partakers thereof only through the grace of Christe. But all men doe not agree concerning this point how the life of Christ cometh vnto vs. For som men do vnderstand it thus, because through beleeuing we receiue the spirit which doth regenerate vs vnto righteousness, we doe obtaine saluation by such a kinde of regeneration. And although I confesse this to be true, that wee are renewed by faith that the spirite of God may rule vs, yet I say that the free remission of sinnes is first and formost to be considered, whereby we are made acceptable vnto God: and also I say that all the hope of saluation is both grounded and doth consist in this alone: because righteousness can by no other meanes be imputed vnto vs before God, saue only whilest that he doth not impute vnto vs our sinnes. But he which beleeueth not. As he set before vs life in Christ, that the sweetnesse thereof might allure vs: So now he condemneth them vnto eternall death whosoever doe not beleue Christ. And by this meanes doth he amplify the benefite of god, when he telleth vs that there is no other way to escape death, saue the deliuerance which we haue in Christ. For this sentence dependeth hereupon that we are al lost in Adā. And if it be the office of Christ, to saue that which was lost, they do worthily abide in death, who refuse the saluation which is offered in him. VVe said of late that this doth properly appertain vnto those who doe reiect the Gospel which is reuealed vnto them. For although all mankinde bee wrapped in the same destruction, yet there remaineth a heauier and double vengeance for those who refuse Christe their deliuerer. And doublesse the intent of the Baptist was this, by denouncing death to the ynbeleeuers, to prick vs forward vnto the faith of Christ.

Furthermore, it is manifest that all that righteousness which the worlde doth thinke it hath without Christe, is condemned and brought to nought by these woordes. Neither is there any cause why any man should obiekt, that this is vnjust dealing that those who are otherwise godly and holy, should perish for this cause, because they do not beleue. For in vain is there any holines feigned to be in men besides that which is giuen them of Christe. Hee putteth this phrase *to see life*, in steede of *to enioy life*. And to the ende hee may the better declare that there remaineth no hope for vs, vnlesse wee bee deliuered by Christe, hee saith that the wrath of GOD abideth vpon the ynbeleeuers.

Although

Although that which *Augustine* doth teach, doth not much displease me, that is, that he vsed this word (*abide*) that we may knowe that wee are appointed vnto death euen from our mothers wombe, because wee are all borne the children of wrath. At least I doe willingly admit suche a kinde of allusion, so we holde that that is the true and plaine meaninge which I haue set downe, that death doth so lie vpon all vnbeleeuers, & doth so keepe them downe, that they can neuer escape. And truly although the wicked and reprobate be cōdēned naturally, yet do they bring vpon themselves another death through their infidelitie. And to this ende is there power giuen to the ministers of the gospel to binde. For this is the iust vengeance which befallerh mans stubbornnesse, that they shoulde binde themselves with the bondes of death, who shake of the whole some yoke of God.

## Chap. 4.

- 1 **T** Herefore after that the Lorde knewe that the Pharisees had heard that Iesus did make and baptise more disciples then Iohn,  
 2 (*Although Iesus himselve did not baptise but his disciples*)  
 3 He left Iudea and went againe into Galilee.  
 4 And he must needes goe through Samaria.  
 5 Therefore he came into a citie of Samaria, which is called Sichar, nigh to the field which Iacob gaue to his sonne Ioseph.  
 6 And there was the VVell of Iacob : and Iesus being wearie of his iourney did sit downe thus vpon the VVell, for as much as it was almost the sixt houre.  
 7 There came a woman of Samaria to drawe water : Iesus saith vnto her, giue me a drinke:  
 8 (*For his disciples were gon away into the citie to buie meate.*)  
 9 The woman of Samaria saith vnto him, howe is it that thou seeing thou art a Iewe doest aske water of mee, which am a Samaritane? For the Iews meddle not with the Samaritanes.

1 Therefore after that hee knewe. The Euangelist being now about to intreat of the conference, which was betwene Christ and the Samaritane, doth first of all set downe the cause of his iourney. For seeing that he knewe that the Pharisees were euill affected, he would not put himselfe in danger of their furie before the time. This was the cause why he departed out of Iudea. So that he giueth vs to vnderstand that Christ came not of set purpose into Samaria, that he might dwell there : but because those that went into Galilee, must needes go through it. For it was meet and requisite for him that he should be occupied in gathering together the sheepe of Israel, vntil such time as he should open a gate for the gospel by his resurrection.

Therefore whereas he vouchsafed to impart his doctrine vnto the Samaritanes, it was an extraordinarie thing, and (that I may so speake) a thing that came by chaunce. But why did he goe aside into Galilee, as if he would not be knowne, which thing was most of all to be wished? I answere, he knew what to doe, and hee did so vse the opportunitie of time,



time that he did not misse or let slip one minute. Therefore he would finish his course in order, and with such moderation as became him; where by we are also taught that we must so frame our mindes, that we be not terrified with any feare, but that we goe forward in our dutie, and that we be not too rashe to pull downe danger vpon our owne heads. Furthermore, they shall keepe this meane as becommeth them, whosoever shall be diligent in their vocation. For they shall follow the Lorde euen through the middest of death, and shall not cast away themselves rashly: but shall walke in his wayes. Therefore let vs remember that we must goe no further then our vocation doth requyre. The Euangelist saith that the Pharisees were Christ his enemies: not that the other Scribes were his friends: but because this sect did at that time reigne, and they did most of all rage vnder the pretence of a godly zeale. The question is, whether they did enuie Christ for hauing no disciples or no, because being more bent towards Iohn, they did studie to maintaine his dignitie and fame. The wordes carry another meaning, for whereas they were before greued with this that Iohn should gather disciples vnto him, this did more nettle their mindes, whenas they saw that there came more vnto Christ, then did before vnto Iohn. And after that Iohn had professed that he was nothing els but the cryer of the son of God, there began to be greater resort vnto Christ, and he had now well finished his function. So that he did resigne vp to Christ by little and little the office of teaching and baptizing.

2 *Although Iesus himselfe did not baptize.* That it called Christ his baptism, which he did by the handes of other: that wee may knowe that baptism is not to be esteemed according to the person of the minister, but that the whole force thereof dependeth vpon the authour, in whose name, and at whose commandement it is bestowed. VVhence we do gather singuler consolation, whilest that we doe know that our baptism is of no lesse force to wash and renue vs, then if the sonne of God had giuen vs it. And doubtlesse he did of set purpose abstaine from the externall administration of the signe, whilest that he was conuersant in the world: that he might make it knowne vnto al ages, that baptism doth loose no whit of his force, whilest that it is ministred by a mortall man. To be brieft, Christ doth not only baptize vs inwardly with his spirite, but we must make like account of the signe it selfe which wee receiue at the handes of mortall man, as if Christe himselfe reaching his hande out of heauen, did stretch the same out vnto vs. And if that be the baptism of Christe, which is giuen by mortall man, what manner person soeuer the minister be, it shall not cease to bee Christes. And this is sufficient to refute the Anabaptistes, who affirme that baptism is corrupted by the vice of the minister, and for this dotings sake do they trouble the Church. Like as *Augustine* vsed the same argument very fitly against the Donatists.

3 *Which is called Sichar.* Hierome in the Epitaph of *Paula* doth thinke that it is corruptly read thus, whereas it is rather to be read *Sichem*. And truly it is manifest that this latter is the auncient and true name. But it is likely that the word *Sichar* was in vse in the Euangelist his time. VVe agree concerning the place, that it was a citie situated in the side of the mountaine *Garrizin*, the inhabitants whereof were murdered traiterously

Ge. 34. 29. by *Simson* and *Leui*, and which *Abimelech* an inhabitant thereof and borne in the same, did afterwarde make leuell w<sup>th</sup> the ground. But the commoditie of the place was so great, that the citie was built the thirde time, which in *Hieroms* time they called *Neapolis*. And the *Euangelist* putteth the matter out of doubt, by adding so many circumstances. For it appeareth out of *Moses*, Gen. 48. 22. *Ios.* 24. 32. where that field was which *Iacob* gaue to the sonnes of *Ioseph*. And also all men do graunt that the mountaine *Garizin* was nigh vnto *Sichem*. VVe will declare anon that there was a temple builde there. And moreouer it is questionlesse that *Iacob* and his familie dwelt there long time: forasmuch as he did also buie a possession there, contrary to the custome of the fathers, that he might dwell quietly.

6 And *Iesus* being wearie of his iourney. He did not feigne that he was wearie, but he was wearie indeed. For to the end he might be the more bent to take pitie vpon vs, and to be sory for vs, he tooke vpon him our infirmities: as the Apostle teacheth, *Hebrewes* 4. 15. Hereunto appertaineth the circumstance of time. For it was no maruell that being wearie & thirstie, hee rested him selfe at the *V*Vell about the mid time of the day. For seeing that the day from the rising of the Sun vntil the going downe thereof was twelue houres long, the sixt houre was noone. VVhe he saith that he sate thus, hee doeth as it were expresse the gesture of a weary man.

7 Giue me to drinke. In that he asked water of the woman, he doth it not simplie for this cause, that he may haue some matter to teach her: for thirst did enforce him to desire to drinke. But this could not hinder him from vsing that opportunitie to teache which he had gotten: because hee preferreth the womans saluation before his owne necessitie. Therefore forgetting his thirst, as though he had had leasure and opportunitie to talke, to the end he may instruct her in true godlines, he passeth cunningly from visible water vnto the spirituall water: and he watereth her minde with the heauenly doctrine, that denied to giue him water.

9 How is it that thou, seeing thou art a Iewe. This is an exprobration, wher in she requiteth the common contempt of her nation. It is well knowne that the *Samaritanes* were a raskall kind of people gathered together of aliants. And the *Iewes* did for good causes hate them, because they had corrupted the worship of God and did retaine many peruerse and corrupt rites. Yet notwithstanding it is questionles, that the *Iewes* did for the most part cloake their carnall hatred, with the zeale of the lawe. For ambition and enuie was of great force with many, & that did more greeue them that the countrie which was appointed for them, was possessed by the *Samaritanes*, then that the worship of God was violated. Notwithstanding there was iust cause of disagreement, if sobeit, their affections had beene rightly framed. Therefore when *Christ* sendeth his disciples to preach the Gospell first, he forhiddeth them to turne aside vnto the *Samaritanes*. *Mat.* 10. 5. But this woman doth that which is ingrafted almost in all men. For because we are desirous to haue some account made of vs, we can hardly suffer our selues to be despised. So that this is the common disease of our nature, that euerie man would haue his vices to please other men. But and if any man doe reprove vs and finde fault with our vices, we are by and by angrie with one as wel

as with another. Let euery man examine himselfe and he shall finde this seede of pride in his minde, vntill such time as it shall bee rooted out by the spirit of God. Therefore this woman becaule she knewe that the superstitions of her nation were condemned amongst the Iewes, doth deride them in the person of Christ. VVhereas it followeth by and by that the Iewes had no dealings with the Samaritanes, I thinke it was the woman that said so. Some do thinke that the Euangelist doth put it in by way of exposition. And truly it skilleth not much whether I ense you chuse; but me thinkes it agreeth very well, that the woman doth floute Christ after this sort. VVhat? Is it lawfull for thee to aske drink of me, seeing that you account vs so profane? If any man had rather expound it otherwise, I contend not: but it may be that the Iewes did abhorre the Samaritanes more then they should. For as we haue said that they abused the false colour of zeale, so it was an easie matter for the to passe measure. As it befallerh all those most commonly who suffer themselves to be led with wicked affections.

10 Iesus answered and said vnto her, if thou diddest know the gift of God, and who it is, that saith vnto thee, giue me drinke: thou wouldest haue asked of him, and he should haue giuen thee the liuely water.

11 The woman saith vnto him, Syr, thou hast neither any thing to draw withall, and the VVell is deepe. From whence then hast thou that liuely water?

12 Art thou greater then our father Iacob who gaue vs the VVell, and hee himselfe dranke thereof, and his somes and his flockes?

13 Iesus answered and said vnto her, Euery one which drinketh of this water shal thirst againe:

14 But he that shall drinke of the water which I shall giue him, hee shall not bee a thirst againe for euer: but the water which I shall giue him shalbe made in him a well of water, leaping out into eternall life.

15 The woman saith vnto him, Syr, giue me this water that I may not thirst, and that I may not come hither to draw.

10 Iesus answered. Christe hauing now taken an occasion beginneth to preach of the grace and power of his spirit, and that before a simple woman, which was altogether vnworthie, to haue him to talke to her. Certainly, it was a wonderfull example of his goodnesse, for what was there in this wretched woman, that of an harlot she should sodainly be made a discipule of Christ the sonne of God? Although hee shewed the like token of mercie in vs all. All woman truly are not whores, all men are not distained with some haynous offence: but what excellencie can any of vs bring foorth, for which he should haue vouchsafed to bestowe vpon vs his heauenly doctrine, and the honour of adoption? Neither came it to passe by chaunce that he talked with suche a person: for the Lorde doth shewe vnto vs as vnder a tipe, that he doth not chose them for their worthinesse, to whom he doth impart the doctrine of saluation, and truly this seemeth to bee a wonderfull purpose at the first sight, that he did passe ouer so many great men in Iurie, and did in the meane season talke familiarly with this woman. But it was requisite that in her person should be expressed, how true that saying of the Prophet is, *Isay 65. 1. I am found of those that sought me not: I haue openly appeared*

*vnto those that asked not after mee: I said vnto those that enquired not, behold I am here. If thou diddest knowe the gift of God. I doe rec de these two members, If thou diddest know the gift of God, and, who it is that talketh with thee, so distinctly, that the latter is as it were an interpretation of the former. For this was a singuler benefite of God, to haue Christ present, who brought with him euerlasting life. The sence shalbe more plaine, if in steede of the copulatiue coniunction you put the expositiue particle: If thou diddest knowe the gift of God: namely, who it is that talketh with thee. And in these wordes wee are taught, that we doe then knowe who Christe is, when wee vnderstand what the father hath giuen vs in him, and what good thinges hee himselfe offereth vnto vs.*

And this knowledge beginneth at the feeling of our owne pouertie. For a man must first, be touched with his maladies, before hee will seeke remedie. And therefore the Lord inuiteth not the drunken but the dry, not the full but the hungrie, that they may eate and drinke. And to what ende shoulde Christe be sent vnto vs with the fulnesse of the spirite, vnlesse we were emptie? But as he hath profited much, who feeling his want doth now acknowledge what great need he hath of another mans helpe: so it were not enough to grone vnder miseries, vnlesse the hope of readie helpe were added thereunto. Because by this meanes, we should doe nothing els but pine away with sorrowe, or rather (whiche thing befalleth the papistes) kill our selues with an vnprofitable & superfluous wearisomnesse, with running hyther and thither. But so sone as wee once see Christe, we doe not wander any more in vaine, to seek remedie there, where there is none to be founde, but we go straightway vnto him. Therefore this is the true and profitable knowledge of the grace of God, when as we knowe that the same is offered vnto vs in Christe, and that it is reached vnto vs by his hande. Christe doth also tel vs how effectually the knowledge of his good thinges is, which doeth pricke vs forward to desire them, and doth inflame our mindes. *If thou diddest knowe, (saith hee) thou wouldest haue asked.* Furthermore, the drift of the wordes is nothing obscure: for his intent was to sharpen the womans desire, least that she should lightly reiect the life which was offered her. *Hee should haue giuen thee liuely water.* In these wordes Christ doth testifie, that if our petitions be directed vnto him they shall not be void. And truly, without this hope all the desire to aske shoulde waxe colde. And seeing that Christe doth preuent those that come vpto him, and is ready to satisfie them all, there remaineth no longer any place for sluggishnesse or lingering. But there is no one that woulde not thinke that this is spoken to vs al, vnlesse euery mans vnbeliefe did hinder him. And although he translated this word *water* vnto the spirite according to the thing that is present, yet this *Metaphore* is vsuall enough in the scriptures, and hath very good reason: for we are as drie & barren ground: there is no ioyce nor sappe in vs, vntill such time as the Lorde doth water vs with his spirite. The spirite is called els where pure water, but in another sence: namely, because it wipeth away and purgeth the blottes and filth whereof we are full. But in this and such like places, the secret quickening whereby he restoreth vs to life, defendeth and finisheth the same, is spoken of. Some there be who expounde it of the doctrine of the Gospell: whereunto I confesse this name doth agree.



But I doe thinke that Christ doth vnder this comprehend all the whole grace of renouation. For we know he was sent to this ende that hee might bring a newe life. Therefore in my iudgement his meaning was to let water against the want of all good things wherewith mankind is oppressed and troubled. Furthermore, he doth not onely call it liuing water of the effect, as being quickening water, but he alludeth also vnto the diuers sortes of waters. Therefore it is called liuely, because it floweth out of a liuing fountaine.

11 *Syr, thou neither hast any thing to draw with.* As the Samaritanes were despised of the Iewes, so they did despise them againe. Therefore this woman doth at the first set light by Christe, and so consequently doeth flout him, shee knew well enough that Christe doth speake figuratiuely: but she requiteth him with a contrary figure, as if she should say that he promiteth more then he is able to performe. Then secondly shee accuteth him of arrogancie, because he preferreth himselfe before the holy Patriarche Iacob. Iacob, saith she, was contented with this well both for his owne vse and the vse of all his familie: hast thou better water? It doth sufficiently appeare how corrupt this comparison is, euen by this, because she setteth the seruant against the master, and a dead man against the liuing God, and yet how many doe at this day fall into the same vice? VVherfore we must take good heede that we doe not extoll mens persons so high, that they darken the glory of God. Truly the gifts of God are reuerently to be reuerenced, wheresoeuer they appeare. Therefore it is meete that we honour men who excell in godlinesse, & are indued with other rare giftes, but yet so farre forth that God doe alwayes surpasse all, that Christe with his Gospel may shyne and bee seene: for all the brightnesse and gorgeousnesse of the worlde muste yeeld vnto him.

VVee must also note that the Samaritanes did falsly boaste, that they were the Progenie of the holy fathers. So at this day the Papistes, whereas they are bastardes, and an adulterous seede, doe most proudly bragge of the fathers, and do mocke and taunt the lawfull children of God. Although the Samaritanes had come of Iacob according to the flesh, yet because they were altogether growen out of kinde, and alienated from true godlinesse, this had bene a wrong kinde of boasting. Now whereas they are *Cuthites* by their originall, or at least gathered together of the profane Gentiles, yet they doe not cease falsly to pretend and vse the name of the holy patriarch: but this was to no ende. So must it needes befall all those who doe wickedly reioyce in the light of men, they must be deprived of the light of God, and haue no fellowship with the holy fathers, whose title they did abuse.

13 *Euery one which drinketh of the water.* How small effect soeuer Christ doth see his doctrine take, and so consequently to be mocked, yet doeth he proceede more plainly to expound that which hee had said. For hee setteth downe the vse of both waters, that the one serueth the body for a time: the force of the other is perpetuall in the quickening of the soule. For as the body is subiect to corruption, so the helpe wherewith it is fostered must be fraile and brittle, that which quickeneth the soule must needes bee eternall. And that is not contrarie to the woordes of Christe, that the faithfull are inflamed with a desire of more plentifull

grace, euen vnto the ende of their life. For he doth not meane that wee do drinke the first day so much as will serue vs, so that we haue need of no more. But his onely meaning is this, that the holy spirite is a fountaine, which runneth continually: so that they neede not to feare, that they shall wyther away who are renewed with the spirituall grace. Therefore although we be a thyrst during our whole life, yet is it certain that we haue drunken the spirite not for one day onely, or a short time: but that flowing continually, he may neuer forsake and faile vs. So that the faithfull are a thyrst during their whole life, and that vehemently: yet in the meane while they abounde with liuely ioyse: because howe lyttle grace soeuer they haue receiued, the same doth quicken them continually, so that they are neuer altogether drie. VVherefore this sufficiencie is not set against desire, but onely against drinesse, which thing is more plainly exprest in the words next following: *It shall be made a fountaine of water leaping out vnto eternall life.* For there is a continuall watering signified, which cherisheth in them in this mortall life, heavenly eternitie. Therefore the grace of Christ doth not flow vnto vs for a short time, but doth powre out it selfe euen vnto blessed immortalitie: because it ceaseth not to flow vntill the vncorruptible life which it doth begin, be thoroughly made perfect.

*Giue mee this water.* It is questionlesse that the woman doth knowe well enough that Christ doth speake of the spirituall water: but because she despiseth him, shee counteth all his promises as good as nothing. For doctrine can haue no passage, so long as he that speaketh is not of any authoritie amongst vs. Therefore the woman doth interrupt hym by the way, as if shee shoulde say, thou makest great bragges: but I see nothing: if thou canst doe any thing let me see it indeede.

16 *Iesus saith vnto her, goe, call thy husband, and come hyther.*

17 *The woman answered, and said vnto him, I haue no husband. Iesus said vnto her, thou hast said well, I haue no husband,*

18 *For thou hast had five husbands, and he whom thou now hast is not thy husband: this saide he thou truly.*

19 *The woman saith vnto him, Syr, I see that thou art a Prophet.*

20 *Our fathers worshipped in this mount: and yee say that Ierusalem is the place where men ought to worship.*

21 *Iesus saith vnto her, woman beleue mee, the houre commeth whenas neither in this mountaine, neither at Ierusalem yee shall worship the father.*

16 *Call thy husband.* This seemeth to appertaine nothing vnto the matter. Yea, some man may thinke, that Christ being discouraged and abashed with the frowardnesse of the woman, doth turne his talke vnto some other matter: but it is not so. For when he saw that she did floute and taunt that which he saide, he applyed a meete medicine vnto this maladie. For he striketh the womans conscience with the feeling of her sinne. And againe this is an excellent token of mercy, that he draweth her almost against her will, who would not come willingly. But that which I haue already touched is chiefly to be noted, that they must bee wounded with the feeling of their sin, who are too carelesse and almost dull. For such will make but smal account of the doctrine of Christ, vntill

till such time as being cited to appeare before the iudgement seat of god they be then compelled to feare him as their iudge, whome they did despise. After this sort are all those to be handeled, who doubt not to gainstand the doctrine of Christ with their ruffianly brabbling, that they may perceiue & know that they shall not escape scotfree for this. Furthermore, so great is the stubbornnesse of som, that they will neuer giue eare vnto Christe til such time as they be subdued by violence. Therefore so often as we see the oyle of Christ to be vsfauerie, it must be mingled with vineger that it may begin to haue some tast. Yea, we haue all of vs need of this. For we are neuer earnestly affected and moued whē Christ speaketh, vnlesse we be awaked with repentance. Therefore if any man will profite aright in the schoole of Christ, his hardnesse must bee tyllied & subdued with the declaration of his owne miserie, as with a plough. For it is this knowledge onely which doth take from vs all daintines that we may not be any longer so bold as to mocke God. Therefore if at any time the contempt of the worde of God do come vpon vs, there can be no fitter remedie, then if euerie man doe stirre vp himself to consider vpon his sinnes: that he may be wearie of himselfe, and so being afraid with Gods iudgement, may be humbled to obey him, whome hee did before time despise.

*I haue no husband.* The fruite of that admonition doth not yet appeare whereby he meant to pricke forward the womans minde vnto repentance. And truly the drunken loue of our selues doth keepe vs so fast a sleepe, or doth rather make vs so dull, that the first prickings cannot awake vs. But Christ doth also very fitly cure this slownesse, when as hee presseth the fore more strongly: for he doth manifestly cast in her teeth her haynous offence. Although I thinke that he doth not heere touche her whoredom only. For in that he saith, that she had fise husbands, it is to be thought that that came to passe, because being a wanton & disobedient woman she had enforced her husbands to be diuorced. Therefore I expound the words thus, whereas God had ioyned thee to lawful husbands, thou hast made no ende of sinning, vntill such time as beeing made infamous through more diuorcemēts, thou didst set forth thy self to be a common strumpet.

*19 Syr. I see that thou art &c.* Here now appeareth the fruite of the reprehension, for the woman doth not only modestly acknowledge her fault: but being prompt & readie to heare Christ his doctrine which she had before refused, requireth & craueth þ same of her own accord. therefore (as I said euen now) the beginning of true aptnes to be taught is repentance, it is the opening of the gate to enter into the schoole of Christ. And the womā teacheth vs by her example, that when any teacher is offered vs, we must vse this opportunitie least we be vnthankful towarde God, who doth neuer send his prophetes vnto vs, but he doth as it were inuite vs vnto himselfe, reaching out his hand vnto vs. And we must hold that which Paul teacheth, that they are sent vnto vs of God, who excell in the facultie of teaching. Rom. 10. 15.

*20 Our fathers.* It is false which some do thinke that because the reprehension was troublesome and lothsome, she slid craftily vnto some other matter. Nay she rather passeth frō the species vnto the genus, (or frō the particular thing vnto that which was more generall.) & beeing taught thoroughly

concerning her sinne, shee will be instructed in the pure worship of god. And this doth shee both wel and orderly, in that she asketh counsell of a Prophet, least she erre in worshipping God. In like sort as if she did inquire of god himself after what sort he wold be worshipped. For there is nothing more peruerse, then at our own pleasure to feigne diuers kinds of worshippings without the word of god. Furthermore, we know wel enough that there was a continuall strife betweene the Iewes and the Samaritanes concerning the rule of right worshipping. For although the *Cuthites* & other strangers, who were carried into Samaria whē the ten tribes were exiled, being enforced with stripes, did take vppon them the rites of the lawe, and did professe that they worshipped the God of Israel (as wee reade 2. King. 10. 27.) yet was religion lame and many wayes corrupted amongst them, whiche the Iewes coulde not away with. But the contention waxed more hot after the building of the temple in mount *Garszin*, which Manasses the sonne of Iohn the chiefe Prieste and Iaddi his brother did builde at such time as Darius the last king of the Persians did hold Iudea by the hand of *Sanabales* the gouernour.

For Manasses having married the Dukes daughter, to the ende hee might be no whit inferiour to his brother, he made himselfe priest there, and did allure and drawe vnto him with rewards all the reuoltes hee coulde: As Iosephus writeth in his eleuenth booke of Antiquitie. And that which is accounted a solemne thing amongst the forsakers of true godlinesse, to defend themselues with the examples of the fathers, that did the Samaritanes then, as we may gather out of the womans wordes, Our fathers, saith shee, worshipped in this mount. Certaine it is that they were not perswaded with cause to offer sacrifice there: but after that they had erected a peruerse kinde of worship there, there followed stubbornnes, which was readie enough to catch al clokes. I graunt in deed & light persons are stounge and pricked sometimes with a foolish zeale as with a waspe, so that they do straightway without iudgement take that for an example which they haue hearde holy men did. But that other vice is more common to paynt their errorrs with the facts of the fathers. And this may we easily see in Papistrie. But because this place doth notably teach vs, how disorderly these men deale, who setting apart the commandement of God, doe frame themselves according to the example of the fathers, we must note how many wayes the worlde is wont to offend in this point. For it oftentimes falleth out that the greater sort do folow those as fathers who are not to be accounted fathers. So at this day we see & when the Papists do with full mouth bable of the fathers, they giue no place to the Prophetes and Apostles: and when they haue named a fewe that are worthie of honour, they huddle vp a great companie of men like to themselves, or els descend vnto more corrupt times, wherein although so grosse barbarisme had not so much gotten the vpper hand, yet religion and doctrine were verie much corrupted. Therefore we must diligently note the difference, that none be accounted fathers saue those who we knowe well are the children of God: and secondly, those who haue deserued this degree of honour for the excellencie of their godlinesse.

Moreover, men doe oftentimes offend in that, that they establishe a  
common



common lawe out of the fathers factes. For the common people doth thinke that they doe not giue due honour vnto the fathers, vnlesse they exempt them out of the number of men. So that whilest that we do not remember that they were but men, that might erre, wee mixe vice with vertue, hand ouer head, whereupon followeth most wicked confusion in the maner of liuing. For seeing that all mens actions are to be examined according to the rule of the law, we make the ballance subiect to his weightes.

Finally, whereas the imitating of the fathers, is so much esteemed, the worlde doth thinke that it doth offende freely after them. The third vice is wicked emulation : namely, when as being neither endowed with the same spirit, nor furnished with the same cōmandemēt, we take that for an example which some one of the fathers hath done. Like as if some priuate man shoulde with the sword reuenge the iniuries of his brethren, because Moses did this : if any priuate man shoulde punish whoremongers, because Phinees did this. Heereuppon did rise that fierce and cruel furie to kill their owne children (as many do thynk) because the Iewes would be like to their father Abraham. As though this precept were general, *Offer vp thy sonne Isaac* : and not rather a particular triall of one man. It is pride and too much trust in men selues, which for the most part bringeth foorth such emulation, whilest that men doe arrogate to theselues more then they ought, & euery man is not contented with his owne measure. In the mean season the fathers haue no true followers, but a great many Apes. And they also who shall thoroughly weigh with wisdom the writings of the auncient fathers, will confesse that the greatest part of Monkery did flow from this fountaine. Therefore vnlesse we will erre willingly, we must alwaies take heede, with what spirit euerie man is endowed, what euery mans calling requyreth, what is meete for euery one, and what is giuen euery man in charge. Like vnto this third vice is there another : namely, the confusion of times, whilest that the posteritie being occupied in the examples of the fathers, doe not thinke that there is another maner of working and doing prescribed them of the Lorde. VVe may thanke this ignorance for the infinite heape of ceremonies, wherewith the Church was ouerwhelmed in time of Poperie. Immediately after the beginning of the Churchmen began to offend in this point, because the foolish following of Iudaisme was of greater force then it should haue beene. The Iewes had their sacrifices: least the Christians should want such pomp, they inuented a rite to offer vp Christe. As if the estate of Christes church should haue been euer a whit the worse, if all such shadowes had ceased, whereby the brightnesse of Christ might be darkened. But madnesse ranne further afterwarde, and raged without measure. Therefore least we erre in this point, we must alwayes take heede vnto the present rule. In times past perfumes, lights, holy garments, the altare, vessels, and such like rytes did please God : namely, because there is nothing more acceptable or precious in his sight, then obedience.

Now after Christ his conning the order was chaunged. Therefore we must consider what he appointeth vs to doe in the gospel : least wee doe rashly follow that which the fathers obserued vnder the law. For that which was then a godly keeping of holy rytes, shoulde at this day

Exo. 2. 12.  
Num. 25. 8

Gen. 22. 2.

be wicked sacrifice. This deceived the Samaritanes, because they did not consider in the example of Iacob what difference there was in the time, It was lawful for the patriarks to erect altars euery where, because the place was not yet ordained, which the Lorde did afterward choose: but after that God had giuen commandement that the temple shoulde be builded in the mount Syon, that former libertie ceased. In this respect Moses said, Deut. 12. 8 *After this yee shall not doe every ene that whiche seemeth good in his owne eyes: but onely that which I commaund you.* For after that the Lorde gaue the lawe, he tyed the right worshipping of himselfe vnto the decrees of the lawe, whereas the custome was before more free. VWith the like cloake did they couer their fact who worshipped in Bethel. For Iacob offered a solemne sacrifice there. But after that the Lord had appointed the place at Ierusalem, it was no longer Bethel, but Bethauen.

Now we see what was the state of the question. The Samaritanes did take the example of the fathers for a rule: the lawes were grounded in the commandement of God. Although this woman had hitherto obserued the custome of her nation, yet is shee not contented therewith. Vnderstand here by worship not all maner of worship: (for it was lawfull for them to pray dayly euerie where) but that whereunto sacrifices were annexed, that it might be a publike & solemne profession of religion.

21 *Beleeue mee woman.* In the first part of his answere he doth briefly abolish the ceremoniall worship, which was instituted vnder the law. For seeing that he saith that the houre is at hand which hath no proper and peculiar place of worshipping, he giueth vs to vnderstande that that was teporal which was instituted by Moses, & that now is the time when the wall of separation shalbe taken away. By this meanes hee extendeth the worship of God farther, being deliuered out of the former straites, that euen the Samaritanes may be made partakers thereof. VWhen hee saith that the *houre doth come*, he putteth the presentence instead of the future: notwithstanding the meaning is, that the abrogation of the lawe is now at hand, as concerning the temple and the priesthood & other externall rites. In calling god *father*, he seemeth by the way to set him against those fathers wherof the woman had made mention, as if hee should say, that god is a common father for all men: so that he may now be worshipped euery where without any difference of places or countries.

22 *You worship you know not what, we worship that which we know, because saluation is of the Iewes.*

23 *But the houre commeth and now is when the true worshippers shall worshippinge the father in spirite and truth, for the father requirerh to haue such to worship him.*

24 *God is a spirite, and they that worship him must worship him in spirite & truth.*

25 *The woman saith vnto him, I knowe that the Messias shall come who is called Christe, therefore when he shall come hee shall tell vs al things.*

26 *Iesus saith vnto her, I am he that talke with thee.*

Now he doth more at large expound that which he touched briefly concerning the abrogating of the law. Yet doth he deuide the sum of his speech into two members: in the former hee condemneth the manner of

worshipping god vsed among the Samaritanes, of superstition & error: and doeth testifie that the Iewes did worship God wel and lawfully. He addeth the cause of the difference, because the certaintie of the worship which the Iewes vsed, did appeare vnto them out of the worde of God: but the Samaritanes had no certaintie from the mouth of God. Secondly, hee declarcth that the rites which the Iewes kept hytherto, should shortly haue an end.

22 *You worship that which you know not.* A sentence worthie to be remembered, wherein we are taught that we must assay nothing rashly and by chaunce in religion: because vnlesse knowledge be present, we doe not any longer worship God, but a false imagination or ghost. Therefore by this thunderbolt are throwen downe all good intents, as they cal them. For we know that men can doe nothing els but erre when their own opinion doth rule them without the word of God or his commandemēt. For Christ taking vpon him his countries cause and person, doth teach that the Iewes doe much differ from the Samaritanes. VVhy so? Because of them cometh saluation, saith he. By which wordes, he giueth her to vnderstand that they doe exceede them in this one point, because God had concluded the couenant of eternall saluation with them. Some do restraine it vnto Christ, who came of the Iewes. And truly sithence that all the promises of God are sure and certaine in him, there is no saluation saue only in him. But because it is out of doubt that Christ doth prefferre the Iewes for this cause, because they doe not worship any vnknown power but one God, who reuealed himselfe vnto them, and who hath adopted them to be his people: by this word *saluation* must bee vnderstood that wholesome manifestation, which they had by the heauenly doctrine. But why doth he say, that it is of them, when as it is rather committed to them that they alone might enioy it? He alludeth in my iudgement, vnto that which was foretold by the Prophets, that there should a lawe come out of Syon. For they were separated for a time from other people vpon this conditiō: that the pure knowledge of god might at length flowe from them vnto the whole worlde. Notwithstanding this is the summe, that God is not worshipped aright, vnlesse he be worshipped according to the certaintie of faith, which must needs proceede from the worde of God: wherupon it foloweth, that they fall away vnto idolatry, whosoeuer they be, that depart from the worde of god. For Christe doth in plaine wordes testifie, that an idol or vaine fictiō is set vp instead of God, where me are ignorant of the true god: & hee doth cōdemne all those of ignorance vnto who god hath not reuealed himself. For so soone as we are once destitute of the light of his word, darknes & blindness do reigne. And we must note, that when the Iewes had broke the couenant of eternal life with their vnfaithfulnes, which was established with their fathers, they were deprived of that treasure, which they kept then as yet: for they were not as yet driuen out of the church of God. Nowe seeing that they denie the sonne they haue nothing to doe with the father. The same must we thinke of all those, who haue fled from the pure faith of the gospel, vnto their own & mens inuentions. Howsoeuer they flatter themselues in their stoutnes, who worship god according to their own mind, or mens traditiōs, yet this one voyce thundering out of heaue, doth ouerthrow whatsoeuer diuine & holy thing they think they haue

Esa. 2. 3.

You

You worship that which you knowe not. Therefore to the end our religion may be approued of God, it must needs leane vnto the knowledge conceiued out of his worde.

23. But the houre commeth and now is. The latter member concerning the abrogation of the legall worship followeth. VWhen he saith, that the houre commeth or shall come, he teacheth that the order deliuered by Moses shall not be perpetuall. Heb. 9. 10. VWhen he saith, that the houre is now, he maketh an end of the ceremonies; and so he telleth her that the time of reformation is fulfilled. In the meane while he alloweth the Temple, the Priesthood and all rites annexed thereunto, as touching the vie of the time past.

Furthermore, to the ende he may declare that God will neither bee worshipped at Ierusalem, nor in mount Garizin, he taketh vnto himselfe a deeper principle: namely, that the true worship of him consisteth in the spirite. For thereupon it followeth that he is rightly called vpon euery where. Yet first of all here may a question be asked, why and in what sence the worship of God is called spiritual? To the end wee may vnderstand this, we must note the opposition betwene the spirite and the external figures, as betwene the shadowes and the truth. Therefore the worship of God is said to consist in the *spirite*, because it is nothing els but the inward faith of the hearte, which bringeth forth inuocation: secondly, the puritie of conscience, the deniall of our selues, that beeing giuen to obey God, we may be vnto him as holy sacrifices. Heerupon ariseth another question: whether the fathers did worship him spiritually vnder the lawe or no? I answer, seeing that God is alwayes lyke to himselfe, hee allowed no other worship from the beginning of the worlde, saue the spirituall worship, which was agreeable vnto his nature. VWhich thyng Moses doth sufficiently testifie, who doth in many places declare, that the ende of the lawe did tend to no other end, but that the people shold cleaue vnto God, with faith and a pure conscience. And the prophetes doe more clearly expresse the same, when as they sharply inueigh against the hypocrisie of þe people: because they thought they had satisfied God, after they had offered their sacrifices, and executed that externall pompe. It is no need to inferre many testimonies here which are common euery where. yet are there most notable places before all other in the fiftie Psalme, the second of Isayas, verſe the fiftie eight, and threescore and sixt, Micheas the fift, Amos the seueneth. But the worship of God was in such sort spirituall vnder the law, that yet notwithstanding being intangled in so many external ceremonies, it did seeme to smell of some carnall and earthly thing. Therefore Paule

Gal. 4. 9. In like sort the Authour to the Hebrewes saith, that the old sanctuarie  
 Heb. 9. 1. with his appurtenances was earthly. Therefore we may fitly say, that the worship of the law was in his substance spirituall: in respect of the forme it was after a sort carnall and earthly. For all that way was shadowish, the truth whereof appeareth now plainly.

Nowe we see wherein the Iewes did agre with vs, and wherein they did dissent from vs, God would in all ages bee worshipped with faith, prayers, thankgiuing, purenesse of heart, and innocencie of life, neither was he euer delighted in any other sacrifices, but there were in the  
 law



lawe diuers additions, so that the spirite and truth did lye hid vnder diuers shadowes : but now the veile of the Temple beeing rent, there is nothing obscure or couered. VVe haue indeede at this day certaine externall exercises of godlinesse, whereof our ignorance hath neede: but suche is their meane and sobrietie that they doe not darken the plaine truth of Christ.

Finally, we haue that plainly expressed, which was shadowed vnto the fathers. And this difference was not only confounded in time of poperie, but quite ouerthrowen. For there is no lesse thicknesse of shadowes there, then there was in times past in time of Iudaisme. But it cannot be denied that Christe doth here put a manifest difference betweene vs and the Iewes. Out at what starting holes soeuer they seeke to escape, it is manifest that we are only vnlike to the fathers in the externall forme, because that they worshipping God spiritually, were tyed to ceremonies, which were abolished by the coming of Christ. Therefore so much as in them lyeth they spoyle the Church of Christe of his presence, whosoever doe burthen the same with an immoderate companie of ceremonies. Neither doe I passe for these vaine colours, that many of the common people haue as great neede of such helpes at this day, as they had in times past amongst the Iewes. For wee must alwayes respect after what sort the Lord would haue his Church to be gouerned, because he alone knoweth best what is expedient for vs. And it is certayne, that nothing is more contrary to the order which God hath appointed, then the grosse and twice carnall pompe which reigneth in papistris. The shadowes of the lawe indeede did couer the *spirite*, but these visages doe altogether disfigure him. VVherefore wee must in no case winke at such filthie and vnseemely corruptions. Howsoever craftie men, or those who are too fearefull to correct vices, doe obiecte that these are things indifferent, and that therefore they are indifferently to be taken: truly it is not tollerable that the rule which Christ hath prescribed should be violated.

*The true worshippers.* Christ seemeth briefly by the way to touche the stubbornnesse of many whiche brake forth afterwarde. For we know how stoutly the Iewes did defend the ceremonies whereunto they were accustomed. Although this sentence reacheth further. For seeing that he knew that the worlde would neuer be free from corruption, therefore he separateth the true and right worshippers from the peruers and feigned. VVith which testimonie being furnished, let vs not doubt to condemne the Papistes in al their inuentions, and to contemne their reproches. For what need haue we to feare, when we heare that this bare and plaine worship doth please God, which the papistes doe contemne, because it is not full stuffed with ceremonies? And what doth the vaine pompe of the fleshe profite them, whereby (as Christ doth testifie) the spirit is extinguished? It appeareth plainly by that which goeth before what it is to worship God in *spirite and truth*: namely, taking away the shadowes of the olde rites, simply to retaine that which is spirituall in the worship of God. For the truth of Gods worship consisteth in the spirit: the ceremonies they were a certaine accidentall thing. And heere we must note againe, that truth is not compared with lying, but with the externall accession of figures, so that the substance of the

the spirituall worship is pure and plaine(as they say.)

24 *God is a spirit.* This is a confirmation drawen from the verie nature of God. Seeing that men are flesh, it is no maruell if those things please them which are answerable to their nature. Hereupon it cometh to passe that they inuent manie things in the worship of God, which being full of vaine boasting, haue in them no soundnesse. But it is meete for them first of all to weigh this thoroughly, that they haue to do with God, who doth no more agree with the flesh, then fire with water. This one cogitation only ought to suffice to bridle the wantonnesse of our wit, when as we are occupied about the worshipping of God: that hee is so vnlike vnto vs, that those things which please vs, doe most of all displease him. But admit hypoꝛites be so blinded with their pride that they are not afraide to make God subiect to their will or rather luste: yet let vs know that this modestie hath not the lowest roome in the worship of God, howsoever we thinke it pleaseth according to the flesh.

Furthermore, because we cannot ascend vnto his highnesse, let vs remember that we must set a rule out of his word, wherby we may be directed. The fathers doe oftentimes cite this place against the *Arrians*, to proue the diuinitie of the spirit; but it is falsly wretted thither, because Christ doth in this place simply affirme that his father is of a spirituall nature, and that therefore he is not moued with friuolous things, as men are wont by reason of their lightnes.

25 *The Messias shall come.* Although religion was vncleane and mixed with many errors amongst the Samaritanes, yet were there certaine groundes which were taken out of the lawe, imprinted in their mindes: as was this of *the Messias*. And it is likely, that seeing that the woman did gather out of Christ his wordes that there was an vnwonted kinde of change at hand, which shoulde befall the Church of GOD, shee did straightway call to minde Christ, vnder whom they hoped for a perfect manifestation of all things. When she saith, that the *Messias* shal come, she seemeth to speake of a time that was nigh at hand. And truly it appeareth euery where by many arguments, that the mindes of all menne did then wayte for the coming of the *Messias*, who should restore things which were miserablie destroyed and gone to decay. This is out of doubt, that the woman preferreth Christ before Moyses, and all the prophetes in the office of teaching. For she comprehendeth three things in a few wordes: First, that the doctrine of the law was not altogether perfect, but that there were only rudiments deliuered there. For vailles there had been a farther thing shee would not haue saide that the *Messias* shoulde shewe all things. For there is a secrete opposition betweene hym and the prophetes, because it is his part and dutie to bring the scholars vnto the marke, who were but only entred by them and brought into the course. Secondly, the woman declareth that shee hopeth for suche a Christe, as should be his fathers interpreter, a master and teacher of all the godly. Last of all, she sheweth that there is no better thing or more perfect thing to bee desired then his doctrine: yea, that this is the vttermost marke of wisedome, beyonde which it is not lawefull to goe.

And would to God that those who boast and bragge that they are pillars

pillers of the Church of Christe, would but imitate this poore simple woman, that they would rather be contented with the plaine doctrine of Christe, then challenge and take to themselves, I wote not what kinde of mastership & authoritie, to bring in their own inuentions. For fro whence came the religion of the Pope & Mahomet, saue onely from wicked additions whereby they feigned themselves to fill vpp the doctrine of the Gospel? As though it were vnperfect without such detings. But whosoever shall be thoroughly instructed in Christ his schoole, he shall not seeke to himselfe any other masters, nay he shall in no case admit any other.

26 *I am hee that speake with thee.* VWhen hee confesseth to the woman, that hee is the *Messias*, without doubt he offereth himselfe to teach her, to the ende hee may answere the hope which shee had conceiued. Therefore it seemeth to mee that shee desired greater store of doctrine to quenche her thirst withall. And he would haue suche a testimonie of his grace to bee extant euen in a poore woman, to this end, that he myght declare vnto all men that hee did neuer neglect his office where there was any that was desirous of a teacher. Therefore it is not to be doubted that hee will deceiue any man whome hee shall finde to bee a readie scholler.

But as for those who doe thinke muche to submitte themselves vnto him (as wee see many proude and profane men) or who doe hope for more perfect wisdom from some other, as the Turkes and papistes, they are worthie beeing driuen about by innumerable delusions, to bee drowned in their labyrinth. And in these wordes, *I who speake, am the Messias, the sonne of God*, hee setteth foorth the worde *Messias* as a seale to seale the doctrine of his Gospel. Because wee must thinke that he was annoynted of the father, and that the spirite of God rested vpon hym: that hee myght bring vnto vs the message of saluation, as Ilayas doth *Ilay. 6. 1.* testifie.

27 *In the meane season came his disciples, and they marvelled that hee talked with the woman. Yet no man saide, VWhat seekest thou? Or what speakest thou with her?*

28 *Therefore the woman left her water pot, and went into the citie, and saide vnto the men:*

29 *Come & see a man, who hath tolde me all things, whiche I haue done, is not this Christe?*

30 *Therefore they went out of the citie, and came vnto him.*

31 *In the meane while his disciples asked him, saying, Master, eate.*

32 *But he said vnto them, I haue meate to eate, which you know not.*

33 *Therefore the disciples said amongst themselves, hath any man brought him any thing to eate?*

34 *Iesus saith vnto them, my meate is, that I doe his will wha sent mee, and fulfill his worke.*

27 *And they marvelled.* VWhereas the Euangelist writeth, that the disciples marvelled, there might be two causes which might moue the here vnto, either because of vilenes of the person did offend the, or els because they

they thought that the Iewes were defiled, if they did talke with the Samaritanes. And although both these thinges did spring from the godly reuerence of their master, yet do they euill in this if they wonder at it as being an absurd thing, that he should vouchsafe to doe a poore simple woman so great honour. For why doe they not rather looke vpon them selues? Truly they should finde there no lesse matter to wonder at, that they being seely men and as it were the otscurings of the people, should be extolled vnto the highest degree of honour. And yet where as the Euangelist saith that they durst not aske, it is worth the marking. For we are taught by theyr example that if there bee any thing in the wordes or deedes of God, and Christ, which seemeth straunge vnto vs, we must not immediatly giue our selues leaue to murmur boldly: but we must rather keepe silence with modestie, vntill such time as that bee reuealed vnto vs from heauen, which we know not as yet. Furthermore, the groundworke of this modestie is the feare of God and the reuerence of Christ.

28 *Therefore shee left her waterpot.* The Euangelist setteth downe this to expresse the seruientnesse of her desire. For it is a signe of hast that she returneth into the cite leauing her waterpot behinde her. And this is the nature of faith, that so soone as wee are made partakers of eternall life, we desire by and by to haue more copanions, neither can the knowledge of God lye buried and idle in mens heartes, but that it will shewe it selfe. For that which is in the Psalme 116. 10. must needes be true, *I haue beleued, therefore will I speake.* And we must so much the more note the earnestnesse and gladnesse of the woman, because only a small sparke of faith doth kindle them. For shee had scarce tasted Christ as yet, whenas she did prayse him throughout the whole cite. Therefore it shall be a great shame for those who haue gone reasonable well forward in his schoole, to waxe sluggish. But this seemeth rather to bee worthie of reprehension, that she being ignorant, and not thoroughly and soundly taught, passeth the bounds of her faith. I answere, that she should haue delt very rashly if she had taken vpon herselfe the office of teaching, but now seeing that her only desire is to stir vp her citizens to heare Christ speake, we will not say, that forgetting herselfe, shee went beyonde her reache, she doth only play the part of a trumpet or bell, that she may inuite men vnto Christ.

29 *See a man.* Because she speaketh in this place doubtingly, she may seeme not to haue been much moued with Christ his authoritie. I answere, because she was vnfit to intreat of so great mysteries, according to her small talant, she endeouoreth to bring her citizens to this point, to submit them selues to be taught of Christe. Furthermore, this was a good spurre to pricke them forward withall, seeing that they knew by a manifest and plaiffe token that he was a Prophete. For sithence that they were not able to iudge by doctrine, this inferiour preparation was profitable and fit for them. Therefore whilest that they heare that hee had opened hidden thinges to the woman, they gather by this that he is a Prophet of the Lorde: which beeing set downe they beginne to giue eare to his doctrine. Although the woman goeth farther: for shee biddeth them consider, whether he bee the Messias or no, being contented with this one thing, if so be it they through her perswasion shoulde

seeke



seeke that which she had already found in Christ, for she knew that they should find more then she did promise. But why doth she lie, in that she saith that Christ had told her all things? I have already said, & Christ did not reprehend her for her whoredom alone, but that in few words more sinnes which she had committed during her life, were layde to her charge. For the Euangelist doth not recite euery sentence, and he taught summarily that Christ did set before her, her former & present life, that he might tame her rattling tongue. In the meane while wee see that the woman being inflamed with a godly zeale, did not whit spare herselfe & her estimation, that she might set forth Christ his name, for she doth not abstaine from the reckoning vp of her shame & reproche.

32 *I haue meate.* It is a great meruell that being wearie and hungry he refuseth meate. For if any man say, that he doth this to the ende hee may instruct vs by his example to suffer pouertie, why did hee not this continually? But he aymed at another marke, then to teache that meate ought simply to be refused. For we must marke this circumstance, that when as the care of the present businesse doth so constraîne him, & doth wholly possesse his minde, it is no truble to him to neglect meate. And yet he doth not professe that he was so earnestly bent to execute his fathers businesse and commandements, that he can neither eate nor drinke; he doth only shew what is former or what is latter. And so by his owne example he teacheth, that the kingdome of God ought to bee preferred before all the commodities of the bodie. Indeed God doth giue vs leaue to eate and drinke, so that we be not drawen away from that which is the chiefeest: that is, that euery man be occupied in his vocation. Some man will say that it cannot be but that meate and drinke must needs be some hinderāces, and such as draw away some time from other good studies, I graunt this is true: but because the Lorde according to his fauourableness doth giue vs leaue to care for our flesh so much as neede requireth, he ceaseth not in the meane space to prefer the obediēce of God as he ought, who doth cherish & body moderately & soberly. Although we must also beware that we be not so addicted vnto our houres, but & we must be readie to defraud our selues of meate, when as God doth appoint vs vnto some other businesse the same houre, offering vs some opportunitie. Seeing that christ had such opportunitie offered him now, he doth as it were embrace the same in his armes, which might escape him. Therefore forasmuch as the busines inioyned him by his father did so constraîne him, that he must needs let all other things alone, he doubteth not to set light by meate. And it had been a shame that the woman should leaue her waterpot and runne to call the people, and that there should lesse seruientnes appeare in Christ. Finally, if we shall thus determine with our selues not to loose the causes of liuing for life, it shall be no hard matter to keepe the best meane. For he that shall set before himself this end of life, to serue the Lord, from which we may not bee led away euen with the present perill of death: he shall doubtlesse make more account of this, then of meat & drink. The metaphore of meate & drinke hath so much the greater grace, because it is set in due season from the present talke.

34 *My meate is.* His meaning is, that he doth not only make the greatest account of this: but that there is nothing wherewith he is more delighted

lighted, or wherein he practiseth himselfe more willingly and earnestly. Like as Dauid in the 19. 11. Psalme, to the end he may commend the law of god, he doth not only say that it was precious vnto him, but more sweet then any honnie. Therefore to the end we may follow Christ, we must not only serue god diligently, but must also be so willing to do his commandements, that the labour must be nothing troublesome vnto vs. Furthermore, when Christ addeth, *that I may fulfil his will*, he doth sufficiently declare what his fathers will is, whereunto he was so bent; namely, that he should fulfill the function which was inioyned him. So euery man must haue respect vnto his calling, least any man do say that  $\text{p}$  was laid vpon him by God, which he tooke vpon him at his owne pleasure rashly. But we know well enough what was Christ his function: namely, to further the kingdome of God, to restore lost soules vnto life, to spread abroad the light of the Gospel, and finally to bring saluation vnto the world. The excellencie of these things did cause him being wearie and hungrie to forget both meat & drinke. Yet do we reape no small comfort hereby, when as we heare that Christ was so carefull for mans saluation, that it was vnto him a great pleasure to care for the same. And doubles we need not to doubt but that he is like affectioned toward vs at this day.

35 Say not you there are yet foure monethes and then commeth haruest? Behold I say vnto you, lift vp your eyes, and see the regions because they are white vnto haruest.

36 And he that reapeth receiueth a reward, and gathereth fruite vnto eternall life: that both hee that soweth may reioyce, and he that reapeth.

37 For herein is the saying true, that one soweth, and another reapeth.

38 I haue sent you to reape, that which you laboured not, others haue laboured, and you haue entred into their labours.

35 Say you not. He prosecuteth the former sentence: for because hee had said that he accounted this the chiefest thing, to do his fathers work, he declareth now how ripe the same is, & that by comparing it vnto haruest. For like as when the corne is once ripe the haruest can stay no longer, because otherwise the corne should fall away: so the spirituall corne being now ripe, he doth testifie that he must in no case delay, because delay bringeth danger. Now we see to what ende the similitude was brought: namely, to expresse the cause of his hast. By this worde, *say you not*, he meant to note how much more bent mens mindes be vnto earthly things then vnto heauenly. For they are so desirous to haue haruest, that they do carefully count the moneths and dayes: in the meane while it is a wonder to see how sluggish they are in gathering the heauenly wheat. And daily vse doth argue that this frowardnesse is not onely in vs naturally, but also that it can scarce be pulled away from our heartes. For seeing that all men do prouide for  $\text{p}$  earthly life aforehand, we think full negligently vpon diuine matters. So Christ saith in another place, O ye hypocrites, you iudge according to the face of heauen, what maner day tomorrow shalbe, but you know not the time of my visitation.

Mat. 16.3

36 And he which reapeth, receiueth a reward. He proueth by another argument how diligent we ought to be in the work of the Lord: namely because there is a large and a glorious reward laide vp for our labour.

For he promisseth fruit, and that no corruptible or fraile fruit. Although that which he addeth concerning fruit may bee expounded two manner of wayes: either that it may be a declaration of the hyere (and so should he utter one & the self same thing in diuers wordes) or els that he may commend their diligence who do increase the kingdome of God: as hee will repeate chap. 15. 16. *I haue chosen you that you may go, & bring fruit, & that your fruit may remaine.* And truly both these things ought greatly to encourage the ministers of the word, that they do neuer faint vnder their labor, whilest that they heare that there is prepared for them in heauen a crowne of glory, & do know also that the fruite of their haruest shal not only be precious before god, but also eternall. To this end is there mention made of reward euery wher in the scripture, & not to the end that the merites of workes may be esteemed thereby. For who is he who being thoroughly tryed, shall not rather be found worthie to be punished for sluggishnes, then rewarded for diligence? Therefore there shall nothing remaine for the best labourers, saue only to flie humbly to craue pardon. But the Lord who dealeth fatherly with vs, to the end he may amende our sluggishnes, & better encourage vs being otherwise but faint harted, vouchsafeth to repay vnto vs a free reward. Furthermore, this is so far fro ouerthrowing the righteousnes of faith, that it doth rather establish the same. For from whence commeth it that God findeth in vs any thing that is worthie of rewarde, saue only because hee hath endowed vs with his spirite? And we know that the spirit is the earnest and pledge of our adoption. Secondly, how commeth it to passe that God doth giue so great honor vnto vnperfect & corrupt workes, saue only because after that he hath reconciled vs vnto himself freely, by not imputing the vices which cleaue vnto our workes, he accepteth them contrarie to our desert? The summe of this place is, that the labour and paines which the Apostles do take, ought not to seeme greuous vnto the, seeing that they know that it is so profitable for them selues & fruitfull for the church of Christ. *That both he that soweth.* In these wordes Christe teacheth vs, that no man shall need to cōplaine for that the Apostles shall gather the fruit of other mens tillage. And we must note this amplification. For if the sobes & sighes of those men who complaine that the fruites of theyr labour are giuen vnto others, do no whit hinder but that a newe possessor may reape the corne sown by another: how much more ioyfull ought the reapers to be whereas there is a mutuall consent, mutuall ioy, & reioycing. And to the end we may the better vnderstande this place, wee must note the opposition that is betweene the sowing & reaping. The sowing was the doctrine of the law & the prophets: for then the seed being cast into the ground, did remaine as in greene corne: but the doctrine of the gospel, because it bringeth men vnto perfect ripenesse, is fitly compared vnto the haruest. For the law was far fro that perfection which was at length exhibited in Christ. VVe do also wel know the comparison that Paul maketh betweene childhood & manhood which tedeth to the same end. Finally, forasmuch as the coming of Christ brought w<sup>th</sup> it present saluation, it is no maruell if the gospel, wherein the gate of the kingdome of heauen was set open, be called the haruest of the propheticall doctrine. And yet neuertheless this hyndereth no whit, but that the fathers vnder the lawe were gathered into God his barne.

Gal. 4.

But this similitude is to be referred vnto the manner of teaching. For as the childhoode of the Church did continue vntill the end of the law, and when as the Gospell was once preached, the youth thereof did immediately succcede: so saluation began to waxe ripe then, whiche the Prophetes had onely sowed. But seeing that Christe spake these wordes in Samaria, he seemeth to extēd the sowing further then vnto the law & the Prophetes. And there be some who expound this aswel of the Gentiles as of the Iewes. I graunt indeede that there were alwayes certaine granes of godlines scattered throughout the whole world: & no doubt God did after a sort sow those excellent sentences which are extant in the Philosophers and profane writers by their hand. But forasmuche as that seede was corrupt from the very roote, and the corne which might thence haue sprung, (although it was neither good nor naturall) was choked with the huge heape of errorrs, it were an absurd thing to compare that so hurtful corruptiō vnto sowing. Secondly, that which is here spoken of the agreement of ioy, cannot be applyed vnto the Philosophers and such like. Yet the doubt is not dissolued, for Christ seemeth after a sort to speake of the Samaritanes. I answer, although al things were corrupted amongst the Samaritanes, yet was there hid amongst them some seede of godlinesse. For whence commeth it that they were so redie to seeke Christe when as they hearde but one word of him, saue onely because they had learned out of the lawe and the Prophetes that the Redeemer should come? Iudea trulie was the peculiar possession of the Lorde, which he had tilled by the Prophetes: but because there was some portion of seede brought into Samaria also, it is not without cause that Christ saith that the seede was waxen ripe euen there also. If any man doe obiekt that the Apostles were chosen and sent to preach the Gospell vnto all the whole worlde, we may easily answer, that Christ did speake as time dyd require, vnlesse it were so that hee commendeth in the Samaritanes the seede of the Propheticall doctrine, although it were filled with many weeds, for the hope of the fruite whiche was almost ripe.

37 *For in this is the saying true.* This was a common prouerb, whereby they did declare, that many did oftentimes reape the fruits of other mens labours. Although this was otherwise, because he that hath taken paines doth hardly suffer an other man to take away the fruite, seeing that the Apostles haue the prophetes to be partners of their ioy. And yet notwithstanding we cannot hereby gather, that the Prophetes themselves doe knowe of those thinges which are done at this day in the Church: because this is Christ his drift, that the Prophetes taught so long as they lyued with this affection, that they did alreadie reioyce ouer that fruite which they themselves coulde not gather. Not much vnlike vnto this is the comparison which Peter vseth in the first chapter of his first Epistle, saue only that he exhorteth all the faithfull generally: but Christe doth in this place speake vnto his disciples alone, and in their person vnto the ministers of the woorde. And in these wordes he commandeth them generally to helpe one another in such sort, that there be amongst the no wicked emulation: that those who are first sent vnto y<sup>e</sup> work must be so diligēt in the present tillage, that they doe not disdain the greater blessing of others, who shall come after the: that they who are sent as it were



were to gather ripe corne, do so much more ioyfully applie their businesse. For the comparifon which is made here betwene the teachers of the lawe and the gospel, may also be applyed vnto euery one of these amongst themselves.

39 And many of the Samaritanes of that citie beleued on him, because of the womans wordes, which did testifie, he hath told mee all thinges which I haue done.

40 Therefore after that the Samaritanes were come vnto him, they requested him to stay with them. And he stayed two dayes.

41 And many more beleued, because of his wordes.

42 And they said vnto the woman, we do not any longer beleue because of thy wordes: for wee our selues haue heard, and doe knowe that this man is indeede Christe the sauour of the world.

43 And after two dayes he went thence, and went into Galilee.

44 For Iesus himselfe did testifie that a Prophet hath no honour in his owne countrie.

45 And when he came into Galilee, the Galileans receiued him, who saw all things, which he did at Hierusalem upon the feast day: for they also came vnto the feast.

39 They beleued because of the womans wordes. Heere the Euangelist declareth how forcible the womans wordes were amongst her citizens. VVhereby it appeareth that they did not a little hope for, and desire the coming of the Messias. And this worde *beleued* doth signifie in this place vnproperly that they were stirred vp with the womans woordes to acknowledge Christe to be a Prophet. This is as it were the beginning of faith, when as mens mindes are prepared to receiue doctrine. Such an entrance vnto faith, is in this place, honourably called sayth, that we may knowe howe greatly God esteemeth the reuerence of his worde, seeing that hee vouchsafeth to giue so greate honour vnto their readinesse to bee taught, who were not as yet thoroughly taught. And that faith doth shew it self in this, that they are desirous to go forwards for which cause they desire to haue Christe to stay with them.

41 Many more beleued. It appeareth by the successe that Christe did not shew himselfe to bee more easie to be intreated then became him, for wee see how fruitfull these two dayes were which hee graunted to stay with them at their request. By which example wee are taught that we must neuer loyter, so often as wee may spread abroade the kingdome of God. And if so be it we be afraid least that our facilitie be subiect to false tales, or be oftentimes vnprofitable, let vs aske of Christ the spirite of counsell to direct vs. The worde *beleued* is put in in this place in another sense: because it doth not only signifie that they were prepared vnto faith, but also endowed with true faith.

42 Because of thy saying. Althoug I haue followed Erasmus his translation, because the worde *speech* which the olde interpreter hath, is barbarous, yet are the readers to bee admonished that the worde (*latua*) hath the same signification amongst the Grecians which (*loquentia*) hath amongst the Latinistes. And the Samaritanes doe seeme to boast that they had now a surer stay, then that which was in the womans tongue, which is wont for the most part to bee vaine. VVee beleue. Hee doeth better.

better expresse what maner of faith theirs was : namely, conceiued of the very worde of God : so that they may boast that they haue the son of God to be their master, as he truly is he alone vpon whose authoritie they may safely rest. He is not now present openly, that he may speake vnto vs mouth to mouth : yet by whomsoever wee chaunce to heare him, our faith can leane vnto none but vnto him alone, neither cometh knowledge, whereof mention is made, from any other. For the worde that cometh from mortall mā may fill and satisfie the eares: but it shall neuer establish the minde in the quiet hope of saluation, so that he may worthily boast that he knoweth who hath heard. Therefore this is the principall thing in faith, that wee knowe that it is Christe who speaketh by his ministers: secondly, that wee giue him the honour due vnto him: that is, that we doubt not but stedfastly beleue that he is, faithfull and true, so that trusting to so sure an authour, we may safely leane vnto his doctrine. But whereas they say that Iesus is the *sauour, of the world, & Christ*, without doubt they had that by hearing. VVherby we gather that the summe of the Gospel was deliuered more familiarly vnto them by Christ in two dayes, then it was hitherto to Ierusalem. And Christ did testifie that the saluation which he brought was comon to all the world to the end they might the better vnderstand that it did appertaine vnto the also. Neither did he cal them vnto the participation of the grace of saluation as lawfull heires: but he taught that he came to admit strangers into god his family, & to bring peace vnto those that were a far of.

44 For Iesus himself did testifie. The show of contrarietie, which appeareth here at the first blush, hath brought foorth diuers expositions. That is to farre fet, which *Augustine* bringeth, that Christ did want honour amongst his owne, because he did more good in two dayes amongst the Samaritanes, then in a long time amongst the Galileans he gate more disciples in Samaria without myracles, then a great number of myracles did gaine in Galilee. That also of Chrysostome doethe not please mee, that by the countrie of Christe is meante Capernaum, because he was oftner there then els where. Therefore I do rather agree with *Cyrillus*, who saith that hee went into another parte of Galilee after he had left the Citie Nazareth. For the other three Euangelists doe name it, whenas they make mention of this testimonie of Christe. This truly may bee the meaning, that seeing that the time of his full manifestation was not yet come, he would lurk in his countrie as in a darke and obscure bie place.

Some doe also expound it, that he stayed two dayes in Samaria, because there was no cause why he shold make hast into that place where contempt did stay for him. Some other do thinke that he went straightway into Samaria, and that he returned thence againe immediatly. But because Iohn maketh mention of no suche thing I dare not giue place to guessing. Therefore that is more true, when he saw that hee was despised in his countrie Nazareth, he went vnto some other place. VVherfore it followeth immediatly that he came into the citie *Caana*. And in this that it is added also that he was receiued of the Galileans because of his myracles, it was a signe of reuerence, and not of contempt. *A prophet in his owne countrie.* I doe not doubt but that this sentence was prouerbiall, & wee know that that is taken vp for a prouerbe which cometh often to passe.

VVhere-

Wherefore we must not straitly require that it should alwayes be true, as though that had neede alwaies to be true which is there said. Certaine it is, that Prophets are more commended els where then in their owne countrie: and it may also somtimes come to passe, & doth indeede chance that a Prophet is no lesse reuerenced of his owne countrymen then of strangers: but the prouerb teacheth what is more common: namely, that Prophets are rather honoured els where in any place, then amongst their owne countrie men. And this prouerbe may haue a double beginning & meaning. For this is a cōmon vice, that looke whomsoeuer we see lie crying in their cradles, and toying childishly, those doe wee despise during their whole life. As if they had still continued in childhood. There is also another euill, whiche reigneth more amongst those that are of acquaintance: namely, emulation. Notwithstanding I am perswaded that this prouerb did arise hereupon, because prophetes were so badly entertained in their owne nation. For good and godly men, when as they sawe so great vnthankfulnesse toward God in Iudea, so great contempt of the word, so great stubbornnes, they might worthily thus complaine, that God his prophetes are neuer lesse reuerenced any where then in their owne countrie. If wee like better of the former sense, the woordes *prophete* shalbe taken generally for euery teacher, as Paule calleth *Epimenides* the Prophet of the *Cretians*. They receiued him. VVee know not whether this honour did long continue or no. For there is nothing wherunto we are more bent, then to forget God his benefits. Neither doth Iohn make mention of this to any other end, saue only that we may know, that Christ did worke myracles in the sight & presence of many, so that they were preached farre & wide. There is one commoditie of myracles set downe againe, that they make a way for doctrine, for they make Christe to be reuerenced.

46 Therefore Iesus came againe into *Cana of Galilee*, where hee turned water into wine. And there was a certaine ruler whose sonne was sicke in *Capernaum*.

47 VVhen he had heard that Iesus was come out of Iudea into Galilee, he went vnto him, & requested him that he would go downe, & heale his son: for he was almost dead.

48 Therefore Iesus said vnto him: Except you see signes and wonders, yee will not beleeue.

49 The Ruler himselfe said vnto him, Master, goe downe before my childe die.

50 Iesus said vnto him, goe thy way, thy sonne liueth. The man beleued the worde that Iesus had spoken, and went.

51 And as he was gone going downe, the seruants met him, and told saying, thy sonne liueth.

52 Therefore he demaunded of them, at what houre he began to amend: and they said vnto him, yesterday at the seventh houre the feuer left him.

53 Therefore the father knewe that it was the same houre, wherein Iesus saide vnto him, thy sonne liueth. And hee beleued and all his house.

54 This seconde myracle did Iesus againe when hee came out of Iudea into *Galilee*.

54 There was a certaine. This is the truer reading, although *Erasmus* doth thinke otherwise. I graunt that there were at that time some that were called *reguli* or princes, who are now called *Dukes*, or *Barons*, or *Earles*: but such was the estate of *Galilee* at that time, that none of that degree could dwell in *Capernaum*.

Furthermore, I suppose that it was some of Herods Court. For they who thinke that hee was sent by *Cesar* haue no colour. But the Euan-gelist expressed this by name, because in such a person the myracle was more famous.

47 *V*hen hee had hearde that *Iesus*. In that he craueth helpe of Christe this truly was some token, of faith: but in that hee appointeth Christe the way and meane how to helpe, it appeareth thereby how great his ignorance was. For hee tyeth the power of Christe vnto his corporal presence. He had conceiued no other thing of Christe, saue only that hee was a Prophete sent of God, with this commaundement and power, to proue by shewing and working wonders, that hee was the minister of God. Yet Christe winking at this fault, although it was worthie blame, doth sharply chide him for another cause, nay hee chideth all the Iewes generally, because they were too desirous to see wonders. But whence is it that Christe is nowe so sharpe set, who was wont so courteously to entertaine others that desired myracles? There was some particular reason which we knowe not of, which moued him to deale more sharply with this man, then he was wont. And peraduenture hee did not so much respect him as the whole nation. Hee saw that his doctrine was but of small authoritie, and that it was not only neglected, but also altogether despised: in the meane season he saw that they were wholly set vpon myracles, & that all their senses were rather filled with some amazednesse then admiration. Therefore that wicked contempt of the word which reigned then commonly, did wrest out of him this complaint. True it is that euen some of the saints haue sometimes desired to haue confirmation from myracles, least the truth of the promises should stagger with them: and we doe also see that God was not offended therewith, seeing that hee yeeled vnto their requestes. But Christe noteth in this place a farre greater frowardnesse. For the Iewes did so depende vpon myracles, that they left nothing for the worde. And firste of all, there was this fault amongst them, that the dull and carnall did no whit reuerence doctrine, vnlesse they were awaked by myracles. For it was meete that the worde of God wherein they were trained vp from their tender yeeres, should haue bene more then famillier vnto them: secondly, when wonders were wrought, there did so small profite follow, that being astonied they waxed dull. So that their religion was nothing: there was amongst them no knowledge of God, in exercise of godlines saue only in myracles. VVhereunto that vpbraiding which Paule vseth tendeth, *the Iewes seeke signes*. For his meaning is that they were addicted vnto signes without reason & measure, and that they were neither moued with the grace of Christe, or promises of eternall life, or secret working of the spirit: but that they did rather lothsomly refuse the gospel, because they can digest nothing but signes. And woulde to God there were not many at this day infected with the same disease: ther is nothing more common then these wordes. Let myracles goe before, that wee may giue eare vnto this doctrine. As though the truth of Christe ought to be so vile and base in our eyes, vnlesse it bee underpropped by some other thing. But although God should ouerwhelme them with an huge heape of wonders, yet doe they lie when they say that they will beleue: there should some outward wondering arise: but they woulde take ne-

1. Cor. 1.  
32.



uer a whit the more heed vnto doctrine.

49 *Lorde come downe.* Seeing that going forward in his suite he doth at length obtaine that which he would, we may gather that he was not therefore reprehended of Christ, as if he would vtterly haue reiected him, and refuse his prayers: but that he did it rather to this end that he might reforme that vice which did stoppe him from comming to true faith. And we must remember that which I said before, that this common reprehension of all the people was greater, then the peculier reprehension of one man. So that which is preposterous or superfluous in our petitions, must needs be amended or cut off by this meanes, that hurtfull lettes may be taken away.

Furthermore, where as courtiers are wont commonly to bee daintie and proude, and will not willingly be hardly dealt with, we must note that this man being humbled with his owne necessitie, and feare, least he should be deprived of his sonne, was neither angrie, neither did he repine when he was entertained somewhat vncourteously by Christ: but passed ouer that chiding with modest silence. VVe haue experience of the same euen in our selues: for our daintinesse is wonderfull, our vnpacience and churlishnesse is straunge vntill suche time as beeing brought vnder by aduersitie wee bee compelled to lay away our pride & los-tie lookes.

50 *Thy sonne liueth.* Here appeareth first of all the singuler courtesie of Christ and his fauourableness, in that he pardoneth the ignorance & rudenesse of the man, and extendeth his power farther then hee hoped for. He desired that Christe by his comming would heale his sonne. He thought that being sicke he might be cured of the disease: But he was perswaded, that being dead, he could not be raised vp againe: therefore he requesteth him to make hast, least death should preuent him. Therefore seeing that Christ pardoneth both these faultes, we may hereby gather how greatly he esteemeth euē a slender faith. This also is worthy the noting, that Christ not obeying his desire, doth graunt him farre more thē he desired. For he hath a testimonie of the present health of his son. So our heauenly father in not graunting oftentimes our petitions as touching the circumstances, doth worke to helpe vs by such meanes as we looked not for, that we may learne to appoint him nothing. VVhen hee saith that his sonne liueth, his meaning is, that he was deliuered from danger of death.

*The man beleueed his wordes.* Because he came furnished with this persuasion that Christe was a Prophete of God, therefore was hee so ready to beleue, so that he did by and by snatch at one worde, and hauing caught it, he did lay it vp deeply in his mind. And although he did not thinke so honourably of the power of Christ as he ought, yet the shorte promise did worke in his minde a newe hope of a sodaine: so that hee did surely thinke that the life of his sonne was included in the woorde of Christe. And with such readinesse ought we to receiue the woorde of God: but it is farre from hauing such present effect alwayes in the hearers. For who is he that can profite so much by hearing many Sermons, as did this man beeing almost half profane hauing but heard one worde? VVherefore wee must be more diligent to stirre vppe our sluggishnesse: and must first of all pray vnto the Lorde that he wil so stirre

vp our heartes, that we may be no lesse readie to beleue, then he is ready and bountifull to promise.

51 *And as he was going downe.* Here is described the effect of faith, together, with the force of the word. For like as Christ did by the word restore the childe to life that was at the point to die, so the father recovereth his sonne safe in one moment, by his faith. Therefore let vs know that so often as the Lorde offereth vnto vs his benefites, his power is alwayes prest to performe whatsoeuer he promiseth: so that our vnbeliefe doe not stoppe the same. I confesse that this is not continuall, yea it is not often or commonly seene that the Lorde doth straightway stretch forth his hande to helpe vs: but so often as he deferreth, hee hath his reason for it, and that such as is profitable for vs. This is most certaine, that he is so far from being the cause of delay, that he doth rather strue with our lettes and hinderances. Therefore when as his help appeareth not presently, let vs consider howe great our vnbeliefe is, or at least how slender & weak our faith is. And it is no maruel, if he wil not haue his benefites to perish, and rashly to throw them vpon the ground, but will bestowe them vpon those who holde out the lappe of faith, and are readie to receiue them. And although he doth not helpe all his childre, one maner of way, yet shall neuer any mans faith be voyde, but that we shall alwayes perceiue that that is true, which the Prophete teacheth, that, the promises of God doe most of all make hast, when as they seeme to linger.

52 *Therefore hee asked.* In that he asked his seruants when his sonne began to amende, it came to passe through the secret motion of GOD, to the end the truth of the myracle might the more plainly appear. For euen we are by nature more then wickedly bent to choake the light of the power of God, and Satan goeth about this with manie shifts that hee may darken the beholding and sight of his workes. VVherefore they must needes be made so plaine and euident that they may be prayed amongst vs, that there may remaine no place for doubting. Howe vnthankfull therefore soeuer men are, yet this circumstance doeth not suffer so excellent a worke of Christe to bee ascribed vnto fortune.

53 *Hee beleued and his house.* This seemeth to be an absurd thing that the Euangelist maketh mention of the beginning of faith in that man, whose faith he did before commend. Neither can the worde *beleued* be referred in this place vnto the going forward of faith: but wee must marke, that the man being a lewe and brought vppe in the doctrine of the law, was nowe endued with some tast of faith, when he came vnto Christe. In that he did afterwarde beleue the wordes of Christe, that was a particuler faith, which reached no farther, saue only vnto the life of his sonne. But now he began to beleue after another sort: namely, because hauing embraced the doctrine of Christe, he professed himselfe to be one of his disciples. So that he doth not only now hope that his sonne was restored vnto him safe, through Christ his benefite: but he acknowledged Christ to be the sonne of God, and subscribeth vnto his gospel: he hath all his familie to beare him companie, who saw the myracle. And yet it is not to be doubted, but that he endeouored to bring al his together with himselfe, vnto Christianitie.

Chap. 5

**A**fter this was the feast day of the Iewes, and Christe went up to Ierusalem.  
And there is at Ierusalem beside the sheep market, a poole which is called in  
Hebrewe Bethesda, hauing five porches.

3 In these faste a great multitude of sicke people, of blinde, lame, and withered, way-  
ting for the moving of the water.

4 For an angel went downe at a certaine time into the poole, and troubled the wa-  
ter: he therefore that went downe first after the troubling of the water, was made whole  
of what disease soeuer he was sicke.

5 And there was a man there who had passed thirtie eight yeeres in an infirmitee.

6 VVhen Iesus saw this man sitting, and knew that he had bene now long time sick,  
hee said vnto him, wilt thou be made whole?

7 The man that was sicke answered him: Syr, I haue not a man to put me into the  
poole when the water is troubled: but in the meane while whilst I come, an other step-  
peth downe before mee,

8 Iesus saith vnto him, Arise, take vp thy bed and walke.

9 And the man was by and by made whole, and he tooke vp his bed and walked: and  
the Sabbath was that day.

1 After this was the feast day. Although the Euangelist doeth not im-  
plaine words expresse what day this was, yet we may well gesse that he  
meaneth VVhituntide, if so be it that which is here recited was done  
immediately after that Christ came into Galilee. For he went from Ie-  
rusalem immediately after Easter, and going through Samaria, he made  
account that it was foure monethes vntill haruest: entring into Galilee,  
he healed the rulers sonne. The Euangelist addeth immediately after,  
that this feast day followed. Therefore the course and respect of tyme  
persuadeth vs to thinke, that he speaketh in this place of Pentecost, al-  
though I will not greatly strue about that matter. But Iesus came vnto  
the feast day vnto Ierusalem, partly because there was greater opportu-  
nitie to spread abroad doctrine, then, by reason of the cōcourse of people:  
partly because he must be obedient to the law, that he might deliuer all  
men from the bondage of the law, as we haue said els where already.

2 A poole beside the sheepe market. The circumstance of the place is ad-  
ded: whence we gather that the myracle was not obscure or knowne  
vnto a few only. For that the place was much frequented, both the five  
porches doe declare, and the nighnesse of the temple also did require thus  
much. Moreouer, the Euangelist saith flatly, that many sicke folkes layde  
there. As touching the worde it selfe, the learned do worthily reiect the  
vaine furnise of Ierome, who maketh *Betheder* of *Bethesda*, and interpre-  
teth it *an house of a flock*. For there is in this place mention made of a poole  
which was nigh vnto the sheep market. They also do it with reason who  
reade it *Bethesda*, as it were a place of fishing. Therefore their opinion is  
more sound who expound it a place of pouring out. For *arid* doth signi-  
fie amongst the Hebritians a flowing. But the Euangelist dyd pro-  
nounce it *Ejsda*, after the maner of the Chaldeans, as the common vse of  
the tongue did then require.

For I thinke that the water was brought thither by conductes that the Priestes might draw thence. Vnlesse peraduenture the place was so called, because the water was powred out by pypes. In my iudgement it was called the sheepe marker, because there were sheepe brought thither to be offered vp in sacrifice.

3 *The multitude fare.* It may bee that the sicke folkes laide in the porches to aske almes, when the people wēt that way, which went into the temple to worship. And they were also wont to buy sheepe there, whiche they would offer in sacrifice. In the meane while God did heale some number of them euery feast day, that by this meanes he might set foorth the worship appointed in the lawe, and the holinesse of the temple. Notwithstanding this may seeme an absurd thing, that (seeing we do not reade that there was any such thing done at such time as religion did most of all florish, yea, seeing that myracles were wrought only extraordiarily in the Prophetes time) the power and grace of God did appeare more plainly in myracles then they were wont, when thynges were so decayed and almost vtterly brought to confusion. I aunswere, that in my iudgement there were two causes: for seeing that the spirit which dwelt in the Prophetes was a sufficient witnesse to testifie Gods presence, religion had no need of any other confirmation at that time. For the law was established by signes more then needed, and God ceased not to confirme the commandement which hee had giuen by innumerable testimonies. But when the time of Christ his comming drew neere, because they were destitute of Prophetes, their state was most miserable, and they were fore tempted on euery side, they had need of this extraordinary helpe, least they shoulde thinke that they were vtterly forsaken of God, and being thus discouraged shoulde vtterly haue fainted & fallen away. For we know that Malachie, was the last of the prophets, and therefore he concludeth his doctrine thus, chap. 4. 4. *That the Iewes may remember the law giue by Moses, until Christ appeare.* For it seemed to God a profitable thing, to let them be destitute of Prophetes for a season, to the ende they might more earnestly desire Christ, and receiue him with greater reuerence when he was reuealed. In the meane while least that the temple shoulde want testimonie, and the sacrifices, and al the worship from whence saluation shoulde come vnto the worlde, the Lorde retained the Iewes by this gift of healing, that they might knowe that it was not in vaine that they were separated from other nations by God himselfe. For God did openly testifie by healing the sicke, as if hee had reached his hand out of heauen, that he did allow of this kinde of worship, which they had from the prescript of the lawe. Secondly, I doe not doubt but that by suche signes hee taught them that the time of redemption was at hande, and Christe the authour of saluation drew neere, to the ende all mens mindes might the better be awaked. I suppose that this vse of myracles was at þ time double: first, that the Iewes might knowe that God was present with them, and so might remaine constant in the obedience of the law: secondly, that they might be bent to wayte for a newe and vnwonted estate. *Of lame, blinde, withered.* To the end we may knowe that they were no common diseases whiche the Lorde did cure, the Euangelist expresseth certaine kindes thereof. For the remedies which men can inuent cannot cure the halt, blind, & withered



withered. Truly it was a sorowfull sight to see in suche a multitude of men, a manifold deformitie of members. Yet the glory of God dyd more clearly shine there, then in the beholding of a great and well ordered armie. For there is nothing more famous and excellent, then whē as the power of GOD doth amend and restore the wants of nature : there is also nothing more beautifull and sweete, then when as of his infinite goodnesse, he helpeth the miseries of man. Therefore the Lorde would haue that most noble Theater to be extant, wherein his maiestie might appeare, not only to those that were borne there aboutes, but also to all maner of strangers. And (as I said euen now) this was not the least ornament of the Temple, when as God by stretching out his hand, did make it known that he was present there.

4 For an Angel. It was indeed the proper and peculiar worke of the Lord to cure the sicke : but as he was wont to vse the hande and diligence of Angels, so he committed this vnto an Angels charge. In which respect Angels are called powers or might : not that God doth resigne vp his power vnto them, and sit idle himselfe in heauen : but because by working mightily in them, he doth wonderfully make known his power vnto vs. Therefore those men do deale wickedly & peruersly, who feigne that the Angels haue something of their own, or who do make them Mediatours betweene God and vs, in such sort, that they doe darken the power of God, being as it were set far of, whereas it doth rather shew it selfe to be present in them. Therefore we must beware of those dotting speculations of *Plato*, because God is too farre distant from vs, we must goe vnto the Angels, that they may purchase fauour for vs : whereas we ought rather to goe straightway vnto Christ, that by his guiding, ayde, and commandement, wee may haue the Angels to be helpers and ministers of our saluation.

At a certaine time. God was able in one moment to heale them altogether : but as myracles haue their ende, so haue they also their meane, as Christ saith, when so many were dead in þ time of *Eliſeiu*, there was but one only boy rayſed vp againe : when as there were so many hungry widdowes in the time of the drought, *Elias* did only help one in her neede. So it was sufficient for the Lorde to shew some token of his presence vpon a few sick people. But the manner of healing whiche is described in this place, doth sufficiently teach vs, that there is nothing more vnconuenient then that men should make the workes of God subiect to their iudgement. For, I pray you, what helpe and remedie coulde they looke for, by the troubling of the water? But the Lorde doth by such meanes accustom vs vnto the obedience of faith, when he doth things contrarie to our reason. VVe doe too too greedily follow those things which besides the worde of God doe please our reason. Therefore to the ende he may make vs obey him, he obiecteth oftentimes those things, which are contrary to our reason. Therefore we do then declare and proue our readinesse to be taught, when as shutting our eyes, we follow the bare worde, although we seeme to our selues that we shal haue no reward for our labour. The like example haue we in *Naaman* the *Assyrian*, whom the Prophet sent vnto Iordan to haue his leprosie cured, but he contemned this at the first as a mocke, yet at length hee perceiuet̃ in deed that God doth so worke contrary to mans reason, that yet

Luk. 4. 26.

27.

2. Kin, 4. 32

1. Kin. 17. 9

2. Kin. 3.

10. 11.

notwithstanding he doth neuer deceiue or mocke vs . In the meane while the troubling of the water was a manifest token that God doth vse the elements freely at his owne pleasure, and doth challenge to himselfe the effect of the worke For this is a vice too comon, to ascribē vnto the creatures that which belongeth to God alone. But it shalbe a point of too much foolishnes to seeke the cause of health, in the troubled water. Therefore he doth so commend the external signe, that by the beholding of the same, the sicke may be compelled to looke vnto him who is the only authour of grace.

5 *And there was a certaine man.* The Euangelist gathereth diuers circumstances which make the myracle more credible. The long continuance of the disease had taken away all hope of curing. He complained that hee was deprivied of that remedie of the water : hee oftentimes went about to throwe himselfe into the water, but in vaine, he had no man to helpe him : heereby appeareth more plainely the power of Christe. To the same purpose serueth this, that hee was commaunded to take vp his bed, that all men might know that hee was healed by no other meanes, saue only by the benefite of Christe. For seeing that he ariseth suddenly being strong in all his limbs, whereof he was lame before such a sodaine change ought so much the more to stir vp and moue the mindes of the beholders.

6 *Wilt thou be made whole?* He doth not aske the question as if he did doubt of the matter : but partly that he may kindle in him the desire of grace which was offered, partly that he might make the witnesses who were present more attentiuē, whom the myracle might otherwise escape whilest they thought vpon some other matter, as it falleth out oftentimes in matters which chaunce on a sodaine. Therefore this preparation was necessarie for these two causes.

7 *I haue not a man.* This sicke man doth the same which almost al of vs are wont to doe: for he includeth Gods helpe in his cogitation, neither dare hee promise himselfe any more, then hee can conceiue in minde. And whereas Christ doth pardon his infirmitie, we may therein beholde his mercifulnesse, which euery one of vs tryeth dayly, whilest that we doe stick fast in the meanes which are nigh vs. Hee doeth by stretching out his hand out of hidden places, contrary to our expectation, declare howe farre his goodnesse exceedeth our weakenesse and straightnes in faith. Furthermore, we must be instructed by this example, to suffer. Thirtie yeeres were a long time, wherein God did deferre his benefite, in helping this miserable man, which yet notwithstanding he determined to bestow vpon him from the beginning. How long soeuer therefore he make vs wayte, let vs so grone vnder our miserie, that yet the yrksomnesse of the long time doe not discourage vs. For althogh there appeare no end, when as our miseries are prolonged, yet we must alwayes persuaade our selues that God is a wonderfull deliuerer, who doth easily remoue all hinderances by his power.

9 *And it was the Sabbath.* Christ knewe well enough what great offence woulde followe immediately, when they should see the man goe bearing a burden. For the lawe doth in plaine wordes forbid to beare any burden vpon the Sabbath day. But there was a double reason why Christe did set forth such a spectacle, setting a part all respect of this danger;

danger : namely, that the common people might the better knowe the myracle : secondly that there might some occasion be ministred, and as it were a way made, for that excellent sermon which hee made immediately.

Furthermore, the knowledge of that myracle was so greatly to be esteemed, that he ought not to haue passed for offending the people, especially seeing that hee had in readines a lawefull excuse, wherewith though he did not pacifie the wicked, yet did he sufficiently refute their false flanders. Therefore we must note this rule, that though the whole worlde do fret and fume against vs, yet must wee publishe the glory of God, and preache his workes, so farre forth as it is expedient for his workes to be knowen. Neither must we be wearied or discouraged, although this our desire fall not out so well as we would, so that wee see before our eyes that end whereof I haue spoken, and leape not ouer the boundes of our dutie.

10 Therefore the Iewes said vnto him that was healed, it is the Sabbath : it is not lawfull for thee to take up thy bed .

11 He answered them, hee that made mee whole, said vnto mee, take up thy bed and walke .

12 Therefore they asked him, what man is that, that said vnto thee, take up thy bedd and walke?

13 Furthermore, he that was healed, knewe not who it was : for Iesus had withdrawn himselfe, because there was a multitude in the place.

14 Afterward, Iesus found him in the temple, and saith vnto him, beholde, thou art healed, sinne no more, least a worse thing happen vnto thee.

15 The man went and tolde the Iewes, that it was Iesus, who had healed him.

16 And therefore the Iewes did persecute Iesus, and they sought to slea him, because he did these thinges on the Sabbath day.

10 It is the Sabbath. Forasmuch as it stode all men vpon to defend the religion of the Sabbath, they doe well, and for good causes accuse the man : but when as the excuse that hee made, doth not satisfie them, they doe nowe begin to offend therein : for they ought to haue loosed him when they knewe the cause. To beare a burden (as we haue said) was a breaking of the Sabbath, but Christ who laide the burden vpon his shoulders, did vnburden him with his authoritie. Therefore we are admonished in this place to beware of rash iudgement vntill wee doe thoroughly knowe the reason of euery mans fact. VVhat thing soeuer is contrarie to the worde of God, without doubt it deserueth to be condemned : but because it oftentimes falleth out so, that we are deceived in this point, let modestie goe before, together with a quiet inquisition, to the end our iudgement may be sound and sober. For because the Iewes being possessed with a wicked affection, do not stay to make inquisition, they stop the gate against iudgement and moderation. But and if they had suffered themselves to be taught, the offence had not only been taken away, but they had been brought vnto the knowledge of the gospel with farre more fruit.

Nowe wee see howe farre theyr sinne reached, and wherein they sinned : namely, because they dyd not admit a iuste defence. And

And the defense is thus, that he that was healed did answer, that he dyd nothing, but that which he commaunded him to doe, who had authoritie and power to commaund. For although hee vnderstood not as yet who Christe was, yet was he perswaded that he was sent of God, because he had tryed his diuine power : and hee doth thereby gather that he was indowed with authoritie, so that he must needs obey him. But this also seemeth to be worthie of blame, that the myracle doth remooue him from the obedience of the law. Indee I confesse he lea- neth vnto, and fighteth with a reason that was scarce stronge enough : yet the other doe offend double, in that they neither consider that this was an extraordinarie work of God, neither yet do suspend their iudge- ment vntill such time as they haue heard the prophet that was furnished with the worde of God.

13 *Hee know not who it was.* Christ woulde not haue the glory of so great a worke to vanish away. Yet woulde he haue it first to be knowe and famous, before such time as he would profess himselfe to be the author thereof. Therefore he withdrew himselfe a little, that the Iewes might iudge of the thing it self, wout any respect of person. Hence may we gather, that it cannot bee attributed to the faith of the man that hee was healed, who knoweth not his Phisition when he was cured: and yet it seemeth that he did this by the direction of faith in that he tooke vp his bed when he was commaunded. For mine own part, as I do not denie that there was in him some secrete motion of faith, so I say that it doth plainly appeare by the text, that he was destitute of sound doctrine, wherein he should rest, and of the pure light.

14 *After this Iesus found him.* These wordes doe more plainly shew, that Christ did not therefore lie hid for a time, that the memorie of his benefite might perish : for he doth now come abroad of his owne accorde, his meaning was only to haue the worke first knowen, and then to haue himselfe known to be the author therof. Furthermore, this place containeth most profitable doctrine, for when Christ saith, *Beholde thou art healed.* His meaning is, that we doe wickedly abuse God his benefites, vnlesse we be moued vnto thankfulness. Neither doth Christ cast that in his teeth, which he had giuen him : but doth only admonish the man and tell him that he was healed for this cause, that being mind- full of the grace receiued, he might worship God his deliuerer, during his whole life. Therefore as God doth instruct vs vnto repentance, and pricke vs forward with light punishments : so hee doth exhort vs vnto the same with his goodnesse and clemencie. Yea this is the generall ende aswell of our redemption, as of all Gods gifts : to haue vs wholly addicted and knit vnto him.

Furthermore, this cannot bee, vnlesse we remember the pain and punishment which we haue already escaped : and hee that hath obtayned pardon doe exercise himselfe in this meditation during his whole life. Also this admonition teacheth vs that what harme soeuer we suffer, it is to be imputed to our sinnes. For doubtlesse calamities doe not come by chance, but they are so many light punishments to chasten vs. Therefore we must first of all acknowledge the hand of God which smiteth vs, & not imagine any blinde brunt of fortune in our aduersitie : secondly, we must giue God this honor, that seeing he is our best father hee taketh no pleasure



pleasure in our miseries: and therefore that hee doeth neuer handle vs roughly vnlesse he be offended with our sinnes. VVhen he forbiddeth him to sinne, he doth not require that he should be free from all sin: but there is a comparison made of his former life. For Christe doth exhort him hereafter to amend his life, and not to continue like to himself. *Least any worse thing.* If God can do vs no good with light punishments, wherewith he being our most gentle father doth correct vs, as tender & daintie children, he is compelled to put vpon him a new, and as it were a strange person. Therefore he taketh whips in hand to tame our fiercenes withal, as he denouiceth in the law, Leui. 26. 14. 18. Deu. 28. 15. & Psa. 32. 9. Yea such testimonies are vsual in the scriptures. Therefore in vs we are oftentimes punished with new miseries, we may thanke our owne stubbornnesse for that. For we are not like to vnbroken horses, & mules: but we are more then vntamed beastes. Therefore it is no maruell if God doe as it were breake vs in peeces with more cruel punishments, as with hammers, whom indifferent punishment cannot amend: for it is meete that they be broken who will not bend. To conclude, this is the vse of punishments, that we may be made to take better heed hereafter. If we stubbornly resist the first or second stroke, he will strike seuen fold harder: if hauing shewed some token of repentance for a short time, we do by and by returne vnto our nature, he doth more sharply punish this our forgetfull lightnesse, that is full of sluggishnesse.

But it is worthie to be noted in this man, how mercifully and fauorably the Lord suffereth vs. For suppose he drew nigh vnto old age: yet must he needes be taken with the disease in the first flower of his age: and peraduenture he had been sicke from his childhood. Now consider how greuous the punishment and paine of so many yeeres was. And certain it is that God cannot be accused of too great seueritie, because he did punish a man that was halfe dead, with so long sickness. Therefore in that we are lightly punished, let vs learne that that commeth to passe because the Lorde doth mitigate the greatest rigour of punishments, for his infinite goodnesse sake. Let vs also learn that there are no paines so fierce & cruel, but that the Lord can adde something thereunto, so often as he thinketh it good. And questionles miserable men doe oftentimes pull downe vpon themselues horrible & wonderfull tormentes, with their complaints: whilest that they say that their plagues cannot be augmented. Are not these thinges hidden in my treasures saith the Lorde? Deut. 32. 34. VVe must also note how small fruite the chastisements of God do bring forth in vs. For if Christe his exhortation was not superfluous, we may gather thence that this mans soule was not yet well purged from all vices. And truly vices doe take deeper roote in vs then that they can be plucked vp in one or two dayes. And the curing of the diseases of the soule is harder then that it is contented with the remedies of a small time.

15 *The man went.* He meant nothing lesse then to purchase enuy vnto Christ: and also he looked for nothing lesse then that they would so rage against Christ. Therefore it was a godly affection when as he would honor his phisition with due honor. The Iewes do vomite out their poison in this, that they doe not only accuse Christ for breaking the Sabbath, but doe also burst out into extreame crueltie.

- 17 And Iesus answered them, my father worketh untill this time, and I worke.  
 18 For this cause therefore the Iewes sought the rather to kill him, because he did not  
 only breake the Sabbath, but did also call God his father, making himself equall with God.  
 19 Therefore Iesus answered, and said unto them, verily, verily I say unto you, the son  
 can doe nothing of himselfe: saue that which he shall see the father do, which things when  
 he doth, the sonne doth these in like sort.

17 My father. VVe must mark what manner of defence Christ vseth. He doth not answere, that the law concerning the keeping of the Sabbath was temporal, and such as was now to be abrogated but doth rather say that he had not broken the Sabbath: because this is a worke of God. It was indeed a shadowish ceremonie, whereof Christe made an end by his comming, as Paule teacheth, Col. 2. 16. 17. But the state of this present cause consisteth not in that. For men are only commanded to rest from their owne workes: therefore circumcision which is a worke of God, and not of men, is not contrarie to the Sabbath. Christ standeth vpon this point, that the holy rest is not troubled with the workes of God, which rest was commanded in the law of Moses. And by this reason he doth not only excuse his own fact, but his also that bare his bed, for it was an appurtenance and as it were a part of the myracle: because it was nothing els but an approving of the same. Secondly, if thanksgiving and the preaching abroad of the glory of God be, to be reckoned among the workes of God, it was no breaking of the Sabbath with foote and hande to set forth the grace of God. Yet Christ doth chiefly speake of himselfe, with whom the Iewes were more offended. In the meane while he doth testifie that the health which hee restored to the sicke man is a testimonie of his diuine power. He affirmeth that he is the sonne of God, and that the maner of working is common to him and his father. I doe not nowe at large dispute what was the vse of the Sabbath, & for what causes it was commaunded. As touching this present place, the religion of the Sabbath is so farre from breaking and hindering the course of the workes of God, that it doth rather graunt place to them alone. For why doth the lawe commaunde men to rest from their owne workes: saue only that they may applie all their senses being emptie and free, to consider vpon the workes of God? Therefore hee is a wicked ouerthrower of the lawe, and also a false interpreter, who doth not graunt vnto the workes of God a free kingdome in the Sabbath. If any man doe obiekt that the example of God is set before men, that they may rest the seuenth day: the answere is easie, that men are not like vnto God in that point, because hee kept holy day, but because that ceasing from the troublesome actions of this world, they doe aspire vnto the heavenly rest. Therefore the Sabbath of God is no luytering, but a sound perfection which bringeth with it the quiet estate of peace. Neither is that any hinderance which Moses saide, Gen. 2. 2. that God made an end of his workes. For his meaning is, that when God had finished the frame and worke of the worlde, he did consecrate that day, which men shoulde bestowe on the meditating vpon his workes. In the meane while he ceaseth not by his power to vpholde the worlde which he hath made, to gouerne it by his counsell, to nourish it with his goodnesse, and to determine all things at his pleasure in heaven.

uen and earth. Therefore the creation of the worlde was finished in fixe dayes : but the government of the same is perpetuall, and GOD doth worke continually in defending and preserving the order thereof : as Paule teacheth, that in him we liue, we moue and haue our being. And *A&T. 17. 28* Dauid teacheth that all things doe stande, forasmuch as the spirite of *Pla. 104. 29* God giueth life vnto them, and that they doe sayle so sone as they shal be destitute of his force. Neither doth God only defende nature being created by him, with his generall prouidence only, but hee ordereth, & moderateth euery part thereof. And he doth especially keepe & gouern by his ayde the faithfull, whom he hath taken into his tuition. *And I worke.* Christe hauing omitted the patronage & defence of the present cause, hee declareth the ende and vte of the myracle : namely, that he may bee thereby knowen to bee the sonne of God. For this was his purpose in all his words & deedes, to shew himselfe to be the authour of saluation. This is proper to the diuinitie, which he challengeth to himselfe : as saith *Heb. 1. 3.* also the Apostle, that he susteineth all things by his mightie becke. And he doth testifie that he is God for this cause, that beeing reuealed in the flesh, he may execute the office of Christe : so that he affirmeth that hee came from heauen, because he would haue it knowen, especially why he descended into the earth.

*18 For this cause therefore.* Hee was so farre from pacifying their rage with this defence, that he did rather prouoke the same. Neither was hee ignorant how malicious their wickednes, and how hard their stubbornnesse were : but this was his chiefe drift to profite a fewe of his who were then present : and secondly, to bring to light their incurable wickednesse. And he hath taught vs by example, that we must neuer yeelde vnto the furie of the wicked, but endeuous so much as neede requireth to defende the truth of God, though all the worlde gainsay vs, and murmur against vs. Neyther is there any cause why the seruantes of God should be greeued, if so be it they haue not so good successe as they would wish : seeing y euen Christ himself had not such successe. Neither is it any maruell if Satan doe so much more violently rage in his members and instruments, the more that the glory of God doth shew it selfe. In the former member, when the Euangelist saith that they were displeased with Christe, because he had broken the Sabbath, he speaketh according to their meaning. For I haue alredie taught that the matter was otherwise. The principall cause of indignation is, because he calleth god his father. And indeede Christ his intent was to haue God to bee taken for his father after a peculiar sort, that hee might exempt himselfe from the common order of other men. He made himselfe equall with God seeing that he did attribute vnto himselfe the continuall working. And Christe is so farre from denying of this, that he doth more plainly confirme the same. VVhereby is refuted the madnes of the *Arrians*, who did confesse that Christe was God in such sort, that they thought that he was not equall with the father. As if there coulede any inequalitye be found in the one and simple essence of God.

*19 Therefore Iesus answered.* VVee see as I haue saide, that Christe is so farre from refuting that which the Iewes did obiekt, although it were slanderous, y he doth more plainly proue that it was true. And first of al he sheweth vpo this point, that y was a work of god wherth y Iewes found

that they may perceiue that they must strue with God, if they proceede to condemne that which must of necessitie be ascribed vnto him. This place was in times past diuersly tost betweene the true fathers & the *Arrians*. *Arrius* did gather thereby that the sonne was lesser then the father: because he could doe nothing of himselfe. The fathers did obiekt that the distinction of person is only meant by these words, that it might be knowne that Christ is of the father, and yet notwithstanding that he is not depriued of the internall power of working. But they were both deceived: for neither are these words spoken cōcerning the bare diuinitie of Christ: and those things which we shall see by & by doe not belong of themselves & simplie vnto the eternall worde of God, but doe only agree with the son of God inasmuch as hee is reuealed in the flesh. Let vs therefore set Christ before our eyes, as he was sent of the father to be the redeemer of the worlde. The Iewes did consider in him no farther thing, then his humane nature. Therefore he affirmeth that hee healed not the sicke man, as he was man: but by his diuine power which he laid hid vnder the visible fleshe. This is the estate of the cause, whereas they fastening their eyes vpon the flesh did contemne Christ, hee biddeth them rise higher, and behold God. All the speech is to be referred vnto this matching of contraries, that they are greatly deceived, who thinke that they haue to deale with a mortall man, whilest that they accuse Christ for his workes which were meere diuine. Therefore doth he so earnestly affirme, that in this worke hee differeth nothing from the father.

20 For the father loueth the sonne, and sheweth him all things which he doth: and he will shew him greater workes then these, that you may marvel,

21 For as the father rayseth up the dead, and quickeneth, so the sonne also quickeneth whom he will.

22 For the father iudgeth no man: but he hath given all iudgement to the sonne,

23 That all men may honour the sonne as they honour the father: hee that honoureth not the sonne, honoureth not the father that sent him.

24 Verily, verily, I say vnto you, that he which heareth my wordes and beleaueth in him that sent me hath eternall life: and shal not come into iudgement: but hath passed from death to life.

Mat. 3. 17.

20 For the father loueth. All men see howe hard and farre set the exposition of the old writers is. God (say they) loueth himselfe in his son. But this doth very well belong vnto Christ being clothed with the flesh, to be beloued of his father. Yea we know that hee was distinguished by this excellent title aswell from angels as frō men, *This is my welbeloued son*. For we know that Christ was elected, that in him might be resident the whole loue of God that it might flow thence vnto vs as frō a full fountaine. For Christ is beloued of God the father as hee is the head of the church. He teacheth that this loue is the cause why the father worketh al things by his hand. For when he saith that al things are shewed vnto him, by these words is to be vnderstood the cōmunication or participation: as if he should say, as the father hath powred out his mind into mee, so hath he poured into me his power, that in my workes þ diuine glory may appeare: so þ mē cā seek no diuine thing, which they may not find in me.

And



And truly we shall in vaine seeke for the power of GOD without Christe.

*Hee sheweth him greater workes then these.* His meaning is that the myracle which he shewed in the curing of the man, was not the chietest of the workes which were giuen him in charge by his father. For he had only giuen them a small tast there, of that grace, whereof he is properly both the minister and the authour: to wit, that hee may restore life to the worlde. VVhen he addeth that, *ye may maruell*, hee toucheth by the way their ynthankfulnesse, because they did contemne that so excellent a token of the power of God: as if he should say, how dull and blockish soeuer you bee, those things which God shall bring to passe by mee hereafter, shall enforce you to wonder whether you will or no. Yet it seemeth y<sup>t</sup> this was not fulfilled, seeing that we know that in seeing they sawe not, like as Iesaias saith also 6. 9. that the reprobate are blind when they behold the light of God. I answer, that Christe spake not in this place of their affection, but did onely note how valiantly he would afterwards proue himselfe to be the sonne of God.

21 *For as the father.* He doth here briefly set downe what manner of office was giuen him of his father. For although he seemeth to choose one kynde: yet is it a generall doctrine, wherein he sheweth that hee is the authour of life. And it containeth in it self, life, and righteousnes, and all the giftes of the holy Ghost, and all the partes of our saluation. And truly it was requisite that this myracle shoulde be such a special testimonie of Christes power, that it might bring forth that common fruite: namely, that it might open the gate vnto the Gospell. VVe must farther note after what sort Christ giueth vs life. For he found vs all dead: therefore it was needefull that he shoulde begin at the resurrection. Yet notwithstanding it is not superfluous that he ioyneth two wordes together: Because it were not sufficient for vs to bee deliuered from death, vnlesse Christ did restore life vnto vs fully and perfectly. Furthermore, he maketh not this life common to all men. For he saith, that he giueth life to whom he will, wherby he meaneth that hee doeth vouchsafe to bestow this grace peculiarly only vpon certaine men, that is, the elect.

22 *For the father.* He doth now more plainly expresse the general thing it selfe, that the father doth gouerne the worlde in the sonnes person, & doth by his hand rule. For the Euangelist taketh *iudgement*, for gouernement and power according to the phrased of the Hebrew tongue. Now we know what is the summe, that the father hath deliuered the kyngdome to Christ, that he may gouerne heaven and earth at his pleasure. But this may seeme to bee a very absurd thing, that the father hauing resigned vpe the right of his gouernment shoulde sit idle in heaven like some priuate man. The answer is easie, that this is spoken not so much in respect of God as of men. For there is nothing changed in God whilst that hee hath made Christe the chiefe king and Lord of heaven & earth. For hee himselfe is in the sonne and he worketh in him. But because when as we will ascende vnto God, all our senses doe by and by faile, Christe is set before our eyes, as the visible image of God, who can not bee seene. There is no cause therefore why wee should wearie our selues in vaine with seeking out the secrete places of heauen, seeing that

God doth prouide for our infirmitie, when he sheweth himselfe nigh vnto vs in the person of Christ: But rather when as we haue to deale concerning the gouerning of the worlde, the estate of our selues, the heauēly ayde of our saluation, let vs learne to turne our eyes vnto Christe alone (like as al power is committed vnto him, and in his face appeareth god the father who shold otherwise be hid far away) least þ̄ bare maiestie of God doe swalow vs vp with his infinite brightnesse.

23 *That all men may honour.* This member doth sufficiently confirme that which I touched of late, that GOD doth not so reigne in the person of Christ as if he were at ease in heauen, as sluggish kings are wont to do: because he doth declare his power in Christ, and doth shewe himselfe to be present. For what other thing doe these wordes signifie, *that al may honour the sonne*, saue only that the father will bee acknowledged and worshipped in the sonne? Therefore it is our dutie to seeke God the father in Christ, there to beholde his power, there to worship him. For (as it followeth immediately after) *hee that honoureth not the sonne*, defraudeth god of his lawfull honour. All men do confesse that God is to be worshipped, and this sense being naturally ingrafted in vs, hath taken suche deepe roote in our heartes, that no man dare absolutely denie God his honour: in the meane while the mindes of men do vanish away by seeking God without the way. Hence came so many feigned gods, hence came so many peruerse worshippings. Therefore we shall finde the true God no where els saue only in Christ, neyther shal we worship him aright any other way saue only by kissing the sonne, as Dauid teacheth. For (as Iohn witnesseth els where 1. Iohn 2.12.) he that hath not the sonne he lacketh the father also. The Turkes and Iewes doe with gorgeous titles adorne the God whome they worship, but wee must note this that the name of god being separated from Christ is nothing els but a vaine fiction. Therefore whosoeuer wil haue his worship to be approved of the true God, let him not turne aside from Christe. Neither was the estate of the fathers vnder the lawe any other. For although they did beholde Christ obscurely vnder shadowes, yet GOD did neuer reueale himselfe without Christe. But nowe since that Christe was reuealed in the fleshe and made our king, all the worlde must bow their knees vnto him, that it may bee subiect to GOD. For seeing that GOD the father hath commaunded hym to sit at his ryght hande, he that imagineth God without Christe, hee lameth him of the one parte of hymselfe.

24 *Hee that heareth my worde.* Here is expressed the manner and order of the worship, least any man should thinke that it is placed in some eternall rite onely, and in friuolous ceremonies. For the doctrine of the gospel is vnto Christ as a scepter wherewith he doth gouern the faithfull which are put vnder him by the father. And this definition is principally to be noted. There is nothing more common then the false profession of Christianitie. For euen the Papistes who are the most deadly enemies of Christ, doe yet notwithstanding too boldly brag of his name: but Christe doth in this place require no other honor at our hands, saue only that we obey his gospel. Vherupon it followeth that what honor soeuer þ̄ hypocrites do giue vnto Christ, it is nothing els but þ̄ traitereous kisse of Iudas. Although they call him king an 100. times, yet doe they spoyle

spoil him of his kingdom & al power, whilest that they do not beleue his gospel. He doth also set forth the fruit of obedience, when he saith *Hee hath eternall life*, to the ende we may be more willing to performe the same. For who ought to be so hard hearted, but he will submit himselfe willingly vnto Christ, hauing the reward of eternall life set before him? and yet wee see how few he winneth vnto himself with this so great boistifulnes. Such is our frowardnes that we had rather willingly perishe, then submit our selues vnto the son of God, & we may be saued through his goodnesse. Therefore Christ comprehendeth both these things in these wordes: both the rule of the godly and sincere worship, which he requirerh at our handes, and the way whereby he hath restored vs vnto life. For it were not sufficient for vs to vnderstand that which he taught before: namely, that he came to rayse the dead, vnlesse we did also know how he doth deliuer vs from death. He affirmeth that wee doe obtaine life by hearing his doctrine, vnderstanding by the woordes (*beareth*) faith, as it doth immediately shew it selfe. And faith hath not his place in the eares, but in the heart.

Furthermore we haue els where declared whence so great force of faith commeth. VV e must alwayes consider what the gospel offereth vs. Neither is it any maruell, that he that receiueth Christe with all his merites, is reconciled vnto God, and is absolved from the guiltinesse of death: that he that is indued with the holy spirite, is clothed with the heauenly righteousness, that he may walke in newnesse of life. Rom. 6.4. The clause which is added, *Beleueth in him that sent mee*, serueth to establish the authoritie of the Gospell, whilest that Christ doth testifie that it came from God, and was not forged by man. Like as in another place he denieth that that is of himselfe which he speaketh: but that it is commanded him of his father, afterward in the xiiii. chapter, and x. verse *Hee commeth not into iudgement*. Herein is contained a secrete opposition betweene guiltinesse, whereunto we are all naturally subiect, and the free acquitting which we haue through Christ. For vnlesse all were in danger of damnation, to what end should it serue to exempt those that beleue in Christ? Let this therefore be the meaning of these words, that we are out of danger of death, because we are absolved through the benefite of Christe. Therefore howsoeuer Christ doth sanctifie vs and regenerate vs by his spirite into newnesse of life: yet the free remission of finnes is here specially touched, wherein alone consisteth the happinesse of men.

For he beginneth to liue indeed, who hath god to be merciful vnto him, and howe should God loue vs vnlesse he did pardon our finnes? *He hath passed*. VV hereas certaine latine copies haue it in the future tence, *Hee shall passe*, it proceedeth from the ignorance and rashnesse of some man, who not vnderstanding the Euangelist his meaning, did graunt himself greater libertie then was meet. For there is no doubtfulnes at all in the Greeke worde. And he saith not vntruly that there is a passage made from death alreadie, because both the vncorruptible seede of life is in the children of God, after that they are called, and they doe alreadie sitte downe with Christe through hope in the heauenly glorie, and haue the kyngdome of GOD certainly appoynted within them selues. For although theyr life be hidden, yet do they not therefore cease of to

Col. 3. 3.

possesse it through faith : although they are beset rounde about with death, yet they doe not therefore cease to bee quiet: because they know that they are safe enough through the ayde of Christe. In the meane while let vs remember that the faithfull are now in such sort in life, that they doe alwayes beare about them the matter of death : but the spirite which dwelleth in them is  $\phi$  life, which shall at length abolish the reliques of death. For that saying of Paule is true, that death, is the last enemye that shalbe destroyed. Neither doth he here intreate either of the perfect abolishing of death, or the full exhibiting of life. But although life be onely begunne in vs, yet Christe doeth affirme that the faithfull are so sure thereof, that they ought not to bee afraide of death : neyther is it any maruell, seeing they are ingrafted into him, who is the fountaine and VVell of lyfe that can neuer be drawen drie.

1. Cor. 15.  
26.

25 Verilie, verily I say vnto you, that the houre shall come, and nowe is: when the dead shall heare the voyce of the sonne of GOD: and they that shall heare shall liue

26 For as the father hath life in himselfe, so he hath also giuen vnto the sonne to haue life in himselfe.

27 And hee hath giuen him power to doe iudgement, because hee is the sonne of man.

28 Maruell not at this : because the houre shall come, wherein all they which are in the graues shall heare his voyce,

29 And shall come forth, they that haue done good, vnto the resurrection of life: and they that haue done euill, vnto the resurrection of iudgement.

25 Verily, verily I say vnto you. Seeing that the Euangelist bringeth in the sonne of God so oftentimes swearing in the matter of our saluation: we doe first of all hereby perceiue how carefull hee was for vs : and secondly, how greatly it skilleth that the credite of the gospel be well and thoroughly established and grounded. Truly hee seemeth to tell in this place a certaine vncredible thing, when as this effect of faith is declared whereof Christ intreateth : therefore he confirmeth with an oathe that the voyce of the Gospel is so liuely, that it is able to raise vp the dead. It is euident enough that he speaketh of the spirituall death. For they that refferre it vnto Lazarus and the sonne of the widow of Naim, and such like, they are refuted by the text it selfe. Christe telleth vs first that wee are all dead, before he doth quicken vs. And hereby it appeareth of what force the whole nature of man is vnto the obtaining of saluation. VVhen as the Papistes will set vp their free will, they compare it to the Samaritane, whom the robbers left halfe dead in the way. As thogh it were lawfull with the sinoak of an Allegorie to darken a cleare sentence, whereby Christ doth flatly adiudge vs to death. And truly seeing that we are estranged from God through sinne, after the falling away of the first man, whosoever doe not acknowledge themselves to be oppressed with eternall destruction, they doe nothing els but deceive themselves with vaine flatterings. I graunt truly, that there remaineth some life in the soule of man : (for both the vnderstanding, and will, &c all the senses are so many partes of life) but because there is no part of life, which doth aspire vnto the heavenly life, it is no maruell if the whole man, as appertaining vnto the kingdome of God, bee iudged dead.



dead. And Paule declareth this death at large (Ephie. 2. 1. and 4. 17.) when as hee saith that we are estranged fro the pure & sound reason of the minde, and that being enemies vnto God with all the affection of our hearte, and aduersaries of his iustice, that we wander in darkenesse beyng blinde, we are giuen to wicked concupiscence. If there be no force in a nature, that is so corrupt, to desire righteousnesse, it followeth that the life of God is quite extinguished in vs. So that the grace of Christ, is the true resurrection from death. Furthermore, we haue this grace giuen vs by the goſpell : not that the outwarde voyce hath so great force, which doth oftentimes beate the eares in vaine, but because Christ doth speake vnto our heartes within by his spirite, that wee may receiue by faith the life that is offered vs. Neither doth he intreate in this place generally of al the dead: but he meaneth only the elect, whose eares God doth bore through and open, that they may heare the voyce of his sonne, that it may restore them to life. Yea Christ doth distinctly in his words comend vnto vs a double grace, when he saith, *The dead shall heare the voyce of the son of God, and they that shall heare shall liue.* For it is no lesse contrary to nature for the dead to heare, then to bee called againe to life from which they were fallen. Therefore both of these are properties of the secrete power of God. VVhen he saith, *The houre shall come and now is,* he speaketh as of a thing before vnaccustomed. And truly the publishing of the Gospell, was a newe and sodaine resurrection of the worlde. If any man aske this question whether the worde of God did not alwayes giue life to men, or no: wee may readilie answere, that the doctrine of the lawe and the prophetes, forasmuch as it was appointed for God his people, it rather had this office to nourish those in life who were begotten to God, then to bring them backe againe from death. But the estate of the Gospel was otherwise, whereby the Gentiles who were before aliants from the kingdome of God separated from God, deprived of all hope of saluation, were gathered into the fellowship of life.

26 For as the father. Hee sheweth by what meanes his voyce hath so great force, to wit, because he is the fountaine of life, and doth powre out the same by his voyce into men. For wee should not haue life from his mouth, vnlesse the cause and originall thereof were in his power. For God is not only said to haue life in himselfe, because he liueth alone through his owne and inward power : but because hauing in himselfe the fulnes of life, he quickeneth all thinges. And this truly doth properly appertaine vnto God, as it is Psal. 36. 9. *With thee is the Well of life.* But because the maiestie of God as it is set far off fro vs, might belike to an hidden & secrete spring, therfore did it shewe it selfe in Christ. Therefore we haue a readie and common well out of which wee may draw. This is the meaning of the words, because God would not haue life to be hidden with him, & as it were buried, he therfore powred it out into his sonne, that it might flowe vnto vs. Hence wee gather that this title is properly ascribed to Christ: inasmuch as he was manifested in the flesh.

27 And hath giuen him power. Hee repeateth this againe that the government was giuen of the father, that hee may haue full power of all things both in heauen and earth, *exousia* doth in this place signifie digni-

tie and iudgement is taken for gouernment, As if he should say, that the sonne is made of his father a king, that he may gouerne the world, and exercise his fathers power. The reason which followeth immediately, is principally to be noted. *Because he is the sonne of man.* For his meaning is, that hee commeth vnto men adorned with so great power, that he may impart vnto them that which he receiued of his father. Some do thinke that that which is here spoken is all one with that of Paule, Phil. 2. 7. *That Christe when he was in the forme of God, did make himselfe of no reputation taking vpon him the shape of a seruant, and did humble himselfe vnto the death vpon the crosse, Wherefore God hath also highly exalted him, and given him a name aboue all names, that every knee may bowe before it, &c.* But I doe make it to reache farther, that Christe inasmuch as hee was man, was appointed of the father to be the authour of life, that we might not seeke farre for it. For Christe did not take it to himselfe, as if he needed the same: but that he might enrich vs with his plentie. The summe is, that that was reuealed vnto vs in Christ as he was man, which was hidden in God, & that the life which before could not be attained vnto, is now in readines. And whereas some doe knit this reason vnto the member following, hauing pulled it away from his owne text, it is farre fet, and contrary to Christ his meaning.

25 *Maruell not at this.* He seemeth to reason very vnfitlie whilist that he setteth the confirmation of that which he had spoken from the last resurrection. For it is no harder matter for the bodies to be raysed yppe then for the soules. I answer that here is no cōparisō made betwene the greater & the lesser according to the thing it selfe: but according to the meaning of men. For, as they are carnali, they maruell at nothing but that which is carnall and visible. Hereby it cōmeth to passe that they doe carelesly passe over the resurrection of the soule: & do more wōder at the resurrectiō of y flesh. And also this our blockisnes causeth those things to be more of credite, which can be seen w<sup>th</sup> the eyes, thē those which cā be cōceued by faith only. because he maketh mētiō of the last day, y restraint is no lōger added, *And now is:* but he doth absolutely say that y time shal once be. And here meeteth vs another obiectiō, for althogh the faithful do wait for the resurrectiō of the bodies, yet can they not leane vnto the knowledge thereof to bee perswaded that the soules are now deliuered from death, because the bodies shall in time to come rise out of the graues. And what is more ridiculous amongst the wicked then to proue that which is knowen by that which is (as they say) vnknowen? I answer, that Christ doth in this place boast of his power amongst the reprobate, that he may declare that the perfect restoring of all things was commanded by the father, as if he should say, that which I say I haue now begun, I wil once finish before your face. And truly whereas Christ doth now quicken the soules that were drowned in destruction by the voyce of his Gospel, that is a certaine beginning of the last resurrectiō.

Furthermore, because it containeth all mankinde, hee doth by and by distinguish betwene the elect and the reprobate. VWhich partition doth declare that as the reprobate are now cited vnto iudgement by the voyce of Christ, so they shalbe once brought by the same voyce, and be presented before his iudgement seate. But why doth hee only name those who are

shut

shut vp in the graues, as if others should not be partakers of the resurrection, whether they perished by shipwrack, or were deuoured of beasts, or were consumed to ashes? because the dead vse commonly to be buried, he vnderstandeth by *Synecdoche* all those who dyed long agoe. And this is more forcible then if he had said the dead only. For the sepulchre doth as as it were withdrawe those from the world, whom death hath alreadye depriued of breath and light. *The voyce of the sonne of God doth signifie the sound of the trumpet, which shall sounde at the commandment, and through the power of Christ, For whereas the Angell shalbe the cryer or apparitour,* 1. The. 4. 16. That is no let why that may not be attributed vnto the iudge which is doone through his authoritie, and as it were in his person.

Mat. 24. 31.

2. Cor. 15.

52.

29 *They that haue done good.* Hee pointeth out the faithfull by good workes, like as hee teacheth that the tree is knowen by his fruite, Mat. 7. 19. 20. And he commendeth their good workes which they began to doe after they were called. For the thiefe, vnto whom Christe promised life vpon the crosse, who was giuen vnto wicked facts during his whole life, doth euen at the last gaspe as it were, desire to do that which was right. And because he is borne againe a new man, and of the bondlaue of sinne beginneth to be the seruante of righteousness all the former course of his life was neuer called to an account before God. Moreover, euen those sinnes with the gyltinesse wherof the faithfull doe binde them selues dayly, are not imputed vnto them. For there was neuer any in the worlde who without pardon can be iudged to haue liued well. Yea, there shall no worke at all be accounted a good worke, saue that whose fautes God doth pardon: seeing they are all vnperfect and corrupt. Therefore they are called in this place doers of good workes, whom Paul calleth studious, or zealous of the same. And this estimation dependeth vpon the fatherly mercifullnesse of God, who doth freely allow that which did deserue to be reiected. VWhereas the papists doe gather out of these places, that eternall life is repayed vnto the merites of workes, it is easily refuted. For Christ doth not intreate of the cause of saluation: but he doth only distinguish the elect from the reprobate by their marke. And this doth he that he may exhort & inuite his children vnto holinesse and innocencie: Indee wee doe not denie, that faith which iustifieth vs is ioyned with the desire of liuing well and righteously: but we do only teach that our hope can rest no where els saue only in the mercy of God.

Tit. 3. 14.

30 *I can do nothing of my selfe: as I heare, I iudge, and my iudgement is iust: because I doe not seeke my will: but the will of the father who sent me.*

31 *If I testifie of my selfe, my testimonie is not true.*

32 *There is another who doth testifie of me, and I knowe that the testimonie is true, which he doth testifie of mee.*

30 *I can do nothing of my selfe.* It were superfluous in this place to dispute subtilly, whether the sonne of God can do that of himselfe or by the help of some other which belongeth vnto his eternall diuinitie: neither would he haue vs to be occupied about such subtile matters. Therefore there was no cause why the old fathers should so trouble themselves about

about the refuting of þ false ſlander of *Arrius*: that knaue did obieſt that the ſonne is not equall with the father, becauſe hee can doe nothing of himſelfe. The holy men doe anſwere that the ſonne doth by good right acknowledge that he hath receiued of the father whatſoeuer hee hath, of whome, in reſpect of perſon, he taketh his beginning. But firſt of al Chriſt doth not here ſpeake of his bare diuinitie: but as he was clothed with our fleſh, he teacheth that he is not to be eſteemed according to the outward ſhewe, becauſe he hath ſome higher thing then man. Secondly, we muſt marke with whom he hath to doe. It was his intent to refute the Lewes, who did goe about to ſet him againſt God. Therefore he denyeth that he doth any thing according to the manner of men, becauſe he hath God to be his guide and gouernour, who dwelleth in him. VVe muſt alwayes remember this, that ſo often as Chriſt doth ſpeake of him ſelfe, he taketh only to himſelfe, that, which is proper to man: becauſe he hath reſpect vnto the Iewes who did falſly ſay that he was as one of the common ſort of men. In like ſort whatſoeuer is about man, that doeth he reſerre vnto the father. This worde *iudge* doth properly belong vnto the doctrine: yet doth it alſo appertaine vnto all the adminiſtration. As if he ſhould ſay that he hath the father to bee his authour in all thinges, that his will is vnto him as a rule: and that therefore hee is a reuenger.

*And my iudgement is true.* He concludeth that his woordes and deedes are not to be reprehended, becauſe he ſuffereth not himſelfe to doe any thing but that which his father commaundeth him. For that ought to be ſure and certaine without all controuerſie, that all that is right whatſoeuer doth ſpring and flow from God. This modeſtie ought to be the firſt *maxima* of godlineſſe amongeſt vs, ſo reuerently to thinke of the workes and worde of God, that the name of God only ought to be ſufficient to proue his iuſtice and righteouſneſſe: but there bee but a fewe founde who can be perſuaded that God is iuſt, vnleſſe they be compelled. I graunt that God doth ſhewe vnto vs his righteouſneſſe by experience: but to reſtraine the ſame vnto the ſenſe of our fleſh, ſo that we can thinke no otherwiſe of the ſame, then our wit doth tel vs, is too licentious impietie.

Let this then bee a certaine and vndoubted conſequent, that that is right and true, whatſoeuer is of God, and that it cannot be but that god muſt be true in all his wordes, iuſt and righteous in all his workes. wee are alſo taught that this is the only way to doe well, to take nothing in hande vnleſſe God be our guide and helper. And if the whole worlde do ryſe againſt vs afterwarde, let this inuincible deſenſe ſuffice vs, that he erreth not that followeth God. *Becauſe I ſeeke not mine owne will.* Chriſte doth not in this place ſet his owne will againſt his fathers will, as being contrariethings: but doth onely refute their vaine ſurmise who thought, that he was rather enforced with humane boldneſſe, then gouerned with the authoritie of God. Therefore he denieth that he hath any deſire of his owne, and ſuch a deſire as is ſeparated from the commaundement of his father.

31 *If I teſtifie of my ſelfe.* Hee doth not in this place any whit diſcredit his owne teſtimonie, which in another place he ſtoutly defendeth, but it is a maner of graunting. For, becauſe Chriſte was ſufficiently inſtructed



ted and furnished by another, hee passeth not for beeing beleueed him- selfe. If, (saith he) according to the common custome of men, you be- leue not my witnesse which I beare of my selfe, let it be so, let my testi- monie be of no force. And we knowe that that is not accounted true and lawfull which euery man saith of himselfe, although he doe other- wise speake the truth : because no man is a sufficient witnesse in his owne cause. And although it be vniust dealing that the sonne of God should be reckoned in this number of men, yet will he rather yeeld some part of his right, that he may ouercome his enemies with the authori- tie of God.

33 You sent vnto Iohn and he bare witnesse of the truth.

34 But I receiue no witnesse of man: but I speake these thinges that you may bee safe.

35 He was a burning and a shining light: and yee woulde reioyce for a time in his light.

36 But I haue a greater testimonie, then of Iohn: for the workes which the father hath giuen mee to doe, the same workes which I doe, doe testifie of mee, that the father hath sent mee.

33 You sent vnto Iohn. Before he vttereth the testimonie of God, hee vrgeth them with the answer of Iohn, which they coulde not iustly discredite or distrust. For to what purpose serued it to sende vnto him, vnlesse they woulde stand to his wordes? For they doe sende as vnto a Prophet of God: therefore they feigne that his voyce is vnto them in steed of an oracle. And although there is another concession or graunt contained in this, yet Christ doth plainely cast in their teeth, that it was nothing but malice that did hinder them and keepe them backe from beleueing. Therefore we see that this circumstance maketh much to the matter, that they sent vnto Iohn, and did aske of him as beeing desirous to learne, who was the *Messias*: and yet they set light by his answer.

34 I receiue not witnes from man. But God did not choose him in vaine to bee his witnesse: and in another place, Acts 1. 8. Christ himselfe af- firmeth that his disciples are his witnesses. I answer, that Christ vseth the testimonie of Iohn, not that he needeth it, but so farre forth as it is profitable for vs to haue some confirmation thereby. One man borro- weth testimonie of another: because they cannot want that help. The estate of God and Christ is otherwise. For if the Philosophers do say, that vertue needeth not the helpe of another, what hath man in him- selfe, wherewith he can vnderprop the truth of God? And Christe ad- deth also immediately, that he vttered the testimonie of Iohn for their sake. VVhereby he giueth them to vnderstand that he hath not respect so much vnto himselfe, as that hee prouided for men, whilest that hee rayseth vp preachers of his gospell, by whom hee may make his will knownen vnto vs. VVherein his wonderfull goodnesse doth also shine, whilest that he doth applie all thinges vnto our saluation. VVherefore it standeth vs vpon to endeavour that he may not take paines in vaine in sauing vs.

35 He was a burning light. In that he calleth Iohn a burning light, it is

a farther argument of their vnthankfulnesse. For it followeth that they are blinde of their owne accorde, seeing the light of God was set vp before their eyes. Therefore the mening of the words is, god wold not haue you to erre : for hee appointed Iohn to bee a light that his brightnesse might direct you. In asmuch therefore as you do not acknowledge me to bee the sonne of God, it comineth to passe through voluntarie error. There followeth another exprobration : that they did not only passe by the light which was offered the, with shut eyes : but did also of set purpose abuse it to oppresse Christ withall. For in that they were readie to extol Iohn aboue his iust degree, that did arise of a malicious & vnfaithfull purpose, least there should be any place left for the sonne of God. Christe doeth very finely compare this wicked abuse of the heavenly light vnto wantonnesse : like as if the good man of the house should set vp a candle in the night season for his seruants, that they may doe that worke which he hath commaunded them to doe : and they doe translate the vse thereof vnto banquetting, and all maner of naughtinesse. Furthermore, as in these wordes Christe doth accuse the Iewes, so hee doth admonishvs all in general, that we doe not abuse to wander hyther and thither, the godly teachers whom God hath appointed to direct vs in the right way.

The experience of all times, teacheth how profitable this admonition is. God doth take men into his gouernment during the whole course of their life, euen vntil they come to the last marke, he sendeth his prophets as gouernours. Such is the distemperature of men, that they had rather leape frowardly without going forward, then goe forward walking, such is their inconstancie and lightnesse, that hauing despised and reiected the perpetuall direction, they are carryed vnto theyr sodaine affections. Therefore saith he, *for a time*, or an houre ; in which word hee toucheth their foolishnes, that they thought that the eternall light of god could be extinguished with fraile and vaine frowardnes. So deale the Papiſtes at this day, how many godly teachers soeuer the Lord hath giuen to his Church as burning lights, they draw them vnto a contrary vse, as if they were determined to blinde their owne eyes with the be- holding of the light. Neither doe they only abuse the lightes to choake the light of God, but doe also triumphe oftentimes in darknesse, as whenas they boast of the doltish inuentions of their blabbes & brawlers, against the pure doctrine of the gospel. But that which Christ doth in this place affirme of Iohn, Paul maketh common to all the faithfull, because hauing the worde of life, they ought to shine in the worlde as lightes: but Christ teacheth that it belongeth properly vnto the apostles and ministers of the gospel, to carry the light before others. For seeing that we be all in darknesse being blinde, God doth giue vs light by the light of his worde. But in this place he doth peculiarly adorne Iohn with this title, by whose ministerie God did more plentifully shine vnto his church.

Phil. 2. 15.

86 *I haue a greater testimonie.* After that he hath shewed that the Iewes had wickedly corrupted the gift of God in the person of Iohn, he doeth now the second time repeat, that which he had said, that he had no need of many testimonies, as if he were not sufficient of himselfe. Although according to his custome he reclaimeth them vnto the father, because hee

saye

saw that they did despise him. For the workes which the father hath giuen mee. He bringeth forth two thinges whereby he was proued to bee the son of god. The father, saith he, doth testifie by myracies that I am the sonne of God: and before I came into the world he gaue me a sufficient testimonie in the holy scriptures. Let vs alwayes remember his drift. He wil be acknowledged to be the promised *Messias*, that hee may bee heard. Therefore he doth now proue that he was such a one indeed as  $\text{y}$  scripture speaketh of. The question is, whether myracles bee sufficient to proue that or no, seeing the Prophetes had wrought the like. I answer, that the signes which God shewed by the hands of the prophets, reached no farther then vnto the end for which they were appointed: namely, that they might shew that they were the ministers of God, who coulde haue authoritie by no other meanes: but God meant more highly to extoll his sonne. And this purpose of God is to bee accounted the end of myracles. Therefore vnlesse being possessed with wickednesse, they had shut their eyes of their owne accord, Christ might haue made it plaine vnto them by the power of his signes, who and what a one hee was.

37 And the father that sent me, he hath testified of me: neither did you euer heare his voyce, nor see his shape.

38 And you haue not his word abiding in you: because you beleue not him whom he sent.

39 Search the scriptures, because you thinke that in them you haue eternall life: and they are they that testifie of mee.

40 And you wil not come vnto mee, that you may haue life.

37 And he that sent me. This is falsly restrained vnto the voyce heard in his baptisme. For he saith in the Pretence that his father hath testified, that he may giue them to vnderstand that he cometh not abrode vnknewen, because God had marked him long agoe in the lawe & the Prophetes, so that he brought with him his markes, wherby he might be knowen. Therefore I doe interpret it, that God did testifie of his sonne, so often as he put the olde people in hope of saluation, or promised the perfect restoring of the kingdome of Israel. So that the Iewes ought to haue conceiued the forme and image of Christ out of the scriptures before he was manifested in the flesh. In that they contemne him being present, & so consequently doreiect him, they doe thereby declare  $\text{y}$  they haue no tast of the law: which thing Christ doth also cast in their teeth. They did boast of the knowledge of the lawe as if they had byn brought vp in Gods bosome. Neither haue yee heard his voyce. After that Christ hath complained that he is not receiued, he inueigheth forer against their blindnesse. In that he, saith, that they neuer heard the voyce of god, nor neuer saw his shape, they are metaphoricall speeches, wherein he teacheth briefly that they were alyantes from the knowledge of God. For as men doe make knowen themselves by their voyce & countenance: so God vttereth his voyce in the voyce of the Prophetes, & in the Sacraments he doth as it were put vpō him a visible forme, wherby he may be knowen, according to our slender capacitie. But he that doth not know God in his liuely image, hee doth sufficiently bewray by this, that hee worshipping no power, but that which he himselfe hath framed. Therefore

13. fore Paule saith that there was a vaile put ouer their eyes, so that they cannot see the glory of God in the face of Christ.

38 *And you haue not his worde.* This is true profiting when the word of God taketh roote in vs, that beeing fastened in our heartes, it may haue there a certaine seate. Christ saith that the heauenly doctrine hath no place amongst the Iewes, because they receiue not the son of God, whom it setteth foorth euery where: and he casteth this in their teeth worthily. For God spake not in vaine by Moses and the Prophets. And it was the only drift and purpose of Moses to call all men straight vnto Christ, whereby it appeareth manifestly that they are not his disciples who reiect Christe. Secondly, how shall hee haue the worde of life abiding in him, who driueth away the life it selfe? How shall hee vnderstand the doctrine of the lawe who extinguisheth so much as in him lyeth the soule of the lawe? For the lawe without Christ is vaine, neither hath it any substance. The nigher therefore euery man knoweth Christe, so much hath he profited in the worde of God.

39 *Search the scriptures.* VWhereas Christ had said before, that he hath the father for a witness in heauen, we haue saide that it is referred vnto Moses and the Prophetes. Now followeth a more plaine exposition: for he saith that that testimonie is extant in the scriptures. And he toucheth againe their vaine boasting, in that they professed that they haue life in the scriptures, when as they did only catch at the dead letter. Neither doth he absolutely reprehende this that they seeke life in the scriptures (seeing that they are appointed vnto vs for that ende and vse): but because the Iewes did thinke that the Scriptures did quicken them, when as they knewe not the true meaning thereof: yea seeing that they did choake the light of life, which is contained therein. For howe shall the lawe giue life without Christe, who doth only quicken the same? VVe are taught in this place, that we must set the knowledge of Christ out of the Scriptures. For they which imagine of Christ, according to their owne pleasure, shall at length haue nothing but a shadowish ghoste in steede of him. Therefore we must first of al hold this, that Christe can be knowne aright by no other meanes saue only out of the scriptures. And if it be so, it followeth, that wee must reade the Scriptures to this end that we may finde Christe there. VVho soeuer shall misse this marke, howsoeuer he wearie himselfe during his whole life with learning, hee shall neuer attaine vnto the knowledge of the truth, for what shal our wisdom be without the wisdom of God?

Furthermore, as we are commaunded to seeke Christe in the Scriptures, so he affirmeth in this place that our studie shall not be voide. For the father doth in such sort testifie there of his sonne, as he doth vndoubtedly reueale him vnto vs. But this hindereth a great many, that they do only looke vpon them negligently, and superficially as it were, running ouer them. But they had neede of great attentiuenesse. Therefore Christ commandeth to searche this treasure which is deeply hidden. VWherefore in that the Iewes doe so abhor Christ, it is to be imputed to theyr sluggishnesse, who haue the lawe dayly in their handes. For the euident brightnesse of Gods glory shineth in Moses: but they doe desire a veile to couer the brightnesse. It is wel known that the old testament is vnderstoode by the worde scripture. For Christ began not to be first manifested



tested in the Gospel: but hee of whome the lawe and the Prophetes bare witness, did openly shew himselfe in the gospel.

40 And yee will not. He doth againe cast in their teeth that nothing letteth them but malice, to take the life offered in the scriptures. For when he saith that they will not, he ascribeth the cause of ignorance and blindness vnto frowardnesse and stubbornnesse. And truly seeing that he offered himselfe so courteously vnto them, they must needs be wilfully blinde. And sithence that they fled from the light of set purpose, yea seeing that they did couet to ouerwhelme the Sun with thier darknes, Christ doth sharply chide them for good causes.

41 I receiue not glory from men.

42 But I knowe you that you haue not the loue of God in you.

43 I came in my fathers name, and you receiue me not: if another come in his owne name, him will yee receiue.

44 How can yee beleue, who receiue glory one of another, and seeke not the glory that cometh of God alone?

45 Thinke not that I will accuse you vnto my father: there is one that accuseth you, Moses in whom you trust.

46 For if you did beleue Moses, you woulde also beleue mee: for hee writte of mee.

47 But if you beleue not his writings, how will you beleue my wordes?

41 I receiue not glory from men. He holdeth on in reprehending them: and least he be suspected, as if he did handle his owne cause, he saith first to preuent them, that he passeth not for the glory of man, neither passeth he, neither is he sory for his owne sake, that he seeth himselfe to be despised. And truly he is greater then that he dependeth vpon mens iudgements, seeing that the wickednesse of all the whole worlde can take nothing from him, nor diminish his highnesse one heyre. He standeth so vpon the refuting of the false slaunder, that he extolleth himselfe aboue men. After that he inueigheth freely against them, and obiekteth vnto them the contempt and hatred of God. And although wee bee far distant from Christ in the degree of honour, yet must we contemne the sinister iudgements of men. Truly we must take great heed that the contempt of our selues doe not prouoke vs vnto wrath: But let vs rather learne to be angrie for this cause, if the honour that is due vnto God be not giuen him. Let this holy iealousie burne and vexe vs, so often as wee see the worlde to be so vnthankfull that it doth reiect vs.

42 Because you haue not the loue of God. The loue of God is in this place taken for the whole sense of Godlinesse. For no man can loue God, but he must receiue him, and wholly submit himselfe vnto him, like as againe wherethe loue of God doth not reigne, there can be no desire to obey. For which cause Moses putteth downe this brieft some of the law, that we loue our God with all our hearte, &c. Deut. 6. 5.

43 I came. Christ proueth by this argument that the Iewes do neither loue nor reuerence God, because they wil greedily receiue false prophetes, when as they refuse to submit themselues vnto God. For hee taketh this for a thing which all men do graunt, that this is a signe of a

from

froward and wicked minde, when men doe subscribe willingly vnto lyes, setting apart the truth. If any man doe obiekt that this doth come to passe for the most part rather through errorr then malice: wee may easily answere, that no man is subiect to the deceits of Satan, saue only so far forth as he preferreth lyes before  $\S$  truth, through a certain peruers greedinesse. For how commeth it to passe that God speaketh to vs as vnto deafe men, and Satan findeth vs redie and willing to heare, saue only because being turned away from righteousness we desire vnrighteousnes of our owne accord? Although we must note that Christ speaketh properly of those, whom God hath illuminated peculiarly: as hee vouchsafed to graunt this priuiledge vnto the Iewes, that being instructed in his law, they might keepe the right way of saluation. It is certain that such do not giue eare to false teachers, vnlesse it be because they desire to be deceiued. Therefore Moses saith, when false prophetes arise, the people is tryed & examined by this meanes, whether they loue the Lord their God or no. There seemeth to be in many, innocent simplicitie: but without doubt it is hypocrisie that blindeth their eyes, which lurketh within in their minds. For it is certaine  $\S$  God doth neuer shut the gate against those who knocke, that they are neuer deceiued who seeke him sincerely. Therefore doth Paule truly ascribeth this vnto the vengeance of God, when as the power of deluding is graunted to Satan, that they may beleue lyes, who hauing reiected the truth did approue vnrighteousnesse: and he saith that those men doe perish, who haue not receiued the loue of the truth, that they might be saued. So at this day the dissimulatiō of many is discovered, who being addicted vnto the Popes deceite and wicked superstition, do fret and fume against the Gospel with poysoned furie. For if they had their minds framed vnto the feare of God, that feare should also beget obedience. *In the name of the father.* The false prophetes do boast of this title as at this day the Pope doth with full mouth boast, that he is Christ his vicar. Yea, Satan hath deceiued miserable men vnder this colour alone since the beginning. But Christe doth in this place note out the thing it selfe and no colour. For he doth testifie that he came in the fathers name for this cause: because he is both sent of the father, and doth faithfully dispatch that which he was commanded to doe.

Furthermore, he distinguisheth by this marke the lawfull teachers of the church, from false and corrupt teachers. Therefore whosoever do extoll themselues, and doe arrogate vnto themselues authoritie of their owne ouer soules, this place teacheth that they are to be reiected without feare. For he that will be accounted the seruant of God must haue nothing that is separated from him. Now if wee examine all the Pope his doctrine, euen the verie blinde shall see that hee came in his owne name.

*44 How can you?* Because it might seeme to be an hard matter that those who had been the household schollers of the law and the prophets from their childhood, should be condemned of so grosse ignorance, and made the enemies of the truth, yea it might seeme to be an vncredible thing, Christ telleth them what it is that letteth them to beleue: namely, because ambition did take away their soundnesse of minde. For he

spea-

speakeſh properly vnto the Prieſtes and Scribes, who were ſo puffed vp with pride, that they could not ſubmit themſelues vnto God. This is a moſt excellent place, which teacheth that þe gate of faith is ſhut againſt all thoſe, whoſe mindes are poſſeſſed with a vaine deſire of earthly glory. For he that will be ſome bodie in the worlde, muſt needes wander and vaniſh away, ſo that he cannot goe forward vnto God. A man doth then prepare himſelfe vnto the obedience of the heauenly doctrine when he thinketh that he ought to ſeek this eſpecially during his whole life, that he approue him ſelte vnto God. But that peruers confidence wherby hypocrites do extoll theſelues before god, ſeemeth to be a greater let then is worldly ambition: and we knowe that the Scribes were ſore ſicke alſo of that diſeaſe. VVe may eaſily anſwere: for Chriſte his mening was to pluck from their faces the falſe viſour of holines wherewith they deceiued the ignorant people. Therefore he doth as it were with his finger poynt out the groſſer vice, wherby all men might perceiue that they were nothing leſſe then that which they woulde bee accounted to be. Againe, although hypocriſie do boalt it ſelf againſt God: yet is it alwayes ambitious in the worlde and before men. Yea this is the only vanitie which puffeth vs vp, euen wicked confidence, whyleſt that wee ſtande rather to our owne and the iudgement of other men, then of God. For he that doth truly ſet God before him as a iudge, he muſt needes fall downe flat, being diſcouraged and throwen downe. Therefore he that will ſeek glory of God alone muſt needes being confounded with the ſhame of himſelfe, flie vnto his free mercie. And truly thoſe that haue reſpect vnto God, doe ſee themſelues to be condemned and loſt, and that there remaineth nothing whereof they may boalt, beſides the grace of Chriſt: ſuch deſire of glory ſhall alwayes be ioyned with humilitie.

And as touching this preſent place, Chriſte giueth vs to vnderſtand that men are no otherwiſe prepared to receiue the doctrine of the Goſpel, ſaue only when as they turne all their ſenſes, hauing drawn them from the worlde, vnto God alone, and doe earneſtly conſider that they haue to deale with him, that, forgetting the delights wherewith they are wont to deceiue themſelues, they may diſcend into their owne conſciences. VVherefore it is no maruell if the Goſpel doe finde at this day but a few that are eaſie to be taught, ſeeing ambition carryeth all men hyther and thither. It is no maruell alſo if many doe fall away from the profeſſion of the goſpel, for being carryed away with their owne vanitie they doe flie away. VVherefore wee ought the more earneſtly to ſeek this one thing, that being contemptible, and as it were caſt awayes in the ſight of the worlde, and beeyng caſt downe in our ſelues, wee may be reckoned amongeſt the children of God.

45 *Thinke not.* VVe muſt take this order with the obſtinate and ſtubborne, when we ſee that they proſite nothing by doctrine and friendlye admonitions to that we cite them to appeare before Gods iudgement ſeate. There are but a few that mocke God openly: but very manie doe careleſſly mocke him with vaine flatterings whom they are ſet againſt as enemies, feignyng that he is mercifull vnto them. So at this day our Gyants, who doe wickedly treade vnderfoote all the whole

whole doctrine of Christ, doe yet notwithstanding waxe as proude as if they were Gods deare friendes. For who can persuaade the Papists that Christianitie is any where els saue only amongst them? Such were the Scribes, with whom Christ disputeth in this place. VVhereas they were great conuictees of the lawe, yet did they boast much of Moses, so that they were not afraide to set him against Christ as a buckler. If he had threatned that he himselfe would be vnto them an heauie and vtollerable aduersarie, he knew that all this would haue been contemned: therefore he denounceth that there is an accusation prepared for them by Moses. They are deceiued who thinke that there is a difference set downe in this place betweene the office of Christ and of Moses, because it is the office of the law to accuse the infidels. For Christ doth not respect that: but only that he might take from the hypocrites all confidence, who did falsly boast of the reuerence of Moses. Like as if at this day any man should obiect vnto the Papistes, that the holy teachers of the Church haue no more deadly enemies then they, whose title they do wickedly corrupt.

Furthermore, let vs learne hereby, that we must not boast of the scriptures in vaine, because vnlesse we worship the sonne of God with þ true obedience of faith, they shall rise to accuse vs at the last day, whome God raysed vp to be witnessers there. VVhenas he saith, that *they hope in Moses*, he doth not accuse the of superstition, as if they did ascribe the cause of their saluation vnto Moses: but his meaning is that they did wickedly leane vnto Moses his aid, as if they could haue him to be a patrone of their wicked stubbornnesse.

46 For if ye did beleue. He sheweth why Moses shalbe their accuser, to wit, because they refuse his doctrine. And we know that there can no greater iniurie be done to the seruants of God, then when as their doctrine is despised or slandered. Secondly, those whom the Lord hath made ministers of his word, they must also be defenders of it. Therefore he gaue vnto all his prophets a double person, that they should teach þ godly vnto saluation, & that they should at length thrust through the reprobate with their testimonie. VVheras Christ saith that Moses writ of him it needeth no long prooffe amongst those, who know that Christe is the end of the law, and the soule therof. But if any man being not contented therewith doth desire to see the places, I counsel him first that he reade diligently the Epistle to the Hebrewes, wherewith also Stephen his sermon agreeth, in the 7. chap. of the Acts. Secondly, that he marke when Paule applieth testimonies vnto his purpose. I cōfesse in deed that ther are few places, wherin Moses doth openly preach Christ, but to what end serued the Tabernacle, sacrifices, & all ceremonies, saue only that they might be figures formed according to that first example, which was shewed him in the mount? Therefore without Christ all Moses his ministerie is in vaine. Againe, we see how he doth continually call backe the people vnto the couenant of the fathers, which was established in Christ: in somuch þ he maketh Christ þ principall point & ground worke of the couenant. Neither was this vnknownen to the holy fathers, who had alwaies respect vnto the mediator. A longer treatise would not agree with the breuitie which I desire.

47 For if you beleue not his words. Christ seemeth in this place to make him-



himselfe to be of lesse credite then Moses : but we knowe that heauen and earth was shaken with the voyce of the gospel. But Christ frameth his speech vnto those vnto whom he speaketh. For without all doubt the authoritie of the lawe was holy amongst the Iewes : so that it coulde not bee but that Christ was inferiour vnto Moses. Hereunto appertaineth the opposition of writings and wordes. For he doth thereby exaggerate their inndelitie, that the truth of God being as it were written in tables, is yet of no credite amongst them.

## Chap. 6

- 2 **A**fterward went Iesus ouer the Sea of Galilee, which is called Tyberias.
- 3 And there followed him a great multitude, because they sawe his myrales, which hee did vpon those that were diseased.
- 4 And Iesus went vp into the mountaine, and sate their with his disciples.
- 5 And Easter a feast day of the Iewes was neere.
- 6 Therefore when Iesus had lift vp his eyes, and sawe that a great multitude came vnto him, hee saith vnto Phillip, VVhence shall wee buye bread, that these may eate?
- 7 ( Furthermore, hee saide this trying him : for hee himselfe knewe what hee would doe: )
- 8 Phillip answered him, two hundred pennie woorth of bread are not sufficient for them, that euerie one of them may take a little.
- 9 One of his disciples said vnto him, Andrew Simon Peters brother,
- 10 Heree is a lad that hath fise barly loues, and two little fishes, but what are these amongst so many?
- 11 And Iesus said, Make the men sit downe. And there was much grasse in that place. Therefore the men sate downe, in number about fise thousand.
- 12 And Iesus tooke the loauer, and hauing giuen thanks, hee gaue to the disciples: and also the disciples to them that were set downe, and in like sort of the fishes so much as they would.
- 13 And after they were satisfied, he said vnto his disciples : Gather the fragments which remaine, that nothing bee lost.
- 14 Therefore they gathered them together, and they filled twelue baskets with the fragments, which remained of the fise barly loauer, to those that had eaten.

1 Afterward went Iesus. VVheras Iohn is wont to gather the wordes and deedes of Christe which the other three had passed ouer : in this place he repeateth an historie of a myracle, which they had set downe, contrary to his custome : but he doth this for a certaine purpose, that he may thence passe ouer vnto Christe his sermon, which hee made the day following in Capernaum : because they were matters which were ioyned together. VVherefore although the other haue this narration as wel as he, yet hath it this peculiar thing, that it tendeth to another end as we shall see. Some say that this was done anone after the death of Iohn Baptist: by which circumstance of time they note the cause of the departure of Christe. For so soone as tyrants haue their handes once imbrewed with blood, they waxe more cruell, euen as the distemperature

ture of drinking, doth make drunkē men more thirstie. Therfore Christ his meaning was to pacifie the furie of Herod with his absence. Hee taketh the sea of Galilee for the lake *Genesara*. VVhen he saith that it was called *Tyberias*, he doth better expresse the place whyther Christe went. Neither was all the lake thus called, but only a part thereof which was neere to the banke, whereon *Tyberias* stood.

2 *There followed him a great multitude, because,* Hereupon followed such desire to follow Christe, that so soone as they had seene his power in myracles, they were perswaded that he was some great Prophet, and sent of God. And here the Euangelist passeth ouer that whiche the other three recite, that a part of the day was spent in teaching and healing the sicke, and that when it was now almost Sunne set, he was requested by his disciples that he would send the people away. For it was sufficient for him to gather the summe briefly, that vpon this occasion he might leade and bring vs vnto the rest of the text which shall follow afterwarde. And here we see first of al how desirous the people was to heare Christ, that hauing all of them forgotten themselues, they doe quietly waite for the night in a desert place. VVherfore our dulnes, or rather sluggishnes is so much the more vnexcuseable, seeing that we are so far frō preferring the heavenly doctrine of Christ before the care of hunger, that euery little let doth call vs away from meditating vpon eternall life. Yea, it falleth out very seldome that Christe findeth vs free from the hinderaunces of the world, VVe are all of vs so far from following him into a desert mountaine, that there is scarce one amongst ten that can asoord to receiue him at home amidst all commodities. And although this bee a common disease throughout all the world, yet is it certaine that no man is apt for the kingdome of God, but he that can learne to desire the fooode of the soule more earnestly, hauing shaken off suche daintines, then that his belly shalbe any let vnto him. And because the flesh doth alwayes pricke vs forward to seeke the commodities thereof, wee must also note this againe, that Christ doth willingly take care for those, who neglect themselves. Neither doth he wait and stay vntill such time as being hungrie, they crie that they perish through pouertie, and that they haue no meate: but he prepareth meate for them before he is requested. Some man will say that this is no continual thing, because we do oftentimes see that the godly, whilest that they are vtterly addicted vnto the kindome of God, do yet hunger, and almost pine away through hunger. I answer, that although Christ will proue our faith & patience by this meanes, yet doth he behold from heauen our pouertie, and is carefull to help the same, so far forth as is expedient for vs: and in that he helpeth not the same by & by: I answer, that he doth that for good cause though the same bee hidden from vs.

3 *He went up into a mountaine,* VVithout doubt Christ sought som secrete and by place vntill the feast day of Easter: therefore is it said that he sat downe in the mountaine with the disciples. Hee tooke such counsell according to man: but in the meane season, the counsel of God was otherwise, which he did willingly obey. Although therefore he did eschew the sight of men: yet doth he suffer himselfe to be brought forth as it were into a most famous theater by the hand of God. For there was greater resort in the desert mountaine, then in some populous citie: his fame also

so became greater by reason of the myracle, then if hee had stand in the midst of the market of Tyberias. whertore we are taught by this exāple, so to take counsel concerning things present, that if so be it they fall out otherwise then we thought, we be not fory that God is about vs, who can order all things by his will.

5 *He saith vnto Phillip.* The rest say, that that which wee doe in this place reade to haue been spoken to Phillip alone, was spoken to them all: but in that there is no absurditie. For it is likely that Phillip spake as all of them thought: therfore Christ answereth him peculiarly: Like as immediately after he bringeth in Andrew speaking, whereas the other doe assigne the speech vnto them all together. He tryeth the disciples in the perlon of Phillip whether they did looke for such a myracle as was wrought by and by or no, when as he seeth that they conceiue nothing touching the extraordinarie remedie, thē he awaketh their minds being as it were fast on sleepe, that they might at least haue their eyes open to behold the present thing. This is the drift of all thote things whiche the disciples do bring, that they may disswade Christ from keeping the people there any longer. And peraduenture they do therein priuately provide for themselves, least they suffer som part of the discommodity. VVherefore Christ holdeth on in his purpose neglecting their objections.

7 *Two hundred penyworth of bread.* Seeing that a pennie according to *Budeus* his account is worth foure pence sterling, & two pence turnoiz, this amouateth vnto three pound ten shillings sterling. If you deuide this summe amongst five thousand men, euery hundred shall haue seuentene pence halfpenie. Now let a thousand women and children be added vnto the five thousand, you shall finde that Phillip giueth vnto euery head halfe a farthing, to buy a little bread with. But peraduenture he supposed, (which thing happeneth in a great companie) that they were moe. And seeing that the disciples were poore, and not very full of money, Andrew meant to terrifie Christ with the greatnesse of the summe: as if he shoulde say, that they had not sufficient ritches to feede the people.

10 *Make the men sit downe.* Although the dulnesse of the disciples was worthie to be reprehended, in y they were no soner lifted vp vnto hope, and that it came not into their mindes to attribute so much vnto his power as was meete, yet their readie obedience deserueth no small praise, in that they doe now obey his commandement, not knowing what hee meant to doe, and what successe they shoulde haue in doing that which they doe. The like readinesse was there in the people in obeying: for being vncertaine of the end, when they were commanded but with one word, they sit downe. And this is the true tryall of faith, when as God commandeth men to walke as it were in darknes. To the end this may come to passe let vs learne not to bee wise in our owne conceite but in things confused notwithstanding to looke for a prosperous euent, whē as we follow God as our guide, who doth neuer deceiue his.

11 *Having giuen thanks.* Christ hath taught vs not once only by his example, that we must begin with prayer so often as we touch meat. For what things soeuer God hath appointed for our vse they doe inuite vs to prayse him, as signes of his infinite goodnesse and fatherly

loue. And thanksgiuing (as Paule teacheth, 1. Tim. 4. 4.) is a certain solemne sanctification, that the vse of those thinges may begin to be pure. VVhereupon it followeth that they are sacrilegious profaners of the giftes of God, who deuoure the same, neglecting God. This admonition is so much the more to be noted, because we see a great part of the worlde gorge themselves after a beastly manner. VVhereas he would haue the bread which was giuen to the Disciples to encrease in their handes, we are hereby taught that when one of vs doth seeke anothers profite, the Lorde doth blesse our labours. Now may wee gather the summe of the whole myracle. And this is comon to it with the rest, that in it Christ did shew his diuine power ioyned with liberalitie. It is also vnto vs a confirmation of that sentence, wherein hee exhorteth vs first to seeke the kingdome of God, and promiseth that all other things shall bee added. For if hee tooke care for those who were brought vnto him only with a sodaine force and motion, how should hee be wanting vnto vs, if wee seeke him with a constant purpose of minde? He will first (as I haue saide) suffer his to be hungrie, yet will hee neuer suffer the to be destitute of his ayde. In the meane while he hath good causes and reasons why hee doth not helpe vs saue only in extremitie. Moreouer, Christ did declare, that he did not only giue the spirituall life vnto the worlde: but that hee was also appointed to nourish our bodies. For the aboundance of all good thinges is giuen into his hande, that he may powre out the same into vs like a water conduit. Although I doe call him a conduit vnproperly, seeing that hee is rather pluely fountaine, flowing out of the eternall father. Therefore Paule wiseth vnto vs all good thinges, from him and from the father. And hee teacheth that wee must giue thanks to GOD the father through him in all thinges. Neither is this office proper to his eternall Diuinitie only, but the father hath also made him in the flesh steward for vs, that by his hande he may feede vs. Although we doe not dayly see myracles, yet doth Christ no lesse liberally shewe his power in feeding vs. And truly we doe not reade that hee vsed new and strange meanes so often as he would giue his a supper. VVherefore it shalbe a preposterous petition, if any do desire to haue meate giuen him after a strange maner.

Moreover, Christ prepared no great dainties for the people: but they must be contented with barly bread and dry fish, who did openly see his wonderfull power in that supper. And although he doth not at this day fill fise thousande men with fise loaves, yet doth he not cease to feede the whole worlde myraculously. VVe count this a paradoxe and strange thing, that man doth not liue by bread only, but by the woorde which proceedeth out of the mouth of God. For we are so tyed to the externall meanes, that there is nothing more harde then to depend vpon the prouidence of God. Hence commeth such trembling when as we see that we haue not bread readie at hand. But if any man doe well consider vpon all thinges: hee shall be compelled to see the blessing of God in al maner of food: but the myracles of nature do waxe vile amongst vs through continuance. Neither are we so much letted in this point by dulnesse, as by maliciousnesse. For who is hee that had not rather compasse heaven & earth about with a wandering gadding of the mynd, & that an hundred times, then behold God offering him self vnto him?

1. Cor. 1. 3  
Eph. 5. 20.

Deut. 8. 3.



13 And they filled twelve baskets. Matthew writeth that whenas there were foure thousand men satisfied with seuen loaves, there remained as many baskets full as there were loaves. Therefore seeing that lesse store was in like sort sufficient for a greater number of men, and there remaineth almost twise as much, wee doe hereby more plainly see of what great force that blessing of God is, at the beholding whereof wee shut our eyes of our owne accorde. VVe must also note this by the way that although Christ doth command to fill the baskets that the myracle might be made more known : yet doth he exhort his Disciples vnto thriftinesse, when he saith: *Gather yee, lette nothing be lost.* For the greater liberalitie of God ought not to prouoke vs vnto wastfulnesse. Therefore let those who haue abundance remember that they shal once giue an account of their immoderate store, vnlesse they do bestow the ouerplus diligently and faithfully vpon good vses and suche as God alloweth.

Mat. 15. 37

14 Therefore when those men had seene the myracle, which Iesus had wrought, they said, truly this man is the Prophete, which shall come into the worlde.

15 Therefore when Iesus knew, that they would come, and carry him away that they might make him a king, he departed againe into the mountaine alone.

16 And when it was euening, his disciples went downe vnto the sea.

17 And going into a ship, they came over the sea into Capernaum, and it was now darke, and Iesus came not vnto them.

18 And the sea did swell with a great winde which did blow.

19 Therefore when as they were gone forwarde fise and twentie furlonges, or thirtie, they see Iesus walking vpon the sea : and when he drew nigh vnto the ship they were afraid.

20 And hee saith vnto them, It is I, be not afraid.

21 Therefore they would haue receiued him into the ship: and by and by the ship iuiued at the land whereunto they went.

14 Therefore when those men, The myracle seemeth to haue some successe, in that they doe acknowledge Christ to be the *Messias* : for that was Christ his only drift : but they doe by and by turne that knoweledge which they had coceaued concerning Christ, vnto another end. And this vice is ouer comon amongst men, to corrupt with their lyes, & ouerthrow gods truth, so sone as he hath once reuealed himself vnto the: yea when they seeme to be entred into the right way, they do by and by degenerate from themselves.

15 That they might make him a king. VWhereas those men were determined to giue vnto Christ the title and honour of a king, that did proceede from some reason : and in this point were they greatly deceived, that they did take to themselves libertie to make a king : for the Scripture saith, that this belongeth to God alone, as it is Psal. 2. 6. *I haue set my king, &c.* Secondly, of what sort do they faine his kingdom to be? namely, an earthly kingdome which is altogether contrarie to his person. Let vs hereby learne how dangerous a thing it is, to inuent any thing according to our own reason, in matters appertaining vnto God, forsaking the worde of God. For there is nothing which the froward quicknesse of our wit cannot corrupt. And what doth the colour of zeale helpe

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when as we are more contumelious against God through our disordered worshippe, then if any man should impugne his glory of set purpose? VVe know how furious the endeouours of the enemies were to extinguish Christes glory. That was the extreamest violence when he was nayled vpon the crosse. But by this meanes both saluation was obtained for the world, and Christ himselfe triumphed gloriously ouer death & Satā. If he had now suffered himself to be made a king, he had quite ouerthrowē his spirituall kingdome: the gospel had bin eternally flattered, the hope of saluation had been quite extinguished. This is the successe which feigned worshippings and honours rashly inuented by men, haue, that they doe onely dishonour God, hauing spoyled him of his true honour. VVe must also note the worde, *carry away*. For they would carry away Christe, saith the Euangelist, that is, they would violently make him a king, although it were against his will. VVherfore if we be desirous to haue that honor which we giue vnto him to be approved of him, we must alwayes regard what he requir eth. And truly those who thrust vpon God honours inuented by themselves, they doe him iniurie after a sort, seeing that obedience is the foundation of the true worship. Furthermore, we doe hereby learne, how reuerently we must remaine in the pure and simple worde of GOD: because so sone as we turne aside but a little, the truth is infected with our leauens so that it is now made vnlike to it selfe. They had out of the worde of God, that the promised redeemer should be a king: but they inuent of their owne head an earthly kingdome, and they giue him a kingdome contrary to the worde of God. So, so often as we doe mixe our opinions with the worde of God, faith doth degenerate into friuolous conjectures. Therefore let the faithfull accustome themselves vnto modestie, least Satan carry them away into a peruers feruentnesse of zeale, so that they doe violently runne vpon God, like Gyants, who is then worshipped aright, when as we imbrace him offering himselfe vnto vs. And it is a wonder, that there was such headlong boldnesse in siue thousand men, that they were not afraide least they should prouoke the weapons of Pilate & of the Empire of Rome against the by creating a new king. It is certaine that they would neuer haue gone so farre, vnlesse trusting to the Oracles of the Prophetes, they had hoped that God was on their side, and that by that meanes they should haue the vpper hande. But in the meane season they doe erre, in feigning a kingdome, which the prophetes do not where commend. Therefore they are so farre from hauing God to further these their indeuours, that Christ doth rather withdraw himselfe. The same thing caused miserable men to wander so longe in darknesse in tyme of Papistrie, as if God had been absent: because they were so bolde as to pollute all his worshippe with theyr inuentions.

16 *His Disciples went downe.* It is questionles that Christe meant to stay out of sight, vntill suche time as the companie was gone. VVe know how hard a matter it is to stay the vprores of the people, but & if that had beene openly assayed which they had conceiued in theyr mindes, the rumour had ben spread abroad by and by. And then afterward it had not been so easie a matter to haue wiped away the blot. In the meane season he employeth all the time in prayer, as the other E-  
uange-

Euangelistes doe report : peradventure that God the father woulde redresse that distemperature of the people. In that he goeth ouer the lake myraculously, this is profitable for the Disciples, to confirme their faith againe. And the fruite spreadeth farther, because all the people mighte easily gather, that he came thither, by his owne power, and not in anye ship. For they did beset the banke, from which hee must of necessitie launch: and they could scarce haue been pulled away from thence, vnlesse they had seene the disciples goe another way.

17 *It was now darke.* Iohn passeth ouer many circumstances, whiche the other put in, as is that, that they had striuen certaine houres with a contrarie winde. For it is likely that after the first darknes of the night began, there arose some tempest. And they say that Christ appeared to the Disciples in the fourth watch. They who gesse, that they were yet in the midst of the lake when Christe appeared vnto them (because Iohn saith that they were gone fye and twentie, or thirtie furlongs) are deceiued in that, because they think that they sayled crosse vnto the further banke. For Bethsaida nigh wherunto, as Luke doth testifie, the myracle was wrought, and Capernaum, where the ship arriued, were placed both on one side. Plinie in his fift booke saith, that this lake was six myles broade, & sixteene long. Iosephus in his third booke of  $\text{y}$  warres of the Iewes, saith, that it was an hundredth furlonges long, and fortie furlonges broade.

Furthermore, forasmuch as eight furlonges do make a myle, we may easily gather hence, how much the one doth disagree w<sup>th</sup> the other. howsoeuer it be, the Euangelist his drift was to teach that they were in great danger when Christ shewed himselfe vnto them. It may seeme to bee an absurd thing that Christ his disciples are so troubled, when as others do sayle quietly. But the Lorde doth thus exercise his children oftentimes with great daungers, that they may more freely and familiarly know him in the deliuerance.

19 *They were afraid.* The other Euangelistes do expresse the cause of their feare, because they thought it had been a spirite. And it cannot be but that we shalbe cast downe and afraid when we see any spirite : because we thinke that either Satan doth delude vs, or God doth foreshew some thing. But Iohn doth in this place as in a glasse set before our eyes, what knowledge we can haue of Christe without the worde, & what hee bringeth. For if he shewe a bare token of his diuinitie we doe by and by fall away vnto our inuentions, and euery man forgeth to himselfe an Idoll insteede of Christe : after the errours of the minde, followeth trembling, and confused feare of the minde: but so soone as he beginneth to speak, we do both by his voyce gather euident & sound knowledge, and also there shineth in our myndes ioy and glad some peace. For there is in these wordes great weight. *It is I, be not afraide.* For wee are hereby taught, that wee haue large matter of confidence in the presence of Christ alone, so that we may bee quiet and voide of care. But this appertaineth only vnto Christ his disciples : for we shal see afterward that the wicked were thrown down with the same voice. The cause of the difference is, because he was sent to be a iudge vnto destructiō to the reprobate and vnbeleeuers : wherefore they cannot abide to behold him, but they are by and by swallowed vp.

Ioh. 18.6

But the godly who doe acknowledge that he was giuen to be their mediator, so soone as they heare him once named, which thing is to them a certaine pledge both of Gods loue & their owne saluation, they pluck vp their heartes as being raysed from death to life, and behold him ioyfully as the cleare heauen, they sit quietly vpon the earth: and hauing the vpper hande of all euils, they set his aide against all dangers. Hee doth not only comfort them with his worde, and lift them vp: but hee doth also in very deede take from them feare, by staying the tempest.

22 *The day following, the multitude which stode beyonde the Sea, when as they saw that there was no other ship there, saue that whereinto his disciples went: and that Iesus came not with his Disciples into the Sea: but that the Disciples wente awaie alone:*

23 *Furthermore, other ships came from Tyberias nigh to the place where they eat the bread, after that the Lorde had giuen thanks,*

24 *Therefore when the multitude sawe that Iesus was not there, neither his disciples, they went up also into ships, & came to Capernaum, seeking Iesus,*

25 *And when they had found him beyond the Sea, they said vnto him, Master, when comest thou hyther?*

22 *The day following.* Here the Euangelist reciteth the circumstances wherby the multitude might gather, that Christ his passage was diuine. There was but one ship, they saw that launche without Christ: the day following there came ships from another place, wherein they are carried to Capernaum: there found they Christe, therefore it remaineth that he came thither myraculously. There is in the wordes small consequence: yet notwithstanding, the sense is plaine enough. For in the former member, Iohn saith, that there was but one ship, that the same went from the banke in pefence of them all, and that it had not Christ in it: afterward he addeth, that there came ships from Tyberias, wherein the multitude came, which sate vpon the banke, as besetting all landing places, least Christe shoulde escape them.

23 *Nigh to the place where they did eate bread.* The meaning of the words is doubtfull: for they may be expounded thus, either that Tyberias was nigh to the place where they were filled by Christe, with fise loaves, or that the ships arriued at the bank which was nigh to the place. I do better like of this latter exposition. For Bethsaida nigh whereunto, as Luke expresseth, the myracle was wrought, is the midway betweene Tyberias and Capernaum. Therefore when as these ships came downe from the vpper place, they sayled along by that banke vpon which the multitudes stode, and it is not to bee doubred, but that they arriued to take in passingers. VVhen as Iohn saith againe, that Christe gaue thanks, it is no superfluous repetition. For his meaning is, that Christ did obaine by prayer, that those few loaves might be sufficient to feede so many men withall, and because wee are colde, slouthful, and slow to prayer, therefore he beateh in one thing twise.

25 *Over the Sea.* VVe said before, that the Citie Capernaum was not situate on the other banke. For Tyberias standeth in that parte of the lake where it is the broadest: and Bethsaida folowyeth afterward: Capernaum lyeth  
as



at the neathermost part not farre from the going out of Iordan. And whereas Iohn placeth it beyond the lake, it must not be so vnderstoode, as if the region were directly placed against it: but because the lake was crooked in that neathermost part, and by reason of the creeke that went betweene, they could not iourney without going farre about. Therefore the Euangelist saith, beyond the sea after the common custome: Because they had no streight passage vnlesse they went by water.

26 Iesus answered them and said, verily, verily, I say vnto you, yee seek me, not because you haue seen the signes, but because you haue eaten of the loaves and are filled.

27 Labour for the meate, not which perisheth: but for the meate which remaineth vnto eternall life, which the sonne of man will giue you: for him hath God the father sealed.

28 Therefore they saide vnto him, what shall we doe, that we may worke the worke of God?

29 Iesus answered and said vnto them, this is the worke of God, that you belecue in him, whom he hath sent.

26 Iesus answered them. Christ doth not answer to their question, that he may set foorth vnto them his power in the myracle, but doeth rather chide them, for that they runne headlong without hauing any consideration at all. For they had no true and lawfull reason to render, why they did so: because they sought in Christ another thing then Christe himselfe. Therefore this fault is noted in them, that they seeke Christe for their bellies sake, and not because of the myracles. And yet it cannot be denied, but that they had respect vnto the myracle. Yea the Euangelist saide before, that they were moued with the myracles to followe Christ: but because they did abuse the myracles vnto a straunge end, he doth worthily cast in their teeth, that they haue greater respect vnto their bellie, then vnto the myracles: as if he should say, that they did not goe forward in the workes of God as they ought. For this had bene true profitig, so to haue acknowledged Christe to bee the *Messias*, that they should haue giuen themselues to be taught and gouerned by him, and to haue gone toward the heauenly kingdome of GOD he beeing their guide. But they looke for no more at his hands, but to bee well in this world.

Furthermore, this is to spoyle Christe of his principall power. For he was giuen of the father for this cause, and he reuealed himselfe vnto me for this cause, that he may reforme those who were endowed with the holy ghost according to the Image of God, that he may leade them into euerlasting life, being clothed with his righteousnes. Therefore it skilleth much what we respect in Christ his myracles. For he doth not desire to attaine vnto the kingdome of God, but sticketh fast in the commodities of this present life, he seeketh no other thing but to fill his bellie. Like as at this day many would gladly embrace the Gospel, if beeing voide of the bitterness of the crosse it did only bring with it the delights of the flesh. Yea we see many offer themselues to serue Christ, that they may liue more merily and freely. Some for hope of gain, some for feare, some for their sakes whome they will please, doe profess themselves.

selues to be Christ his disciples. Therefore this is the chiefeſt thyng in the ſeeking of Chriſt, that contemning the worlde we ſeek the kingdom of God and the righteouſneſſe thereof. But becauſe men are well perſuaded of themſelues, and do aſſure themſelues that they ſeek Chriſt very well, when as they corrupt his whole power: Chriſt after his accustomed manner doth double the word *verſie*, as if hee would by an oathe bring to light the vice which lyeth hid vnder our hypocriſie.

27 *VWorke.* He teacheth whereunto he would haue his whole bent: namely, vnto eternall life: but becauſe by reaſon of the groſſenes of nature, we are alwayes addicted vnto earthly thinges, therefore he doth firſt correct that diſeaſe which is ingendered in vs, before he ſheweth what we muſt doe. This doctrine had been ſimple and plaine, labour for the incorruptible meate: but becauſe he knew that mens ſenſes are tyed vnto earthly cares, he doth firſt of all commaund them to acquit themſelues of theſe ſnares, that they may ariſe vp into heauen: not that he forbiddeth thoſe that be his to labour, that they may get themſelues dayly foode: but he telleth them that they muſt preferre the heauenly life before the earthly, becauſe this is the only cauſe of liuing to the godly, that being as ſtrangers in the world they may make haſt into the heauenly cuntrye. Secondly, wee muſt marke the drift of this place, becauſe they do corrupt the power of Chriſt, who are addicted to their belly and earthly thinges: hee ſheweth what we ought to ſeek in hym and for what cauſe we ought to ſeek him. And he uſeth ſuch metaphors as are agreeable vnto the circumſtance of the communication. If there had been no mention made of meate, he might haue ſaid without vſing any figure, it behoueth you ſetting aſide the care of the worlde, to ſtrive to attaine vnto the heauenly life: but becauſe they run to meate like beaſtes, Chriſt frameth his ſpeech metaphorically, and calleth all that meate, whatſoeuer doth appertaine vnto newnes of life. VVe know that our ſoules are fed with the doctrine of the Goſpel, whileſt that it worketh effectually in vs through the power of the ſpirit. Therefore ſeeing that faith is the life of the ſoule, what things ſoeuer do nourish & further faith, they are compared to meate. Hee calleth this kinde of meate vncorruptible, and he ſaith that it remaineth vnto eternall life, that we may know that our ſoules are not fed for a day: but that they are brought vp vnto the hope of bleiſed immortalitie: becauſe the Lord beginneth the worke of our ſaluation, that he may finiſh it vntill the day of Chriſt. Therefore it is meet that we receiue the giſtes of the ſpirit, that they may be to tokens and pledges of eternall life. For although the reprobate doe oftentimes reſuſe this meate hauing taſted thereof, ſo that it doth not remaine in them: yet doe the faithfull perceiue this force of the ſoule abiding, when as they do perceiue that force of the ſpirit, which is neuer fraile in his giſtes, yea which neuer falleth away. Their reaſon is friuolous, who gather out of the word *workes*, that we doe merite euerlaſting life by workes. For Chriſt (as we haue ſaid) doth figuratiuely exhort men, to applie their ſtudies vnto the meditating vpon the heauenly life, whereas they are wont otherwiſe to bee ſet wholly vpon the worlde. And Chriſt remoueth all doubt, when he ſaith, that he giueth this meate. For no man doth obtain that by his own induſtrie, which he hath of his giſte. There is ſome ſhew of contrarie-

lie in these words: yet these two things do easily agree together, that the spirituall meat of the soule is the free gift of Christ, and that it standeth vs vpon to endeavour to be made partakers of this so great a good thing. *For him hath God the father sealed.* He confirmeth the sentence next going before, because he is appointed by his father to this end. The old writers did fallily wrest this place vnto the diuine essence of Christ, as if he were said to be sealed, because he is the print, and expresse image of the father. For he doth not intreat in this place subtilly of his eternall essence: but what is commanded and inioyned him, what is his office, and furthermore, what we must hope for at his hands. Furthermore, the fit metaphor alludeth vnto the auncient custome, for they sealed that with ringes which they would establish with thier authoritie. So Christ, that he may not seem to take any thing to himselfe, affirmeth that this office was laide vpon him by his father, and that this decree of his father was reuealed as it were with a grauen seale. The summe is, seeing that it is not euerie mans office to feed þ soules with vncorruptible meat, Christ commeth foorth, & promising himselfe to be the authour of so great a good thing, he addeth moreouer, that he is approued of God, & that he was sent vnto men with this marke of the seale. Hereupon it foloweth, that their studie shall not be voyd, who shall offer their soules to Christ to be feed. Let vs know therefore that we haue life offered vs in Christ so that euerie one of vs may looke to attaine vnto þ same not at al aduētures, but being sure to haue successe. Notwithstanding we are also taught that they are gilty of falshood & theft before God, whosoever do attribute this praise vnto any other saue only vnto Christ, VVhereby it appeareth that the papists are falsse forgers in all pointes of their doctrine. For whosoever do put in Christ his place the meanes of saluation, so often do they mar this seale of God, which is only authentical, as it were blotting the same, & that with their wicked boldnes, & vnspokeable falshood. And least þ we do fal into þ same horrible giltyesse, let vs learn to reserue all that perfect & vntouched, to Christ, which is giue him of his father.

28 *What shall we do then that &c.* The multitude vnderstood well enough that Christ exhorted them to strue to go higher then vnto the comodities of this life: & that they must not be occupied in the earth whō god calleth vnto another place. They who aske this questiō are in som point deceiued, because they know not the way how to labor. For they do not think that God doth giue vs by the hand of his sonn whatsoever is necessary vnto the spirituall life. First they demandaunt what they must doe afterward, when they name the works of God, they wander without a mark, so that they bewray that they know not the grace of God. Although they seem here proudly to murmur against Christ, as if he did reprehend them vnderseueredly: as if they should say, doest thou think that we haue no care of eternall life? what then doest thou commaund vs to do more then we do? Vnderstand by the works of God, those workes which hee requireth, and which he alloweth.

29 *This is the worke of God.* They spake of workes, Christe reclaimeth thē vnto one work alone: namely, vnto faith. VVhereby he giueth vs to vnderstand, that al that is vaine, whatsoever men do goe about without faith, and that faith alone is sufficient: because GOD requyareth this one thing of vs, that we beleue. For here is a certaine secrete opposition

betweene faith and mens studies and indenours. As if hee should haue saide, mens indenours are in vaine when as they go about to please god without faith, as if running out of the way they did not goe toward the marke. Therefore it is an excellent place, that how much soeuer me doe miserable wearie themselves during their whole life: yet all their labour, is in vaine vnlesse faith be vnto them a rule of liuing. They which gather out of this place, that faith is the gift of God, they are deceived: for Christ doth not teach what God worketh in vs, but what he requireth, and will haue. Notwithstanding that seemeth to bee an absurd thing, that God should allow nothing saue faith alone: for loue must not be contemned, neither doe other offices of godlines loose their place and honor. Therefore howsoeuer faith be the chief, yet other works are not superfluous. VVe may easily answer, for faith doth not exclude either loue, or any other good worke: seeing that it comprehendeth the all in it. For faith is called the only worke of God, because wee possess Christ by it, and are made the children of God, that he may gouerne vs by his spirite. Therefore because Christ doth not separate from faith the fruites thereof, it is no maruell, if (as they say) he place the head & helme therein. VVe haue said in the third chapter what the worde *beleue* doth signifie. VVe must alwayes remember this, that we may know the force of faith: that we must define what Christ is in whom wee beleue, and why he is giuen vs of the father. These mens cauill is rotten & nought worth, who vnder colour of this place doe hold that we are iustified by workes, if faith doe iustifie, seeing that it is called the first and principal worke. It is manifest enough that Christe speaketh vnproperly when he calleth faith a worke: as when Paule compareth the law of faith & the law of workes together. Secondly, when as we say that men are not iustified by workes, we vnderstand those workes, by the merite whereof men do purchase fauour with God. But faith bringeth nothing vnto God, but doth rather present man emptie and poore before God, that he may be filled with Christ and his grace. VVherefore it is a passiue worke (that I may so call it) whereunto no rewarde can be repaid: neither doth it giue vnto man any other righteousnesse, saue that which is receiueth of Christe.

30 Therefore they said vnto him, what signe doest thou, that we may see, and beleue thee? what werkest thou?

31 Our fathers eate Manna in the wildernesse, as it is written, he gaue the the bread of heauen to eate.

32 Therefore Iesus said vnto them, verily, verilie, I say vnto you, Moses gaue you not the bread from heauen, but my father giueth you the true bread from heauen.

33 For this is the bread of God, which came downe from heauen and giueth life to the worlde.

30 VVhat signe doest thou? This wickednesse doth sufficiently testifie how true that saying of Matthew is, *This wicked generation seeketh a signe.* Mat. 12. 39. They were drawen before the admiratiō of the myracles vnto Christ, being made astonied with a new myracle againe: they confessed Christ to be the Messias, & because of this hope they would haue made him a king: Now they require a signe of him as if they had neuer knowe him.

VVhence



VVhence was this so sodaine forgetfulness, saue only because being vn-  
thankfull to God, they are maliciously blinde when as they behold his  
power? And without doubt they doe loath all the myracles which they  
saw hytherto, because Christ did not graunt their requests, and because  
they do not finde him such a one, as they feigned to themselves. If they  
had seen any hope of earthly felicity, they would continually haue praised  
him: without doubt they would haue called him a Prophet, the *Messias*,  
and the sonne of God. Now because he doth chide them, because they  
were too much giuen to the flesh, they think that they ought not to hear  
him any more. And at this day there be many like vnto them. For  
at the beginning because they perswade themselves that Christe will  
beare with their vices, they do greedily snatch at his Gospell, they desire  
no prooffe therof: but when as they are called vnto the deniall of the  
fleshe, and the bearing of the crosse, then they begin to distrust Christe:  
they demaunded whence the Gospel came. Finally, Christe shall bee  
theyr master no longer, when as hee once is not answerable to their de-  
sire.

31 *Our fathers.* Therefore Christ rubbed them on the gall, when as  
he said that they came like bruite beastes to fill their bellies: for they  
doe bewray this grosse affection when as they desire to haue such a *Mes-  
sias* as will feede them. And whereas they doe highly extoll the grace  
of God in Manna, they doe it craftily that by that meanes, they may sup-  
presse the doctrine of Christe, wherein he did condemne the immode-  
rate desire of the corruptible meate. For on the the other side they set a-  
gainst it the gorgeous title wherewith Manna is adorned, when as it is  
called the heavenly bread. But the spirite doth not therefore call Man-  
na honourable the bread of heauen, to this end, as if God in feeding his  
people as an heard of swine, did giue them no more excellent thing.  
Therefore they haue no excuse, when as they doe nowe wickedly refuse  
the spirituall food of the soule which is now offered vnto them.

32 *Verily, verily I say vnto you.* Christ seemeth to denie that which was  
cited out of the Psalme: yet doth hee speake only by way of compa-  
rison. Manna is called the bread of heauen, but for nourishing the bo-  
die, but that is counted truly and properly the heavenly bread, which is  
the spirituall food of the soule. Therefore in this place he setteth the  
worlde against heauē, because the vncorruptible life is only to be sought  
in the kingdom of God. The truth is not set against figures in this  
place, as oftentimes els where: but Christ respecteth what is the true  
life of man: namely, whereby he differeth from bruite beastes, and  
whereby he excelleth all creatures, VVhen he addeth afterward, *My fa-  
ther giueth you*, it is as much as if he should haue said, the Manna whiche  
Moses gaue vnto your fathers, brought not the heavenly life: but now  
is *þ* heavenly bread indeed offered you. He calleth the father *þ* giuer of this  
bread: but his meaning is, that it is giuen by his hande. So that the op-  
position is not referred vnto God & Moses, but vnto Christ & Moses.  
And Christ doth rather make the father the giuer of this gift, then him-  
selfe, that he may purchase more reuerence, as if he should say, acknow-  
ledge me to be the minister of God, by whose hand hee will feede your  
soules vnto eternall life.

Againe this seemeth but a little to agree with Paule his doctryne.

1. Cor. 10. 3 For Paule calleth *Man* the spirituall meate, I aunswere, that Christ speake-  
 keth according to their capacite, with whom he hath to doe, neither is  
 this any strange thing in the scripture. VVe see how Paule himselfe dis-  
 puteth diuersly concerning circumcision. VVhen he intreateth of the in-  
 stitution, he confesseth that it was the seale of faith: whilest that hee  
 contendeth with the false Apostles, he maketh it rather the seale of the  
 curse, and that according to their meaning. Let vs consider what was  
 objected to Christe: namely that hee is not proued to bee the Messias,  
 vnlesse he giue vnto those that be his bodily food. Therefore he decla-  
 reth not what thing *Mandid* prefigure, but saith plainly that that was  
 not the true bread wherewith Moses feed their bellies.

33 For this is the bread of God, Christ reasoneth from the definition vn-  
 to the thing defined negatiuely, on this wise: that is the heavenly bread,  
 which came downe from heauen to giue life vnto the world: there was  
 no such thing in *Man*: therefore it was not the heavenly bread. And  
 in the meane while hee confirmeth that which he said before: namely,  
 that he was sent of the father, & he might feed men far more excellently  
 then did Moses, *Man* truly came downe from & visible heauen (that is frō  
 the cloudes): but not from the euerlasting kingdome of God, from  
 whence life floweth vnto vs. But the Iewes vnto whom Christ speaketh  
 did looke vnto no higher thing, saue that their fathers bellies were wel  
 filled and stuffed in the desert. Hee calleth that the bread of God now,  
 which he called before the bread of heauen: not that the bread where-  
 with we are fedde in this life commeth from any other saue only from  
 God: but because that is counted the bread of God which quickeneth  
 the soules vnto blessed immortalitie. This place teacheth that all the  
 worlde is dead to God, saue only in as much as Christe doth quicken it:  
 because life shall bee found no where els saue only in him. In the com-  
 ming downe from heauen we must note two thinges: namely, that in  
 Christ we haue a diuine life: because he came frō God, that he might be  
 vnto vs the authour of life: & secondly, that life is neere vnto vs, so that  
 wee neede not to flie vpp above the clowdes, or sayle ouer the Sea.  
 For Christ came downe vnto vs for that cause, because no man could  
 goe vp.

34 Therefore they said vnto him, Lord alwayes giue vs this bread,

35 Iesus said vnto them, I am the bread of life: he that commeth vnto me shall not  
 be an hungred: and he that beleueth in me shall neuer thirst.

36 But I haue saide vnto you, that you haue also seene mee, and you beleue  
 not.

37 VVhatsoever the father giueth me, it shall come vnto me: and him that commeth  
 vnto me will I not cast out.

38 Because I came downe from heauen, not that I might do my will, but his will that  
 sent me.

39 And this is his will that sent me, of the father: that whatsoever hee hath giuen  
 me, I should not loose of it, but should raise it up in the last day.

40 And this is his will that sent mee: that whosoever seeth the sonne, and beleueth  
 in him, he may haue eternall life: and I will raise him up in the last day.

34 Alway giue vs.

Vndoubtedly they speake tauntingly, that they  
 may

may accuse Christe of vanitie, because hee doth boast that he giueth the bread of life. So miserable men, whilest that they refuse the promises of God, being not contented with this one euill, they make Christe guiltie of theyr infidelitie.

35 *I am the bread of life.* Hee teacheth first that the bread is present which they did aske in mockage: then after ward he chideth them. Furthermore, he began with doctrine, that he might the better declare that they were guiltie of vnthankfulnesse. And there are two partes thereof: because he sheweth whence we must get life, and how we may enjoy the same. VVee knowe what caused Christe to vse these Metaphors: namely, because there was mention made of Manna and the dayly foode. But notwithstanding this figure is more fit to teache the ignorant withall, then a plaine kinde of speech. VVhen as wee eate bread to nourishe our bodies withall, both our infirmities, and also the strength of Gods grace doth the better appeare, then if God did instill his secret power to nourishe the body without bread. So an institution taken from the body to the soule, causeth the grace of Christ to be the better felt: For when we heare that Christ is the bread which our soules must eate: this pearceth farther into our soules then if Christe shoulde say simplie, that he is our life. Notwithstanding we must note that the liuely force of Christe is not expressed by the worde *bread*, in such sort as wee feele it. For bread doth not beginne the life: but it cherisheth and preserueth the life which is begun. But we doe not only retaine life through the benefite of Christe, but wee haue the beginning of life through hym. VVherefore the similitude is vnproper in some respect. But in this there is no absurditie: because Christ frameth his talke according to the circumstance of the talke had before. The question was moued, whether Moses or Christ himselfe was more excellent in feeding men. This is the selfe same reason why hee doth only call it bread: because they did only obiect Manna vnto him, therefore it was sufficient for him to set against the same another bread. The doctrine is simple, that our soules do not liue by an inward power (that I may so say) but that they do borow life of Christ.

*Hee which commeth vnto me.* Now he defineth the manner of eating: namely, when as we receiue him by faith. Neither doth it any whit profite the vnbeleeuers, that Christ is the bread of life: because they continue alwayes emptie: but Christ is made our bread then, when as wee come hungrie vnto him, that he may fill vs. To come vnto Christ and to beleue, haue all one signification in this place: but in the former worde the effect of faith is expressed: namely, that being enforced with the feeling of our pouertie we flie vnto Christe to aske life. Furthermore, they who gather out of this place, that the eating of Christe is nothing els, saue faith onely, they reason scarce fitly enough, and to the purpose. I graunt indeed that we eate Christ no otherwise saue only by beleeuings: but the eating it selfe is rather an effect or fruite of faith, then faith. Neither doth faith behold Christe alone, as being a far off: but it imbraceth him that he may be made ours, & dwell in vs: it maketh vs to grow into one body with him, to haue one life with him, and finally to be one with him. Therefore it is true that Christ is eaten by faith alone, so that we do also vnderstand, after what sort faith ioyneth vs with him.

*Hee shall neuer bee a thirst.* This seemeth to be added contrary to reason: because it is not the office of bread to quench thirst, howsoever it doeth satisfie hunger. Therefore Christ doth attribute more to bread then the nature thereof doth beare. I haue already said, that he doth only vse the word *bread*; namely, because the comparing of Manna with his heavenly power, whereby our soules are holden in life, did so require. In the mean while he vnderstandeth by bread all the whole summe of food: and that according to the common custome of his countrie. For the *Hebrewes* doe take this phrase to eate bread by *Synecdoche*, for to suppe or dine: & when as we aske our daylie bread, we comprehend vnder the same drinke & the other parts of our life. Therefore the meaning of the words is this, whosoever shall resort vnto Christe, that he may haue life of him, he shall want nothing, but shall haue sufficient nourishment to maintaine life with.

*36 But I haue said vnto you.* Now doth he blame them, because they doe wickedly reiect the gift of God, which is laid open vnto them. And this is too too wicked contempt of god, to reiect that which some man, doth acknowledge to be giuen by him. Vnlesse Christ had made his power knowen vnto them, & had manifestly declared that he came from god, the colour of ignorance might haue extenuated their fault: but in that they refuse his doctrine, whom they did before confesse to be the Messias of the Lord, it is extreeme vnthankfulness. Truly it is true that men doe neuer so resist God of set purpose, that they think that they haue to deale with God. VVherunto appertaineth that of Paul, *They would neuer haue crucified the Lord of glory, if they had knowen him.* But the vnbelieuers, because they are blind, when they behold the light, are worthily said to see that which vanisheth streightway out of their sight, because Satā doth darken their mindes. This is questionles, that when as he said that they *saw*, he meant not the bodily sight, but doth rather touch their voluntarie blindnes in that they might know what he was, vnlesse their owne wickednes had letted them.

1. Cor. 2. 8

*37 VVhatsoever the father giueth me.* Least their vnbeliefe shoulde any whit discredit his doctrine, he saith that the cause of so great stubbornnesse is, because they are reprobates, & strangers from the flocke of God. Therefore he doth distinguish the elect from the reprobate in this place, that his doctrine may neuerthelessse retaine the authoritie, although it be not beleueed of many. For the wicked do both speake euill of the word of God, and do make no account therof, because they are not touched with the reuerence of it: and many weaklinges and ignorant men doe doubt, whether it be the word of god or no, because a great part of the world doth refuse it. Christ remoueth this stumbling block, when as he saith, that they are not his, whosoever doe not beleue, that it is no maruel if such haue no feeling of the truth of God: but that all the children of god do embrace it. First of all he saith, that they come vnto him, whosoever his father giueth him. By which words he meaneth, y<sup>e</sup> saith is not in mans choyse & will, that this man or that may beleue generally, or by chaunce: but that God doth choose those whom he may giue vnto his sonne as it were from hand to hand. For when hee saith that all that cometh, whatsoever is giuen, we gather thereby that all men are not giuen. Againe, we gather, that God doth work with so great efficacie of y<sup>e</sup> spirit



spirite in his elect, that none of them can fall away. For the woorde <sup>gine</sup> importeth as much as if Christ had said, whom the father hath chosen, them doth he regenerate, and he doth appoint them vnto me, vnto the obedience of the gospel. *And him that cometh vnto mee.* This is added for the comfort of the godly, that they may certainly persuaue themselves that they haue access to Christ through faith, and that also they shall be courteously entertained, so soone as they haue once committed themselves vnto his tuition: whereupon it followeth that the doctrine of the gospel shall bring saluation vnto all the godly, because no man offe-  
reth himselfe to be Christ his discipule, who may not againe perceiue & trie that he is a faithfull and good teacher.

38 *Because he came downe from heauen.* This is a confirmation of the next sentence, that we do not seeke Christ in vaine. For faith is a worke of God, wherby he sheweth that we are his, and he appointeth his sonne to be the gouerner of our saluation. This was the only purpose of the sonne, to fulfill his fathers commandement. Therefore he wil neuer cast off those whom the father sendeth. VVherby it is plainly prooued that faith shall neuer be voided. VVhereas Christ putteth a difference betweene his owne and his fathers will, therein he applieth himselfe vnto his hearers, because (as mans nature is readie to distrust) we are wont to feigne vnto our selues some contrary thing which may procure douting. To the end Christ may cut off all occasion of such wicked surmises, he affirmeth that he was reuealed vnto the worlde, to the end he may establish by the very effect, that which the father decreed concerning our saluation.

39 *And this is the wil.* He doth testifie now that this is the purpose of the father, that the faithfull do find sure & certaine saluation in Christ. VVherupon it followeth againe that they are reprobates, whosoever do not profite and goe forward in the doctrine of the Gospel. VVherfore if we see that it turneth to the destruction of many, there is no cause why we should therefore be discouraged: because they doe of their own accord bring euill vpon themselves. Let this be sufficient for vs that the gospel shall alwayes be able to gather the elect vnto saluation. *I maye not lose of that.* That is, I will not suffer it to be taken from me or to perishe. VVherby he giueth vs to vnderstand that he is the keeper of our saluation, not for one or a few dayes: but that he is carefull for the same vntill the end, that he may bring vs from the beginning vnto the ending of our course. For this cause doth he make mention of the last resurrection. And this promise is very necessarie for those who do miserably labour in so great infirmitie of the flesh, wherof euerie one is gyltie in his owne conscience. The saluation of the whole world might be subuerted euery minute, vnlesse the faithfull being vpholden by the hand of Christ, did hold on courageously vntill the day of the resurrection. Let vs therefore hold this fast, that Christ reacheth forth his hand, that he may not forsake vs in the midst of the course, but that trusting vnto his ayde, we may be bold to lift vp our eyes without feare, vnto the last day. He doth also make mention of the resurrection for another cause, because whilst that our life is hid, wee are like vnto dead men. for what do the faithfull differ from the wicked, save only that being ouerwhelmed with miserie, and being as sheepe appointed to be slaine, they

haue alwayes the one foote in the graue? yea sometimes they are euen at deaths dore, and readie to be swallowed vp. Therefore the only prop of our hope and patience is, if omitting the estate of this present life, we doe lift vp our mindes and all our senses vnto that last day, if wee passe through these worldly lets, vntil such time as the fruit of our faith doth appeare.

40 *And this is the will.* He said that this office was enioyned him of his father to defend our saluation: now he doth also define the meane. Therefore this is the way to attaine vnto saluation, if we obey the Gospell of Christ. This did he touch of late, but he doth now better expresse that which was spoken then obscurely. And if so be it God will haue those to be saued through faith whom he hath chosen, and hee doth by this meanes establissh and put in execution his eternall decree, whosoever being not contented with Christ, doth curiously enquire after eternall predestination, he doth somuch as in him lyeth desire to be saued otherwise then the purpose and counsel of God hath appoynted. The election of God is of it selfe hidden, and secrete: the same doeth God reueale by calling, whereof he vouchsafeth to make vs partakers. Therefore they are deceiued who seeke their or the saluation of other men in the labyrinth of predestination, not holding the way of faith which is set before them: yea they goe about with this preposterous speculation to ouerthrow the force and effect of predestination. For if God hath chosen vs to this end, that we may beleue, take away faith, and election shalbe vnperfect. But it is wickednesse to breake off the continuall and ordinate course of the beginning and the ende in the counsel of God. Furthermore, as the election of God carrieth with it calling, and they two are knit together with an vnsoluble knot, so when God hath called vs effectually vnto the faith of Christ, this ought to be of as great force with vs, as if he should by setting to his seale confirme the decree concerning our saluation. For the testimonie of the spirite is nothing els, saue only the sealing of our adoption. Therefore euery mans faith is vnto him a sufficiēt witnessse of gods eternall predestination, so that it is sacrilege to enquire any higher. Because he doth the holy spirit open iniurie, whosoever doth refuse to subscribe vnto his testimony. He opposeth *see & beleue* against the former sentence. For hee had cast in the leues teeth that they did not beleue, whereas notwithstanding they had seen: now is the obedience of faith ioyned in the children of God, with the feeling of the diuine vertue and power which they perceiue to be in Christe. Furthermore, these wordes declare, that faith floweth from the knowledge of Christ: not that it desireth any thing beside the plaine worde of god: but because if we beleue Christ, we must perceiue what he is, and what we haue by him.

41 *Therefore the Iewes murmured concerning him, because he said, I am the bread, that came downe from heauen.*

42 *And they saide is not this Iesus the sonne of Ioseph, whose father and mother wee know? Therefore how saith he, I came downe from heauen?*

43 *Therefore Iesus answered and saide vnto them, murmur not amongst your selues.*

44 *No man can come vnto mee, vnles the father that sent me shall draw him: and I will*

will raise him up in the last day.

45 It is written in the Prophets, and they shall be all taught of God. Therefore when Ieſue hath heard of the father, and learned, he commeth vnto mee,

41 They murmured. The Euangelist teacheth that the murmuring did arise hereupon, because the Iewes being offended with the humilitie of the flesh did conceiue no diuine and heauenly thing in Christ: Although he sheweth that they had a double let. For they did feigne the one them selues by reason of a false opinion, when they said: This is the sonne of Ioseph, whose father and mother we know. The other did proceede from peruers iudgement, because they did not thinke that Christe was the son of God, because he came downe vnto men being clothed with flesh. But we are too malicious if we doe therefore despise the Lord of glory, because he did abase himselfe for our sake, taking vpon him the shape of a seruant. For this was rather a plentiful token of his infinite loue, and wonderfull grace toward vs. Secondly, the diuine maiestie of Christ did not so lye hid vnder the contemptible and base shape of flesh, but that he did send forth beames of his manifold brightnesse: but these grosse & dull headed men did want eyes, to see his manifest glory withall. VVee doe also offend dayly both wayes. First of all, this is vnto vs a great let, that we doe only beholde Christ with fleshly eyes, whereby it commeth to passe that we doe see in him no worthie thing. For wee doe peruert whatsoeuer is in him and his doctrine with our corrupte sense: such sinister interpreters are we. Againe, being not contented therewith wee catch hold of many false thinges, which may breed the contempt of the Gospel. Moreouer, many men doe forge to themselves monsters, vnder colour whereof they may hate the Gospell. Therefore the worlde doeth of set purpose beat back the grace of God. The Euangelist expresseth the Iewes by name, that we may know that the murmuring did proceede from them, who did boast of the title of faith and the Church that al of vs may learne reuerently to receiue Christ, when he commeth humble vnto vs, and the nigher he is vnto vs, so much the more willingly to come vnto him, that he may extoll vs vnto his heauenly glory.

43 Murmur not amongst your selues. He layeth to their charge the faulte of murmuring: as if he should say, my doctrine containeth no matter of offence, but because you are reprobates, it moueth your poysoned minds: and therefore is it vnſauerie, because you haue an vnſauerie palate and taste.

44 No man can, &c. He doth not only accuse their wickednesse, but doth also tell them that this is the peculiar gift of God to embrace the doctrine which hee setteth before them, which he doth for this cause, least their vnbelief do trouble the weake. For many men are holden with this foolishnesse, that they do depend vpon the respect of men in matters appertaining vnto God, whereby it commeth to passe that they suspect the gospel, so ſone as they see that the world doth not receiue it. Againe, the vnbeleeuers flattering themselves in their frowardnes dare conderne the gospel, because it doth not please them. Therefore christ affirmeth on the contrary, & althogh his doctrine of the gospel be preached vnto al men generally, yet canot all men receiue it, but that they haue need of a new mind, & a new vnderstanding: and that therefore faith is not in mans will

but that it is God who giueth it. Because to come vnto Christ is put metaphorically in this place, for to beleue, the Euangelist to the end hemay frame the metaphor in the contrary member, sayth that they are *drawen*, whose mindes God doth illuminate, and whose heartes he bendeth and frameth vnto the obedience of Christ. This is the summe, that it is no maruell if many do loath the gospel, because no man shall euer bee able to come vnto Christ willingly, saue he whom God shal preuent with his spirite. And thereupon it followeth that all men are not drawen, but that God doth graunt this grace vnto those whom he hath chosen. As touching the manner of drawing, the same is not violent, whiche may compell a man with an externall motion: yet notwithstanding it is an effectuell motion of the holy spirite, which maketh men that were vnwilling to be willing. VVherfore that is false and prophane, that none are drawen saue those who are willing: as if man did shew himselfe obedient vnto God of his owne motion. For in that men do follow God willingly, they haue that now of him, who hath framed their heartes to obey him.

45 *It is written in the prophetes.* Christ confirmeth that which he saide with the testimonie of Iesaias, that no man commeth vnto him saue he whom the father draweth. He calleth them the Prophetes in the plural number, because al the Prophecies were gathered into one body, so that all the bookes of the prophets might worthily be counted one booke. Furthermore, the place which is cited is extant in Iesaias chap. 54. 13. and Ier. 31. 34. VVhere speaking of the restoring of the Church, he promisseth vnto her sonnes taught of God. VVhence we may easily gather, that the Church can by no other meanes be restored, vnlesse God taking vpon him to play the scholemaster, do bring the faithfull vnto himselfe. The maner of teaching, whereof the Prophet speaketh, is not placed onely in the external voyce: but also in the secret working of the holy ghost. To bee brieue, this teaching of God is the inward illumination of the heart. In that hee saith (all) it ought to bee restrained vnto the elect, who are only the true children of the Church. Now it is no hard matter to see how Christ applyeth this prophesie vnto the cause which he hath in hand. Iesaias teacheth that the Church is then edified indeed, whe it hath childre who are taught of God. Therefore Christ inferreth fitly, that men haue not eyes to see the light of life, vntil God doth open the. Also he standeth vpon the vniuersall word, because he reasoneth thence, that all those who are taught of God, are drawen effectually that they may come. And hereunto appertaineth that which foloweth by and by. *Whosoener therefore hath hearde.* The summe is, that the reprobate are euen giuen ouer vnto destruction, whosoener doe not beleue: because God doth make all the children of the Churche, and the heyres of life his obedient schollers. VVhereupon it followeth that none of the elect of God are strangers from the faith of Christ. Therefore as Christ did before denie that men are apt to beleue, vnlesse they be drawen: so he doth nowe pronounce that it is the effectuell grace of the spirite, whereby they are drawen, that they may necessarily beleue. By these two members is quite ouerthrowen all the libertie of free will whereon the Papistes doe dreame. For if wee begin to come vnto Christe then, when the father hath drawen vs, the beginning of faith is not in vs, neyther any



any preparation : againe, if all doe come whome the father hath taught, he doth not only giue them the earnest of faith only, but faith it selfe. Therefore in that we doe willingly obey the direction of the spirite, this is a part of grace, & as it were the sealing: because God should not draw vs, if reaching out his hand only, he left vs to our own choise. And he is properly said to draw vs when he extendeth the power of his spirite euen vnto the full effect of faith. They are said to heare of God, who do submit themselues vnto God when he speaketh vnto them inwardly, & that with all their heart, because the spirite reigneth in their hearts.

*Commeth vnto mee.* Hee sheweth the vndiuisible coniunction which he hath with the father. For the meaning of the wordes is, that it cannot be but that they shal addiect themselues vnto Christ, whose euer are the disciples of God, and that they are vnapt to bee taught of God who do reject Christ: because this is the only wisdom, which the elect do learn in Gods schoole, to come vnto Christ. For doubtlesse the father who sent him cannot denie himselfe.

46 Not that any man hath scene the father, saue he who is of God, he hath scene the father.

47 Verilie, verilie, I say vnto you, hee that beleueth in mee hath eternal life.

48 I am the bread of life.

49 Your fathers did eate Manna in the wildernes, and died.

50 This is the bread which came downe from heauen, that some man may eat thereof and not die.

51 I am the liuely bread which came downe from heauen. if any man shall eate of this bread, he shall live for euer: and the bread which I will giue, is my flesh, which I will giue for the life of the world.

46 Not that any man: As hee hath hytherto commended the grace of his father, so he doth call backe the faithful vnto himselfe alone. For both these must bee ioyned together, that there can no knowledge be had of Christ vntill the father doe illuminate with his spirite those who are naturally blinde: and that it is but all in vaine to seeke God, vnlesse Christ go before: because the maiestie of God is higher then that mans wit and senses can reach vnto it. Yea, that shalbe a deadly dungeon, which shalbe thought to be the knowledge of God, without Christe. When he saith, that he alone knoweth the father, his meaning is, that this office appertaineth vnto him properly, to declare him vnto me, who is otherwise hidden.

47 Hee that beleueth in mee. This is the exposition of the sentence next going before. For we are taught in these wordes, that we doe then knowe God, when we beleue in Christe. For we doe then begin to see the inuisible God as it were in a glasse, or in a liuely & expresse Image. Therefore accursed be that which is set before vs concerning God, vnlesse it direct vs vnto Christ. I haue before declared what it is to beleue in Christ, for we must not imagine any confused or vaine faith, whiche may spoyle Christ of his power: suche as is amongst the Papists, who doe beleue so much of Christ as pleaseth them. For we doe therefore obtaine life by faith, because we know that all the partes of life are con-

teined in Christe. VWhereas certaine doe gather out of this place, that to beleue in Christ is as much as to eate Christ or his flesh, it is not firme enough. For these two things doe differ as the former and the latter: as to come vnto Christ and to drinke him: for comming vnto him goeth before. I graunt that we doe eate Christ only by faith: but the reason is, because we doe receiue him by faith, that he may dwell in vs, and that we may be partakers of him, and so be one with him. VWherefore eating is an effect or worke of faith.

48 *I am the bread of life.* Besides that which he said before, that hee is the liuely bread, wherewith our soules are fed: to the ende he may the better amplifie that, he doth also repeat the opposition of this bread and the old *Manna*, together with a comparison of men: *Tour fathers* (saith he) *eate Manna, &c.* He saith that *Manna* was vnto their fathers fraile food, which did not deliuer them from death. Therefore it followeth that the soules doe finde meate no where els, saue in him, wherby they may bee fed vnto the spirituall life. Furthermore, we must remember that which I saide in another place, that he doth not in this place speake of *manna*, as it was a secrete figure of Christ (for in that respect Paule calleth it spirituall meate) but we haue said that Christe doth attemper and applie his speech vnto his hearers, who being only carefull for the feeding of the bellie did looke vnto no higher thing. Therefore hee doth for good causes affirme, that their fathers were dead, that is, suche as were in like sort addicted to the bellie. And yet notwithstanding hee inuiteth them to eate, when he saith that he came *that some man might eate*. For this speech importeth as much, as if he should say, that hee is readie for all, who will only eate. Vnderstande that none of those who haue once eaten Christ doe die, because the life which he giueth vs is neuer put out, as it is in the fift Chapter.

51 *I am the liuely bread.* He doth oftentimes repeate the same thing, because there is neither any thing more needefull to be knowen, and euery man doth perceiue for his owne part, how hardly wee doe beleue it, and howe easily and quickly we doe forget it. VVe do all desire life: but we doe wander frowardly and foolishly through by wayes in seeking the same: the greatest sort doth lothsomely refuse it when it is offered vnto them. For who is he that doth not feigne vnto himselfe life without Christe? And howe many are there whom Christe alone can satisfie? Therefore it is no superfluous repetition, whilest that Christe doth so often affirme, that he alone is sufficient to giue life. For he doth challenge to himselfe alone the tytle of bread, that hee may plucke out of our myndes all feygned hopes of liuing. Hee doth now call that the liuing bread, which he called before the bread of life, in þ same sense, wherein he called it liuely. Hee doth oftentimes make mention of comming downe from heauen: because the spirituall and vncorruptible life shall not be found in this worlde, the shape whereof passeth and vanissheth away: but only in the heauenly kingdome of God. So often as he putteth in the worde *eate*, he exhorteth vs vnto faith, which only maketh vs to inioy this bread vnto life. And that not in vaine, because there are but a few who can vouchsafe to reach forth their hande, that they may put this bread to their mouth: yea when the Lord doth euen reach it vnto their mouth, there are but few that can tast it: but so do gorge them-

thēselues with winde, other some being like to *Tantalus*, being nigh vnto the meate it selfe are through their sluggishnes hungrie. *The bread whiche I will giue*. Because that secret force of giuing life wherof he spake, might bee referred vnto his diuine essence, he doth now discende vnto the seconde degree, and teacheth that that life consisteth in his fleshe, that it may bee drawn thence. Truly it is a wonderfull purpose of God, that hee hath set before vs life, in that fleshe, wherein was the only matter of death before. And so by this means he provideth for our infirmities, whilēst that he doth not call vs aboue the cloudes to ioy life: but sheweth the same vpon the earth, as if he did lift vs vp into the hidden places of his kingdome. In the meane season correcting the pride of our nature, hee alloweth the humilitie and obedience of faith, whilēst that he commaundeth those who will craue life, to rest and stay in his fleshe, being to see to, contemptible.

But it is objected on the contrarie, that the fleshe of Christ cannot giue life, which was both subiect to death, and is not now of it selfe immortal: secondly that this doth not agree with the nature of fleshe to quicken the soules. I answer, although this power doe come from some thing els, then from the fleshe, yet is there no let but that this title doeth aptly agree thereunto. For as the eternall worde of God is the fountaine of life, so his fleshe doeth powre out vnto vs as a conduit, the life, which resteth (as they say) in the inwarde diuinitie. And in this sense is it called liuely, because it imparteth vnto vs the life which it borroweth of some other. That shalbe plaine enough, if we consider what is the cause of life, namely righteousness. And although righteousness do flow from God alone, yet wee haue the same fully giuen vnto vs, onely in the fleshe of Christ. For the redemption of man was fulfilled in it: in it was offered the sacrifice for satisfaction for our sinnes, the obedience was performed towards God, which might reconcile him vnto vs. It was also sprinkled with the sanctification of the spirite, it was receiued into heavenly glory after that death was overcome. Therefore it followeth that all the partes of life were placed in it, so that no man canne iustly complaine that he is deprived of life, because it is hid farre off.

*Which I will giue for the life of the worlde.* The worde *giue*, is diuersly taken: the former giuing wherof hee maketh mention, is done daylye: namely, so often as Christe doth offer himselfe vnto vs: in the seconde place he meaneth that onely giuing which was done vpon the crosse when he offered himselfe vnto the father for a sacrifice. For then hee gaue himselfe vnto death for the life of men: now he inuiteth vs to reap the fruite of his death. For it should nothing profite vs that that sacrifice was once offered, vnlesse we should now eate the holy banquet. Furthermore, we must note this, that Christ challengeth to himselfe the office of sacrificing his fleshe. VVhereby appeareth with what wicked sacrilege the papistes do pollute themselves, who doe in the Masse vsurpe that, which was proper to that priest onely.

52 Therefore the Iewes did strine amongst themselves, saying, how can hee giue vs his flesh to eate?

53 Therefore Iesus said vnto them, verilie, verilie I say vnto you, vnlesse you shall eat the flesh of the sonne of man, and shall drinke his blood, you haue not life in you.

54 Hee that eateth my flesh, and drinketh my blood, hath eternall life : and I will raise him up at the last day:

55 For my flesh is meate in deede, and my blood is drinke indeed.

56 Hee that eateth my fleshe, and drinketh my blood, abideth in mee, and I in him.

57 As the living father hath sent me, I doe also live for the father, and he that eateth me, he shall also live for mee.

58 This is the bread which came downe from heaven: not as your fathers eat Manna and dyed : he that eateth this bred shall live for ever.

52 Therefore the Iewes did strive. Hee nameth the Iewes againe not for honours sake: but that he may cast in their teeth their vnbeliefe, because they doe not receiue his familiar doctrine concerning eternall life, or at least, because they do enquire vnmodestly of a thing which was as yet dark & doubtful. For it is a signe of frowardnes & contempt, in that he saith they did contende: and they who doe dispute so contentiously, do stoppe the way before themselves, so that they cannot come vnto the knowledge of the truth. Neither is this simplie reprehended in them, that they did aske concerning the meanes: for then should the same reprehension fall vpon Abraham and the blessed virgin. Therefore they are either deceiued through ignorance, or they deale vn courteously, who passing ouer the lust and boldnesse which they had to contend (whiche the Euangelist doth only condemne) doe only tolle this worde *how*, as if it had been wickednesse for the Iewes to enquire of the manner of eating. But this is rather to be imputed vnto slouthfulnesse, then vnto the obedience of faith, if we keepe those knots of doubtles vnloosed, willingly & wittingly, which are loosed for vs by the word of the Lord. VVherefore it is not onely lawfull to enquire of the manner of eating of the flesh of Christ: but it is also profitable for vs to know the same, so farre foorth as it is expounded in the scripture. Away with that wise stubborn colour of humilitie, that one only saying of Christ is sufficient for me, when he affirmeth that his flesh is meate in deede, I am willingly blinde in the rest. As if the heretikes may not haue the same colour, if they be willingly ignorant of this, that Christ is concealed of the holy Ghost, because beleeuing that he is the seed of Abraham, they will search no farther. VVe must only holde this moderation in the secrete workes of God, that we desire to knowe no more then he setteth downe in his worde.

53 Verilie, verilie, I say vnto you, Indignation did wring out of Christe this oath, when he saw his grace refused with so proud contempt: for he doth not now vse plaine doctrine: but doth also intermingle threatnings to make them afraid withall: for he denounceth eternall destruction vnto all those who shall refuse to set life from his flesh, as if hee shoulde say, if you despise my fleshe, knowe ye that there remaineth no other hope of life for you. This vengeance remaineth for all the contempters of the grace of Christe, that they doe wickedly perish through their pride: and they are to bee vrged with this precise seueritie, that they may not proceede to flatter themselves. For if we doe threaten death vnto sicke men which refuse remedies, what shall the wicked doe, when as they endeouour so much as in them lyeth to abolish the life it selfe? In  
that



that he saith, *the flesh of the sonne of man*, it hath great force: for he toucheth their contempt, which did arise thereupon, because they saw that he was like vnto other men. The meaning therfore of the wordes is, contemne me at your pleasure, because of the humble & base sight of my flesh: yet is there life included in this contemptible flesh, whereof if you deprive your selues, you shall finde no where els, that which can quicken you. It was a grosse error of the mē of old, who thought that infants were deprived of eternal life, vnlesse that the sacrament of the Lords body were giuen them. For he speaketh not of the supper: but of the euerlasting participation, which wee haue without the vse of the supper. And the Boemians dealt not well, whenas they did prooue by this testimony, that the vse of the Cuppe ought to bee common vnto all in general. As touching infants, Christ his institution doth barre them from the partaking of the supper, because they cannot yet try themselues, they can not obserue the memoriall of the death of Christ. The same institution maketh the cup cōmon vnto all, together with the bread: for hee commaundeth vs all to drinke thereof.

54 *Hee that eateth my flesh.* This is a repetition, but not superfluous: for it confirmeth that which was harde to beleue, that the soules are no otherwise fed with his flesh and blood, then the bodie is susteined with meate and drinke. Therefore as he did of late testifie vnto all men, that there remaineth nothing but death for those who seeke life any where els saue only in his flesh: so hee doth now encourage the godly vnto good hope, whilest that he promiseth life vnto them in the same fleshe. Note that he dothe so often adioyne the resurrection vnto eternall life: because our saluation shall lye hid vntill that day. Therefore no man can feelee what we haue of Christe, saue he who hauing overcome þ world doth set the last resurrection before his eyes. It appeareth plainely by these wordes that all this place is vntruly expounded of the supper: for if it were true, that all those who thrust in vnto the holy Table of the Lord, are made partakers of his flesh and blood, all men should find life in lyke sort.

And truly it had byn a foolish and vnseasonable thing to reason then concerning the supper, which he had not yet instituted: therefore it is certain that he doth intreate of the continuall eating of faith, And yet notwithstanding I do also confesse, that ther is nothing said in this place which is not figured in the supper, and is indeed performed vnto the faithfull. So that Christ would haue the holy supper to bee as it were a seale of this sermō. And this is the reason why Iohn maketh no mention of the supper. Therefore *Augustine* followeth the naturall order, whilest that in expounding this chapter, he doth not touch the supper, vntil he come vnto the end. And then he teacheth that this myserie is represented in the sacrament, so often as the Churches doe celebrate the holy supper, in some places euery day, in some places only on the Sabbath dayes.

55 *My flesh is meate indeede.* He confirmeth the same thing with other wordes, that as the body pyneth away with hunger, so shall the soule perish with hūger, vnlesse it be refreshed with the heavenly bread. For whē he affirmeth that his flesh is meate indeede, he giueth vs to vnderstande that the soules are hungrie if they wyant this meate. Therefore thou shalt  
then

then finde life in Christ if thou shalt seeke the matter of life in his flesh, So that we must boast with Paule, that there is nothing excellent with vs saue Christe crucified, because so soone as we are once departed from the sacrifice of his death, we can see nothing but death, Neither doth he bring vs any other way vnto the feeling of his diuine power, saue onely by his death and resurrection. Therefore embrace Christ the seruant of the father, that he may shew himselfe vnto thee the prince of life. For in that he made himselfe poore, by this meanes are we enriched with all abundance of good things: his humbling and descending into hell, hath lifted vs vp into heaue: by taking vpon him the curse of the crosse, he hath erected a noble ensigne of righteousness. Therefore they are peruers interpreters, who leade away the soules from the flesh of Christe. But why doth Christe make mention apart of his blood, which is contained vnder the flesh? I answer, that hee had respect vnto our ignorance. For when he maketh mention of meate and drinke seuerally, he telleth vs that the life which he giueth is in all respects perfect, least we should feigne vnto our selues halfe a life or an vnperfect life: as if hee should say that we shal want no part of life, if so be it we do eate his flesh, & drink his blood. So also in þe supper, which agreeth with this doctrine, being not contented with the signe of the bread, he addeth also the Cuppe, that hauing a double token of life in him, we may learne to be content with him alone. For doubtlesse no man shall finde a part of life in Christ, saue only hee, who shal bee perswaded that hee is vnto him whole and perfect life.

56 *Hee that eateth my flesh.* Another confirmation. For seeing that he alone hath life in himselfe, he prescribeth the meanes to inioy it, that we do eate his flesh: as if he should say that there is no other meanes whereby he is made ours, saue only when our faith is directed vnto his flesh. For he shall neuer come vnto Christ as he is God, who neglecteth him as hee is man. VVherefore if thou wilt haue any thing to doe with Christ thou must aboue all things beware that thou loath not his flesh. VVhen as he saith, that he abideth in vs, it is as much as if he should say that this is the only bond of vnitie, and that by this meanes he groweth to be one with vs, when our faith leaneth vnto his death. Furthermore, we may againe gather hence, that he maketh not mention of the outward signe: which many of the infidels do receiue, yet do they continue aliens from Christ.

Furthermore, out of this place is refuted that doting, that Iudas did no lesse receiue the body of Christ then the rest, whilest that Christ reached the bread vnto them all. For as this doctrine is foolishly restrained vnto the externall signe, so we must hold that which I said before, that the doctrine which is here set downe, is there sealed. But it is certaine that Iudas was neuer a member of Christ: secondly, it is more then absurde, to imagine the flesh of Christ to be dead and without a spirite: last of all, they are to be laughed at who doe dreame of any eating of Christ his flesh without faith, seeing þat faith only (that I may so say) is both the mouth and stomacke of the soule.

57 *As the liuing father hath sent me.* Christ hath hytherto taught how we must be made partakers of life: now he passeth ouer vnto the principall cause, because the first beginning of life is in the father. And he preuen-

preuenteth an obiection: because he might seeme to take from GOD that which appertaineth vnto him, when as he made himselfe the cause of life. Therefore he maketh himselfe the authour of life in such sort, that he graunteth that this is giuen him by another, which he ministreth vnto others. Let vs also note that this sentence is applied vnto their capacitie, vnto whom Christ spake: for he doth only compare himselfe vnto the father in respect of his flesh. For although the father is the beginning of life, notwithstanding the eternall worde he also is properly life. But Christ entreateth not in this place of his eternall diuinitie, because he setteth himselfe before vs, as he reuealed himselfe vnto the world being clothed with our flesh. Therefore in that he saith, that he liueth for the father, it doth not agree with the bare diuinitie, neither yet doth it appertaine simplie & of it selfe vnto the humane nature, but it is a title of the sonne of God reuealed in the flesh. Secondly, we know that Christe doth commonly ascribe vnto the father what diuine thing soeuer he had in himselfe. And we must note that there are three degrees of life reckoned vp in this place: the liuing father hath the first place, who is the fountaine, but yet placed farre off and hidden: the sonne followeth, who we haue laid out vnto vs as a fountaine, & through whom life is powdered out vnto vs: the third is life which we doe draw from him. Now wee know the summe: because God the father in whose power is life, is farre distant from vs, Christ is placed in the middle, who is the second cause of life, that that may come vnto vs thence, which should otherwise lie hid in God.

58 *This is the bread.* He returneth vnto the comparison of Manna & his flesh where he began. For he should haue ended his speech thus, there is no cause why yee should preferre Moses before me, because hee fedde your fathers in the desert: seing that I giue you a farre better meat. For I bring the heauenly life with me. For (as it was said before) the bread is said to come downe from heauen, which tasteth of no earthly or corruptible thing, but breatheth out the immortalitie of the kingdome of God. They tried not this power in Manna, who were only bent to feed their bellie. For whereas there was a double vse of Manna, the Iewes with whom Christ disputeth in this place did loke vnto nothing but the corporall meat. But the life of the soule is not fraile: but groweth to be better vntill the whole man shalbe renewed.

59 *These things said he in the synagoge, teaching in Capernaum.*

60 *Therefore many of his disciples, when they had heard, saide, This is a hard saying, who can heare it?*

61 *And when Iesus knew in himselfe that his disciples murmured concerning this, hee said vnto them, doth this offend you?*

62 *If therefore you shall see the sonne of man ascending, where he was before?*

63 *It is the spirite that giueth life: the flesh profiteth nothing; The wordes whiche I speake vnto you, are spirite and life.*

64 *But there are some of you, that doe not beleene. For Iesus knewe from the beginning, who they were that did not beleene, and who it was that should betray him.*

19 *These things spake hee in the synagoge.* Iohn assigneth the place, & we may

may know that there were many present: and secondly, that the sermon was made about a graue and waightie matter. Yet notwithstanding it followeth by and by, that there were scant a few of so great a company, who did profite: yea this doctrine was vnto a great many who did professe themselves to be Christe his disciples, a cause of falling away. If the Euangelist had said, that only some wer offended, that might haue byn counted now a wonder: but in that they do ryse against him in troupes & do conspire together, what maner example shal we say this is? VWherefore let vs deeply imprint in our minds this historie, lest at any time we doe murmur against Christe when hee speaketh. Secondly, if wee see anye suche like thing in others, let not theyr pryde trouble our faith.

60 *This is an hard saying.* Nay there was rather hardnes in their hearts and not in the saying, But the reprobates are wont after this sort to gather together stones out of the worde of God, whereat they may stumble. And when as they runne headlong against Christe through their harde stubbornnesse they complaine that his word is harde, which ought rather to make them soft. For whosoever shall humbly submit himselfe vnto Christ his doctrine, hee shall finde no harde or sharpe matter therein: and it shalbe vnto the vnbeleeuers who shall stubbornly set themselves against it an hammer which breaketh the rockes, as the prophete calleth it, Ier. 23. 29.

Furthermore, seeing that the same hardnes is bred in vs al, if we iudge according to our owne meaning of the doctrine of Christ, there shalbe as many paradoxes as wordes. VWherefore there remaineth nothing but that euery one doe commend himselfe vnto the direction of the spirite, that he may write that in our heartes, which otherwise would not enter into our eares.

*VWho can heare it?* Heere we see how malicious vnbeliefe is. For they which vngodly & wickedly reiect the doctrine of saluation, being not content with an excuse, they dare make the sonne of God gilty in their steed, and pronounce him to be vnworthie to be heard. So at this day the Papists doe not only boldly refuse the Gospel: but doe also thunder out horrible blasphemies, least they should seeme to resist God without a cause. And truly seeing that they desire darknesse, it is no maruell if Satan doe delude them with feigned monsters. But that which they by reason of their distemperature cannot endure, shall not only be suffered of the modest and those who are easie to be taught: but it shall also lift them vp and vphold them. In the meane while the reprobate shall doe nothing els with their murmuring raylings, but bring vpon themselves a more greuous destruction.

61 *And when Iesus knew.* Christe knew that the offence which the reprobate had taken could not be removed (for the doctrine doth not so much wound them, as it doth discouer the rotten gall which they nourished within in their hartes): yet would he by all means trye, whether any of those who were offended were as yet curable, intending to stop the mouth of the rest. By asking the question he giueth them to vnderstand, that they had no cause, or at least that in the doctrine it selfe there was no matter of offence. In like sort the wickednesse of those men is to bee bridleed, who being only smitten with a dogged madnesse, do speake



euill of the worde of God : and their foolishnesse is also to be corrected who rush rashly against the truth. He saith that Iesus knew in him selfe because they had not yet freely vttered, what did byte them : but did fret amongst themselves with a secrete whispering. Therefore he preuenteth their open complaints. If any doe object that their nature was not obscure, seeing that they did in plaine wordes refuse Christe his doctrine, I contene in deede that the woordes are playne whiche Iohn recited before : but I say also that they did tosse amongst themselves these murmurings, and as it were secrete speeches and words after the manner of reuolutes. For if they had conferred with Christe, there had bin better hope, because they had opened him a way vnto doctrine: now when as they murmur amongst themselves, they exclude themselves from learning. Therefore there is nothing better then when as we doe not at the first vnderstand the Lords meaning, to come straightway vnto him, that he may open vnto vs all doubtles.

*Doth this offend you?* Christ seemeth in this place not so much to remoue the offence, as to encrease it : yet if any man doe more narrowly weigh the cause of the offence, there was in this sentence, that which ought to haue appeased their mindes. The low and base estate of Christ, which they saw with their eyes, seeing that being clothed with flesh he differed nothing from the common sort of men, was vnto them a let that they could not giue place to his diuine power, now hauing as it were pulled away the vaile, he reclaimeth them vnto the beholding of his heavenly glory : as if he should say, because I am conuersant amongst men without honour, you despise me, neither doe yee acknowledge in me any diuine thing : but before it be long it shall come to passe, that God shall lift me vp about the heauens, being adorned with great power, from this contemptible state of the mortall life. For in Christes resurrection, there appeared such power of the holy spirite, as might make it knowen that Christ was the sonne of God : as Paule also teacheth in the first chapter of the Epistle to the Romanes, the fourth verse, when it is said in the 2. Psalme, the seuenth verse, *Thou art my sonne, this day haue I begotten thee*: the resurrection is made as a token whereby this glory of Christe ought to be knownen : and his ascending into heauen, was the fulfilling of that glory. In that he saith, *that hee was in heauen before*. It doth not properly agree with his humanitie, & yet notwithstanding he speaketh of the son of man. But this kinde of speeche is not strange, seeing that two natures doe make one person in Christ, to applie that which is proper to the one vnto the other.

63 *It is the spirite that giueth life.* In these wordes Christ teacheth that his doctrine had no successe amongst the Iewes : because whereas it is spirituall and liuely, it findeth eares scarce wel prepared. But because this place hath been diuersly expounded, it is first of all requisite to knowe the true and naturall meaning of the wordes : hereby shall we easily see what was Christ his drift. In that he denieth that the flesh doth profite, Chrysostome in my iudgement doth not well referre it vnto the Iewes who were carnall. I confesse indeede that all the force of mans wit doeth vanishe away and quaille in heavenly mysteries : but that is not the meaning of Christes wordes, vnlesse they be violently wrested. In lyke sort the sense should be farre set in the contrarie : namely,

that the illumination of the spirite doth quicken. Neither doe they say well, who say that the flesh of Christ doth profite, insomuch as it was crucified, but that it bringeth no good vnto vs being eaten: but we must rather eate it, that it may profite vs being crucified. Augustine thinketh that this word *alone* or *of it selfe*, ought to be vnderstood, because it ought to be ioyned with the spirite: which agreeth with the thing it selfe. For Christ doth simplie respect the maner of eating. Therefore he doth not exclude all manner commoditie, as if there could none bee reapt by his flesh: but he doth affirme that it shall be vnprofitable if it bee separated from the spirite. For whence hath the flesh this that it doth quicken, saue only because it is spirituall? Therefore whosoever he be that shall remaine in the earthly nature of the flesh, he shall finde nothing in it but that which is dead: but those who shal lift vp their eyes vnto the power of the spirite, wherewith the flesh is besprinkled, they shall perceiue that it is called liuely not in vaine, by the verye effect, and experience of faith.

Now we know how the flesh is meate indeed, and yet it profiteth nothing: namely, it is meate, because through it we haue life, because in it God is reconciled vnto vs: because in it we haue all the partes of our saluation fulfilled, it profiteth nothing if it be esteemed according to þ beginning & nature (for þ seed of Abraham which of it selfe is subiect to death, shal not giue life): but it receiueth that of the spirite wherewith it feedeth vs. Wherefore to the ende that we may be nourished indeede by it, we must bring the spirituall mouth of faith. And in that the breuitie of the sentence is so short, it is to be thought that Christe did thus, because he thought that he ought thus to deale with the vnbeleeuers. Therefore he brake of his speech with this sentence, because they were vnworthie to haue any more speeches. In the meane while he did not neglect the godly and those that were readie to be taught, because they haue heere in a fewe woordes, that which may satisfie them abundantly.

*The wordes which I speake.* He alludeth vnto the sentence next going before, for he taketh the worde *spirit* in another sense. But because he spake of the secrete power of the spirite, he doth very finely applie this vnto his doctrine, because it is spirituall. For the worde *spirite* must be resolved into an adiectiue. Furthermore, the worde is called spirituall, because it willett vs to ascend vpwarde, that wee may seeke Christ in his heavenly glory (the spirite being our guide) by faith: and not by the reason of the flesh. For we know, that there is nothing of those things which are spoken which can be vnderstood without faith. This is also worthie the noting, that he ioyneth life with the spirite. He calleth his worde life, of the effect, as being liuely yet he teacheth that it is liuely vnto none saue only vnto those, who receiue it spiritually. For som shall rather draw death thence. This title of the Gospell is most sweete vnto the godly, because they are certaine that it is appointed vnto them vnto eternall saluation. Notwithstanding they are also admonished to endeavour to shew themselves apt schollers,

64 *But there are certaine of you.* He layeth the blame vpon them selues againe, because being voide of the spirite, they do wickedly corrupt and deprave his doctrine, and by this meanes turne it to their destruction.

For

For they might otherwise obieſt, Thou doſt boaſt that that which thou ſpeakeſt is liuely, but we finde no ſuch thing therein. Therefore he ſaith that they hinder themſelues. For vnbeliefe aſit is alwayes proud, will neuer attaine vnto any thing in the wordes of Chriſt, which it deſpiſeth deſpitemfully. Therefore if we couet to profite any thing vnder this maſter, let vs bring our mindes well prepared to heare him. For vnleſſe humilitie and reuerence doe prepare a way for his doctrine, our mindes are more then deafe, neither wil they admit any part of ſound doctrine. Therefore let vs remember, that it commeth to paſſe through the wickedneſſe of men, that there appeareth ſo ſmall fruite of the Goſpel at this day. For who is he that renouncing himſelfe doth addiſt himſelfe wholly and truly to Chriſt? VWhereas he ſaith that there bee onely certaine that did not beleue (when as this fault was common to them all almoſt) it ſeemeth that he did it for this cauſe : leaſt if there were any who were as yet curable they ſhoulde bee diſcouraged through deſpaire.

For he knewe from the beginning. The Euangelift added this for this cauſe leaſt any man ſhould thinke that Chriſt iudged raſhly of his hearers. Many did profeſſe that they were of his flocke : but their ſodaine falling away did diſcouer their hypocrifiſie. The Euangelift ſaith that their vnfaithfulneſſe, when aſit was aſyet hidden from others was knowne to Chriſt : and that not ſo much for his ſake, aſthat wee may learne not to iudge before we knowe the truth of matters. For in that Chriſt knew it from the beginning, this was proper to his diuinitie. Our condition is otherwiſe : for becauſe we know not the heartes, wee muſt ſuſpende our iudgement vntill vngodlineſſe do bewray it ſelfe by outward ſignes, and ſo the tree may be iudged by his fruites.

65 And he ſaid, therefore haue I ſaide vnto you, that no man can come vnto me, vnleſſe it ſhalbe giuen him of my father.

66 After that many of his diſciples went backward, neither did they walke any longer with him.

67 Therefore Ieſus ſaid vnto the twelue, will you alſo goe away?

68 Therfore Simon Peter answered him, Lords vnto whom ſhall wee goe? Thou haſt the wordes of eternall life.

69 And wee haue beleueed, and knowne that thou art Chriſt the ſonne of the liuing God?

70 Ieſus answered them, haue not I choſen you twelue, and one of you is a Diuell?

71 For he ſpake of Iudas Iſcariot the ſonne of Simon for hee was about to betray him, although he was one of the twelue.

65 Therefore haue I ſaide. Hee telleth vs againe that faith is a very rare and ſingular gift of the holy ghofte, leaſt wee ſhoulde marueyle, that the Goſpell is not cuerie where receiued of all men. For aſwe are ſiniſter interpreters, wee thinke not ſo honourably of the Goſpell aſwe ought, becauſe the whole worlde doeth not agree thereto. For

we thinke thus With our selues, how can it be that the greater parte of the worlde doth reiect their owne saluation? Therfore Christ assigneth the cause why the faithfull are so few, because no man commeth vnto faith by his owne quicknesse of witte: for all men are blinde vntill they bee illuminated by the spirite of God: and therefore they only are made partakers of so great a good thing, whom God doth vouchsafe to make partakers thereof. For if this grace were common to all men, then shoulde mention be made hereof in this place besides the matter and out of season. For we must marke Christ his drift, that there are not many who beleue the Gospell, because faith proceedeth from the secrete reuelation of the spirite alone. He vseth the woordes *giue* for that which hee said before, *drawe*. VVhereby hee meaneth that God hath none other cause to draw vs, saue only because he fauoureth vs freely and of his own accorde. For no man doth attaine vnto that by his owne industrie, which we obtaine by the gift and grace of God.

66 *After that many of the disciples.* The Euangelist declareth nowe what great perturbatiō did followe that Sermon. This is a very strange and horrible matter, that so mercifull and gentle an inuiring of Christ, could estraunge the mindes of many, especially those who had giuen him their names before, and were such familiar disciples of his. But this example is set before vs as a glasse, wherein wee may see, what great wickednesse, frowardnesse, and vnthankfulnes there is in the worlde which findeth matter whereat to stumble euen the plaine way, least it should come vnto Christ. Many would say that it had been better that no such talke had been moued, which was vnto many a cause of falling away: but we must thinke farre otherwise. For it was requisite that that which was foretold of Christ should appeare in his doctrine, and it must now dayly appeare: namely, that hee is a stone of offence. As for vs we must so temper our doctrine, that we offend none through our fault. So much as in vs lyeth we must keepe all. Finally, we must beware least by speaking vnaduisedly we trouble the ignorant & weak: yet can we neuer take so good heed, but that the doctrine of Christe is vnto many an occasion of offence: because the reprobate being giuen o-uer vnto destruction, doe suck poyson out of most wholsome meate, and gall out of honnie. The sonne of GOD knewe well what was profitable: yet wee see that hee doth not escape but he offendeth many of his.

2. Tim. 2. 25. Therefore howsoeuer many do detest pure doctrine, yet is it not law- full to suppress the same. Onely let the teachers of the Church remem- ber Paule his admonition, that the worde of God ought rightly to be cut, and then they must goe forward courageously through all manner of stumbling blockes. And if sobeit, it chaunce that many doe fall away, let the worde of the Lorde be neuer a whit the lesse sauourye in our mouthes, because it doth not please the reprobate: for they are too dain- sie & faint hearted, whom the falling away of many doth so pearce, that they begin also to faint when these men fall. VVhen the Euangelist ad- deth that *they walked no longer with Christ*, his meaning is, that their reuolting was not full: but that they did only withdraw theselues frō keeping cō- pany with Christ.

Yet doth he cōdemne the as revolts. VVhence we may learne, that wee



cannot goe a footes breadth backward, but that there stayeth for vs the steepe downefall of vnfaithfull deniall.

67 Therefore Iesus saith vnto the twelue. Because the Apostles saith might before shakn, when as they saue that there did only remaine suche a few of so many, Christ turneth his talke vnto them: and teacheth that there is no caute, why they shoulde suffer themselues to be carried away with the lightnesse and inconstancie of other men. For when as hee asketh them whether they also would depart or no, he doth it to confirme their faith. For whilest that he setteth himselfe before them, with whom they may remaine, he doth also exhort the, that they do not adioyn themselues vnto the reuoltes. And truly if faith shalbe grounded in Christ, it shall not depend vpon men, neither shall it euer quail, although it shall see heauen and earth go together. VVe must note the circumstance, that Christe beeing deprived of all his Disciples almost, doth onely retaine twelue, as Elay, 6. 16. was commanded first to binde the testimonie, & seale the law in the disciples. Euery one of the faithfull is taught by such examples to followe GOD, although hee haue neuer a companion.

68 Therefore Simon Peter answered him. Simon answereth in this place, as els where, in the name of them all, because they thought all the same, saue only  $\beta$  in Iudas there was no sinceritie. Furthermore, there are two members of this answer. For Peter sheweth a cause why he together with his brethren doth rest vpon Christ: because they perceiue that his doctrine is wholesome and liuely vnto them. Secondly he confesseth, that whyther soeuer they goe when as they haue left him, there remaineth nothing but death. VWhen as he saith, *the wordes of life*, the genetie case is put in steede of the adiunct, which is common amongst the Hebrewes. Furthermore, this is an excellent commendation of the Gospel in that it ministreth vnto vs eternall life. As Paule doth testifie that it is the power of God vnto saluation vnto euery one which beleueeth. The law truly containeth life: but because it denounceth the guiltinesse of eternal death vnto the transgressors, it can do no other thing but kill. Life is offered vs in the Gospel after a farre other sort: namely whilest that God doth reconcile himselfe vnto vs freely, in not imputing our sinnes. And Peter speaketh no common thing here concerning Christ, when as hee saith that he hath *the wordes of eternall life*: but he ascribeth this vnto him, as proper to him: whereupon followeth that second thing, which I touched of late, so soone as we are once departed from Christ, there remaineth nothing euery where saue death. VVherfore there remaineth certaine destruction for all those who being not content to haue him to be their master, doe flie away vnto mens inuentions,

Rom. I. 16,

69 And wee haue beleueed. The verbes are of the preterperfectence, but, they may be resolued into the presentence: but this doth not much belong vnto the sense. Furthermore, Peter doth briefly comprehend the summe of faith in these wordes. But it seemeth that this confession doth but a little appertaine vnto the present matter: for the question was moued concerning the eating of Christ his flesh. I aunswere, although the twelue did not by and by comprehend whatsoever Christe taught, yet is it sufficient that according to their smal measure of faith they confessed him to be the authour of saluation, and doe submit themselues

vnto him in all things. The worde *beleueed* is placed in the former place because the obedience of faith is the beginning of true vnderstanding: yea faith it selfe is indeed the eye of the minde. But immediatly after is added knowledge, which distinguisheth faith from erroneous and false opinions. For the Turkes, the Iewes, and the Papists do beleue: but they know nothing, ne yet vnderstand any thing. But knowledge is annexed vnto faith: because we know certainly and vndoubtedly the truth of God, not as humane sciences are apprehended: but whilest that the spirit sealeth it in our heartes.

70 *Iesus answered them.* Seeing that Christ answereth them all, wee gather hereby, that they spake all by the mouth of Peter. Furthermore Christ doth in this place furnish and arme the eletten Apostles, against a new offence, which was now at hand. This had been a greuous engine of Satan to shake their faith, seeing they were brought vnto so small a number: but the fall of Iudas might haue vtterly discouraged them. For seeing that Christ had chosen that holy number, who would haue thought that there coulde any thing bee taken away from the integritie thereof? Therefore this admonition is as much as if he shoulde haue saide, You are only twelue left of a great company. If the vnbeliefe of many hath not made your faith to quaille, prepare your selues vnto a newe combate: for this bande, though it be but a small one, shall yet be lesse by one man. In that Christ saith that he chose twelue, it is not referred vnto the eternall counsell of God (for doubtlesse it cannot bee that any of those shoulde fall away who are predestinate vnto life) but seeing that they were chosen vnto the office of the Apostleship it was meete that they should excell others in godlinesse and holinesse of life. Therefore he put chosen in steede of excellent, and those wiche were separated from the common sort. *Is a diuell.* It is questionles that his meaning was to make Iudas most detestable by this name. For they are deceived that do extenuate the crueltie of the worde: and truly we can not sufficiently detest those that doe disalow so holy an office. Those teachers are called angels who doe execute their embassage well. Therefore he is worthily counted a Diuell, who being admitted into such an honorable order, doth degenerate through his vnfaihtfulness, and wickednes. There is also another reason why God doeth suffer vs to vse more libertie against the reprobate, and wicked ministers of Satan, then against any other of the common sort of men. Wherefore if a diuelish furie doth driue them, and mooue them, who were chosen to be pastors, that they become like vnto brute beastes, and monsters, the dignitie of the order ought to be so farre from waxing vile, because of this, that it may rather bee commended vnto vs, seeing that such cruell reuenge doth follow the profanation thereof.

71 *And he spake of Iudas.* Although Iudas his owne conscience did accuse him, yet doe we not reade that hee was moued: so dull are hypocrites, that they doe not feeble their wounds: and their faces are so harde before men, that they doe not doubt to preferre them selues before the verie best

Mal. 2. 7.

Chap. 7

1 **A**Nd after these things Iesus walked in Galilee: for he would not walke in Iudea because the Iewes sought to kill him.

2 And an holy day of the Iewes was at hand, the fastening of the Tabernacles,

3 Therefore his brethern said vnto him, Goe hence, and goe into Iurie, that thy disciples may also see thy workes, which thou doest,

4 For no man doth any thing in secrete, and he himselfe seeketh to be knowne: if thou doest these things: shew thy selfe vnto the worlde.

5 For neither did his brethren beleue in him.

6 Therefore Iesus said vnto them, my time is not yet come: but your time is alwayes readie.

7 The worlde cannot hate you: but me it hateth because I testifie of it, that the workes thereof are euill.

8 Goe you vp vnto this feast: I goe not vp yet vnto this feast, because my time is not yet fulfilled.

1 And he walked. The Euangelist as it seemeth doth not set downe the whole historie in order, but doth gather out of diuers times suche thinges as were worthie to be remembred. He saith here that Iesus was conuersant for a time in Galilee, because he had no safe abiding place amongst the Iewes. If any man doe thinke it an absurd thing, y<sup>e</sup> Christ sought lurking places, who was able with his becke to breake and make voyde all the endeouours of his enemies: we may easily answere: namely, that being mindful of the person which was giuen him by his father, he would keepe himselfe within the boundes of man. For hauing taken vpon him the person of mā, he abased himself, vntil such time as his father should lift him vp. Therefore he escheweth danger after the manner of men. If any man obiekt, seeing that he knewe that the time of his death was appointed before, there was no cause why he shoulde flie: that former answere doth also agree with this fitly. For he behaued himselfe as a man subiect to perils: wherefore he ought not to burst in into the midst of daungers. It is not for vs to marke, in entering into daungers, what God hath determined with himself concerning vs: but what hee commaundeth and prescribeth, what our duetie doeth exact and require, how we may lawfully leade our life. But Christ did so auoid daungers, that notwithstanding hee turned not an hayres breadth aside from the course of his office: for to what end serueth safetie of life, saue onely that we may serue the Lorde? Therefore we must alwayes beware that we loose not the causes of liuing for life. And in that the despised corner of Galilee doth lodge Christ, whome Iurie cannot awaye with, wee doe heereby see and perceiue, that godlinesse and the feare of GOD doe not alwayes appeare in the principall places of the Church.

Phil. 2. 7.

2 And the feast day. Although I affirme nothing, yet is it likely that this chaunced in the seconde yeere after Christe his Baptisme,

It killeth not at this time to speake any more of this feast day, whereof the Euangelist maketh mention. Moses declareth to what end and vse it was commaunded, *Leuit, 23. 34.* namely, that by that yeerely rite the Iewes might remember, that their fathers liued fortie yeeres vnder tents when as they wanted houses, that by this meanes they might celebrate the grace of their deliuerance. VVe haue said before that a double cause did moue Christ to come vnto Ierusalem vnto the feast dayes: namely, because being subiect to the law that he might redeeme vs from the bondage thereof, he would omit no point of the obseruation therof: and secondly, because he had better opportunitie offered to preach the gospel, in such an extraordinarie assembly and multitude of men. The Euangelist saith that Christ did so rest apart in Galilee, as if he would not haue come to Ierusalem.

3 Therefore his brethren said vnto him. Vnder this word do the Hebrewes comprehend all kinsfolkes and alyances of what degre soeuer they bee. He saith that Christ was mocked of them, because that he did lie hid in the obscure place of Galilee. Notwithstanding it may be doubted whether ambition did moue the or no, to desire, that Christ might become famous. Although we graunt this, yet is it manifest that they do contemprible mocke him, because they doe thinke that he dealeth not according to reason and counsell: yea, they cast foolishnesse in his teeth, because when as he woulde be something, distrusting himselfe he dare not come abroad, that he may be seene of men. VVhen as they say, *that thy disciples may also see,* they do not only speake of those who were continually with him: but of those whom he would gather to himselfe euery where out of the whole nation. For they adde afterward, thou wilt be knowen of all men, and in the meane season thou lyest hid. *If thou doest these things,* that is, if thou doest desire such honour, that all men may speake of thee, make all men to looke vpon thee. They set the world against a few men, amongst whom he liued without honour. There may also another sense bee gathered out of these wordes, *If thou doest these thinges,* that is, seeing that thou arte endewed with so greate power, that thou purchasest fame vnto thy selfe with myracles, loose them not. For whatsoeuer is giuen thee of God thou spendest it heere in vaine, whereas there are no fit witnessses and iudges. Here we see how great the slacknesse of men is, in considering vpon the workes of God: for Christes kinsmen woulde neuer haue spoken thus, vnlesse they had troden vnder foote the plentifull testimonies of his diuine power, which they ought to haue receiued and reuerenced with great admiration. That which wee heare in this place of Christ falleth out dayly, that neighbours doe more disquiet the childre of god then strangers: for they are instrumēt of Satā, to prouoke those somtimes vnto ambition, sometimes vnto couetousnesse, who desire to serue God purely, sincerely, and faithfully. But when as Christe doth driue away such Satans, hee teacheth vs by his exāple, that we must not graunt the foolish petitions of our brethren.

5 For neither did his brethren. Heereby wee gather howe little carnall kindred doth auale: for the spirite marketh Christe his kinsfolkes with a continuall mark of infamie, in that being conuined with so many testimonies of workes, they did not then beleue. Therefore as Paule saith, *who soeuer doth wish to be iudged in Christ let him bee a new creature.* For they who



who adiect themselves wholly to serue God, are vnto Christe insteede of father, mother, and brethren. VVherfore the superstition of the Papists is so much the more ridiculous, who setting apart all other, doe only extoll the honour of the blood in the virgin Marie: as if the woman was not reprehended by Christe himselfe, whiche cryed out of the midst of the companie, *Blessed is the wombe which bare thee, and the paps which gaue thee sucke.* For Christ answered, *Nay rather blessed are they that heare the wordes of God.* Luk. 11. 27.

6 *My time is not yet come.* Some doe falsly expound it of the time of his death. For he speaketh of the time of his iourneying. And hee doth testifie that he differeth from his kinsfolks in this, because they may freely and without feare goe abrode in the fight of the world at all houres because they haue the world to be their friend: but he himselfe is afraid because the world hateth him. By these words he giueth the to vnderstand, that they gaue him counsell amisse concerning a matter whiche they knewe not: secondly he proueth that they are altogether carnall, when as he saith that the world cannot hate the. For the peace of the world must be redeemed with wicked consent vnto vices and all manner of euill.

7 *But me it hateth, because I testifie.* The worlde is taken in this place for the men who are not borne againe, who retaine their owne nature. Therefore whosoever are not begotten againe as yet with the spirite, Christ pronounceth them to be his aduersaries. And why? because he condemneth their workes. And if so be it we stay our selues vpon Christ his iudgement, we must needes graunt that the whole nature of man is so corrupt, and peruers, that there can no right thing, no sincere thing, no good thing proceede thence. Behold why any of vs doth please himself, so long as he abideth at home with himselfe.

Nowe Christe saith that he is hated, because he doth testifie that the workes of the world are euill. He giueth vs to vnderstand that the gospel cannot be rightly preached, but that the whole worlde must be cited guiltie before Gods iudgement seate, that by that meanes it may be trode downe, & that flesh & blood may by brought to nought, according to that, when the spirite shall come, he shall reprove the world of sin. VVe doe also learne heere, that there is suche pride bread in men, that they flatter themselves in their vices. For doubtles they would not waxe angry, when as they are reprehended, vnlesse being blinded with too much loue of themselves they did flatter themselves in their owne vices: yea, pride and arrogancie are the most deadly & the chiefest of all the vices which are in man. It is the spirite alone which maketh vs meeke and gentle, to suffer our selues to bee reprehended, and so consequently to offer our selues to be slaine with the sworde of the Gospel. Ioh. 16. 8.

9 *And when he had said these things vnto them hee abode in Galilee.*

10 *And when his brethren were gone vp, then went he himselfe vnto the feast also not openly, but as it were priuie.*

11 *Therefore the Iewe sought him on the holy day, and they said, where is he?*

12 *And there was much murmuring concerning him in the companies: some said hee is good, and other some said, Nay, but he seduceth the multitude.*

13 Notwithstanding no man spake openly of him for feare of the Iewes.

9 He abode in Galilee. Here the Euangelist setteth before our eyes on the one side the kinsfolkes of Christ, who after the common custome make a shew of the worship of God: yet neuerthelesse they are friends with the wicked, and therefore they walke without feare. On the other side he setteth before vs Christ, who being hated of the worlde, came priuily into the citie, vntill suche time as the necessitie of his office dyd compell him to shewe himselfe openly. And if sobeit there is nothing more miserable then to bee pulled away from Christe, accursed bee that peace whiche costeth so deare, that wee muste renounce Christe.

11 Therefore the Iewes. Here wee must consider in what state the Church did stande. For the Iewes did at that time gape after the promised redemption, as being hungrie: yet when Christ appeareth vnto the they stand in doubt, hereupon did arise that confused murmuring, & diuers speeches. In that they murmur priuily it is a signe of the tyrannie which the Priestes and Scribes had taken to themselues. Truly it is an horrible example, that seeing there was but that Church only vpon the earth, there shoulde be set before vs here a confused and disfigured disorder. They who gouerne in steed of shepherdes doe keepe the people vnder with feare and terrour, in the whole bodie there is filthie wastnesse and dolefull dissipation.

By the Iewes hee vnderstandeth the common sort, which being now accustomed to heare Christ for the space of two yeeres, doth seeke him, when as hee appeareth not according to his common custome. For when as they say *where is hee?* They speake of a knowen man: and yet notwithstanding this woorde doth shew that they were not earnestly affectioned hytherto, and that they stande alwayes in doubt.

12 Much murmuring. He giueth vs to vnderstande, that wheresoeuer men did assemble themselues in companies (as it falleth out often in great assemblies) there passed secrete speeches concerning Christ. The dissention wherof mention is made in this place, doth declare, that there be diuers iudgements of men concerning Christe, euen in the midst of the Church. And as wee are not afraide to receiue Christ who was condemned long agoe, of the most part of his nation: so wee must be armed in such fort, that we be not troubled with the dissention whiche reigneth at this day.

Againe, we may see how great the rashnesse of men is in matters appertayning vnto God. They wold not haue bin so licentious in any small busines: but so soone as there ariseth a question concerning the sonne of God and his holy doctrine, they doe by and by iudge rashly. Wherefore we must keepe so much the greater moderation, least we doe rashly condemne our life with the eternall truth of God. And if sobeit the worlde doe count vs deceiuers, let vs remember that these are Christe his markes, so that in the meane season wee doe indeede declare that we speake the truth. Furthermore, this place sheweth, that in a great multitude, euen whereas the body it self is confused, there are alwayes some who thinke well: but these fey who are sober minded, are ouerrunne of many that are mad,

13 Notwithstanding no man spake openly. Hee calleth the chiefe governours Iewes in this place, in whose power the government was. They did so hate christ, that they suffered no word to be spokē on either part: not because it grieved them to haue him slandered: but because they thought that it was the best way to burie his name by forgetfulnesse. So the enemies of the truth after that they haue tryed, that they cannot preuaile by their crueltie, they would couet nothing more, thē the remembrance thereof may be suppressed, and this is all they goe about. In that being brought vnder with feare they kept silence, that was altogether tyrannicall, as I haue saide before. For as vnbridled libertie hath no place in the estate of the Church, when as it is well ordered: so when as all libertie is kept vnder with feare, that no man dare say any thing, it is a most miserable estate. The power of Christ did appeare to bee so much the more excellent and wonderfull in that getting an audience amongst his armed enemies, and their furious hatred, and in suche a fearefull government, he did defend the truth (as they say) with open mouth.

14 And when halfe the holy day was past, Iesus went vpper into the Temple and taught,

15 And the Iewes wondered saying, how knoweth this man learning seeing hee never learned?

16 Iesus answered them and saide, My doctrine is not mine, but his that sent mee,

17 If any man will doe his will, he shall knowe of the doctrine, whether it be of god, or I speake of my selfe.

18 Hee that speaketh of himselfe, seeketh his owne glory: and hee that seeketh the glory of him that sent him, this man speaketh the truth and there is no vnrighteousnesse in him,

19 Did not Moses giue you the lawe, and none of you doth the lawe? why doe ye seeke to kill mee?

14 He went up into the Temple. Now wee see that Christ did not so feare, that he sayled in his ductie. For this was the cause of his tarying, that hee might make his Sermon in the most famous assemblie. Therefore we may sometimes giue place to daunger, but no opportunitie of well doing must be omitted or neglected. In that hee teacheth in the Temple, he doth this according to the auncient order and custome. For when as God commaunded so many ceremonies, hee would not haue his people to be occupied in colde & vain sightes only. And that the commodities myght appeare, it was requisite that doctrine should bee ioyned with them. By this meanes outward rytes, are liuely images of spirituall thinges, when as they haue their forme out of the worde of God. And now because the Priestes were almost dumbe, and the Scribes did corrupt the pure doctrine with their leauen, and false glosses, Christ tooke vpon him the office of teaching: and that for good causes, seeing that he was the chiefe priest: as he doth shortly after affirme, that hee doth take in hand nothing but at his fathers commandement.

15 And the Iewes murmured, They are deceiued who thinke that Christ his

his talke was so picked, that it was greatly liked of. For the Iewes doe so wonder that they take an occasion to despise him therefore. For such is the vnthankfulnes of men, that they doe alwaies willingly find matter to erre in esteeming the workes of God. If God doe worke by ordinarie meanes, and by a common way (as they say) these meanes which appeare vnto the eyes, doe hinder vs like vailles from seeing the hand of God, therefore we acknowledge nothing then, but that which is humane.

But and if the vnwonted power of God doe appeare about both the order of nature, and the meanes which are commonly knowen, we are astonied, & that passeth away as a dreame which should haue moued al our senses thoroughly. For (which is our pride) wee make no account of that, the reason whereof doth not appeare. This was a merueilous token of the grace and power of God, that Christ being taught of no master, did yet notwithstanding excell in the excellent knowledge of the scripture: yea, he that was neuer a scholler, was a most excellent teacher & master. And for this caused the Iewes despise the grace of god, because it doth exceede their capacitie. Therefore being admonished with this example, let vs learne to vse greater reuerence in weighing the workes of God, then we are wont.

15 *My doctrine is not mine.* Christ telleth the Iewes that that which was vnto them an offence, is rather a ladder, which ought to carry them vp to behold the glory of God, as if he should say: VWhenas you see a teacher that is not trayned vp in the schoole of men, confesse that hee is taught of God. For the heauenly father would therefore rather haue his sonne to come out of a carpenters shop, then out of the schooles of the Scribes, to the ende the beginning of the Gospell might be more famous least any man shoulde thinke that it was forged vpon earth: or least any man shoulde feigne that man is the authour thereof. So likewise Christe did choose to himselfe ignorant men and idiots to be his Apostles, and he suffered them to continue in grosse ignorance three yeeres, that being taught in one moment, he might bring them forth as new men, and consequently as angels which came downe from heauen. In the mean season Christ sheweth from whence we must fet the authority of the spirituall doctrine: namely, fro god alone. And wheras he denieth the doctrine which is his fathers, is his, he hath respect vnto the capacitee of the auditorie therein, who had no higher opinion of him, but that he was a man. Therefore by a concession or graunting he suffereth himselfe to be thought so to differ from the father, that notwithstanding he speaketh nothing, but that which he commaunded. The summe is, that that which he teacheth in his fathers name, is not mans, neither did it proceed from man, that it may be freely contemned. VVee see with what argument he wianeth authoritie to his doctrine: namely, by referring it vnto god the author therof. VVee see also by what right & reason hee desireth to bee heard: namely, because hee is sent of his father to be a teacher. Therefore it is meete that hee haue both these, whoe soeuer doeth take vpon him the office of teaching, and will be beleueued.

17 *If any man will.* A preuention which cutteth of contrary obiections.

For



For seeing that he had there many aduersaries, euery man might easily murmur against him, why doest thou tell vs of the name of God, from whom we doe not acknowledge that thou camest? VVhy doest thou enforce vpon vs that principle (which we do not graunt vnto thee) that thou teachest nothing but that which he commaundeth thee? Therefore Christ gathereth here that right iudgement doeth flowe from the feare of God, and reuerence: therefore if they had their mindes framed vnto the feare of God, they should easily know whether that be true or no which he preacheth. VVherby he toucheth them also by the way, For how cometh it to passe that they cannot discern, saue only because the chiefe point of vnderstanding faileth them: namely, godlinesse, and the desire to obey God? This sentence is chiefly to be noted, Satan lyeth in wayte for vs continually, and he setteth snares on euery side, that hee may take vs by his subtiltie. In this place Christ armeth vs very well to take heed, that we may neuer be subiect to his seducings: namely, if we be readie to obey God, he will not faile vs, but will lighten vs with the light of his spirite, that we may be able to discern betweene truth and lying.

Therefore there is nothing which hindereth vs from iudging aright, saue only because we are vnapt to be taught and stubborne, and we are iustly punished for our hypocrisie, so often as Satan doth delude vs. So Moses telleth vs, that when as false Prophetes arise, we are tempted & Deut. 13. 3. proued of the Lord: because they shall neuer be deceived that shalbe of a right heart. Heereby it appeareth how wickedly and foolishly many men doe keepe back themselves from all studie & desire to learne with this feare, whilst that they are afraid least they should erre: as if it were spoken in vaine, *knock and it shall bee opened vnto you.* But let vs rather not doubt but bee fully perswaded that the spirite of discretion is giuen vs, to be our continuall guide, if we be wholly giuen to serue and obey God. If other men be desposed to erre, they shall at length perceiue how vaine the cloakes and colours of their ignorance are. And truly whosoever doe doubt at this day, and had rather nourish their doubting then either by reading or hearing earnestly to enquire where the truth of God is, we see that these men doe carelessly contemne God in generall principles. One man will say that he prayeth for the dead, because distrusting his owne wit he dare not condemne that which wicked me did inuent concerning Purgatorie: In the meane season he will graunt himselfe libertie to play the whoremonger. Another man will say that hee hath not wit enough to distinguish betweene the pure doctrine of Christe and the corrupt inuentions of men: in the meane while hee will haue enough to steale and forswear.

Finally, all these men who will holde nothing, who pretende the vayle of doubting in matters which at this day are called in question, do bewray their manifest contempt of God, in matters which are nothing darke. Therefore there is no cause why wee shoulde marueile that the doctrine of the Gospel is at this day receiued of very fewe, seeing that the feare of God is so rare in the worlde. And in these words of Christ is contained a true definition of godlinesse: namely, when as we are readie to follow the will of God with all our heart: which no man can do vnlesse he do abandon himselfe in his owne conceit.

*Or I speake of my selfe.* VVe must note how Christ would haue vs to iudge of euerie doctrine. For he will haue vs to receiue that without doubting which is of God: and doth freely permit vs to refuse y<sup>e</sup> which is of man. For he setteth downe this marke onely, whereby we may discern betweene the doctrines.

18 *Hee which speaketh of himselfe.* He hath hytherto taught that this is the only cause why men are blinde, because they are not gouerned with the feare of God: now he addeth another marke in the doctrine it selfe, whereby we may know whether it be man his doctrine or Gods. For what doctrine soeuer doth set forth the glory of God, it is holy and diuine: and what doctrine soeuer doth serue for the ambition of men, & doth darken the glorie of God by extolling them, it doth not only deserue no credite, but it ought sharply to be reiected. Therefore he shal neuer erre that shall set before his face the glory of God to aime at: he shal neuer be deceiued with the shew of that which is right, that shall try by this touchstone, that which is brought in the name of God. VVe are also taught hereby, that no man can faithfully vnder take the office of a teacher in the church, saue only he who being void of ambition, shall take this one thing in hand, with al his might and maine to further the glory of God. VVhen as he saith, that there is no vnrighteousnes in him, he giueth vs to vnderstand that ther is no wicked or deceitful thing in him: but that he doth that whiche becommeth a good & sincere Minister of God.

19 *Did not Moses,* The Euangelist doth not recite all the wordes of Christ in order, but doth onely gather briefly the principall pointes of things, which appertaine vnto the summe of the whole matter. The Priests and Scribes were incensed against him, because he had healed the man that was sick of the palsey: they professed that they did this through zeale of the law: to the end he may refute their hypocrisie, he draweth an argument not from the matter, but from the person. For because they do al of them licenciously pamper themselues in their vices, as if they had neuer knowen any law, he gathereth thence that they are touched with no loue or desire of the law. Truly this defence were not sufficient to proue the matter: (for admit we graunt that they did paint their wicked and vniust hatred with a false colour, yet notwithstanding it followeth not hereupon that Christ did well, if he committed any thing contrary to the appointment of y<sup>e</sup> law, for we must not set the mittigatio<sup>n</sup> of our fault from other mens offences): but Christ doth in this place ioyne two members together: in the former he appealeth vnto the consciences of his enemies, and seeing that they did proudly boast that they were patrons of the law, he plucketh this visure from their face: for he obiekteth vnto them, that they graunt themselues leaue to breake the law as often as they will: and that therefore they cared not for the lawe. That done he descendeth vnto the matter it selfe, as we shall by and by see: so that the full and perfe<sup>t</sup> defence consisteth vpon his partes. Therefore the summe of this member is, that there is no zeale of the law in the despisers therof. VVhereupon Christ inferreth that the Iewes are enforced vnto so great madnesse by some other cause, whilest that they couet to kill him. After this sort must we pul out the wicked out of their lurking donnes, as often as they set themselues against God and sound doctrine feigning

feigning that they doe this vpon a godly affection. Those that are at this day the most bitter enemies of the Gospel, and the most stouthe defenders of papistrie, they haue nothing wherewith they doe more purchase fauour then this, that they are moued with feruentnesse of zeale: but and if their life bee thoroughly examined being altogether polluted with most filthie crimes, they doe openly mocke God. VVho is he that knoweth not that grosse Epicurisme doth reigne in the Pope his court? Doe the Bishops and Abbots so shamefully couer their filthinesse, that any shew of religion doth appeare? Are not the Monkes also, and suche brawlers so giuen ouer vnto all wickednes, lust, couetousnes, & all monsters of wickednes, that their life doth crie that they haue quite forgotten God? And now seeing they are not ashamed to make their boast of the zeale of God and the Church, they are to be bridled with this answer of Christ?

20 The companie answered and said, thou hast a Diuell, who seeketh to kill thee?

21 Iesus answered and said vnto them, I haue done one worke, and yee all marueile.

22 Therefore gaue Moses you circumcision (not that it is of Moses, but of the fathers) and ye circumsise a man on the Sabbath day.

23 If a man receiue circumcision on the Sabbath day, that the lawe of Moses may not be broken, are you angrie with me, because I haue made a man all whole on the Sabbath day?

24 Iudge not according to the outward sight: but iudge right iudgement.

20 Thou hast a Diuell. It is as much as if they had said, thou art mad. For it was a common speech amongst the Iewes, who were exercised in this doctrine that men are possessed of the diuel, whenas they go mad, or when as vnderstanding & reason are taken from them. And truly as light & moderate chasticements, are the fatherly corrections of God: so when he handeleth vs more hardly and sharply, he seemeth not to strike vs with his hand: but rather to vse þe Diuel as an executioner or minister of his wrath. But the multitude chideth Christ with a single minde: for the counsels of the Priestes were not openly known. Therefore these foolish men do ascribe it vnto madnes, that Christ complaineth that they sought to kill him. Hereby we are taught, that we must take good heed that we giue not iudgement vpon vnknown things: but & if it fall out that at any time we are condemned rashly of the vnskillfull, we must according to the example of Christ patiently put vp iniurie.

21 I haue done one worke. Now bidding adue vnto the persons, hee be ginneth to intreat of the thing it selfe. For he sheweth that that myracle which he hath wrought is not repugnant vnto the lawe of God. In that he saith that he hath done one work, his meaning is, that hee is accused only of one crime, or that he is reprehended for one work only, because he had healed a man vpon the Sabbath day: & that when as they doe more works of the same sort or altogether like vnto these, they are not found fault with. For there passed, no Sabbath but there were many infants circumsised in Iurie. By this exāple doth he defend his fact: although he doth not simply reason from the like thing: but it is a comparison of the greater thing & the lesser. Circumcision & the healing of the man that was sick of the palsey were like in this, because they were both the worke of God: but Christ proueth that this second was the more excellent, because the benefite is extended vnto the whole man.

Furthermore, if he had cured a man onely of a corporall disease, the comparison should haue been nothing worth : for circumcision which appertaineth to the health of the soule, should be more excellent. Therefore Christ ioyneth the spirituall fruit of the myracle with the external benefit done to the bodie, and therefore doth worthilie prefer the perfect health of the man before circumcision. There may be also another reason of the comparison : namely, that the Sacraments haue not alwayes their force and effect present : but Christ himself wrought effectually in curing the man that was sick of the palsey. But I doe rather imbrace that former exposition: that the Iewes do maliciously & reprochfully find fault with that work, wherein the grace of God doth more plainly appeare, then in circumcision, which they do so much honor, that they do think that the Sabbath is not broken by it. The marueiling wherof he speaketh, doth signifie that murmuring which arose about the fact of Christ: because they thought that he durst do more then was lawfull.

22 *Therefore Moses gaue you circumcision.* The illatiue worde seemeth not to agree, therefore some do take (*dia touto*) for (*diato*), but the Greeke construction is repugnant to their opinion. Therefore I do expound it more simplie, that circumcision was so commaunded, that the vse of that signe was necessary euen vpon the Sabbaths: as if he should say, that it was sufficiently shewed vnto them therby, that the worship of the Sabbath is not violated by the works of God, that Christ may applie the example of circumcision vnto the present cause: yet notwithstanding he vseth a correction by and by, when as he saith, that Moses was not the first minister of circumcision. But this was sufficient for him, that Moses who was so straight an exactor of the Sabbath, did notwithstanding commaund that infants should be circumcised the eighth day, although it fell vpon the Sabbath day.

24 *Iudge not.* After that he had ended his defence, he vseth also an expostulation, because being carried away by wicked affections, they iudge not according to the thing and the cause. Circumcision was reuerenced amongst them for good causes, when as it was done vpon the Sabbath day. They knew that the law was not broken because the workes of God doe agree well together: why do they not thinke the same of the worke of Christe, saue only because a preiudice conceiued of the person of Christ doth possesse their mindes? Therefore there shall no iudgement be right saue that which shall bee giuen according to the truth of the matter. For so soone as the persons come abroade, they turne the eyes and senses of all men vnto them, so that the truth doth vanishe away by and by. As this admonition ought to be of force in all causes and matters, so is it more then necessary when as we haue the heauenly doctrine in hand. For ther is nothing which happeneth soner, then that wee be estraunged from the same with the hatred and contempt of men.

25 *Therefore some of the men of Ierusalem saide, Is not this he whome they seeke to kill?*

26 *And beholde he speaketh openly, and they say nothing to him whether or no doe the rulers know indeed, that this is Christ indeed?*



27 But we know whence this man is : but when Christ shall come, no man shall know whence hee is.

28 Therefore Iesus cryed in the Temple, teaching, and saying you both know mee, and yet know whence I am; and I came not of my selfe: but he speaketh the truth that sent me, whome you know not.

29 But I know him, because I am of him, and he hath sent mee.

30 Therefore they sought to take him, & no man laid hand on him, because his hower was not yet come.

25 Certaine of the men of Ierusalem. Namely such as knew of the lying in wayt of the rulers, and which knewe, how greatly Christ was hated. For the common people (as wee saw a little before) counted this as a dreame or doting. Therefore those who knewe with what outrageous hatred the chiefe rulers of their nation were incensed against Christ, do not marueile in vaine that Christe was not only openly conuersant in the temple they being quiet, but that he did also preach freely: but they offend in that, that in a myracle altogether diuine, they do not consider the prouidence of God. So carnall men so often as they see any straunge worke of God, they marueile indeed: but in the meane season, there commeth no consideration of Gods power into their minde. But it is our dutie more wisely to weigh the workes of God: especially seeing that the wicked whenas they haue assayed all things, doe not so hinder the course of the gospel as they would desire, we may surely think that their endeouours are void, because God is able to throw them down with his hand being set against them.

27 But we know whence this man is. Heere we doe see not only howe great the blindnesse of men is, when they are to iudge of diuine matters: but that this vice is almost ingendred in them, that they haue witte enough to lay stumbling blockes before themselves, that they may not come vnto the knowledge of the truth. There doe oftentimes fall out offences through the subtiltie of Satan, which may driue away moste men from Christ, but and if the way were plaine and equall euery man would feigne vnto himselfe an offence. So long as the rulers knew not Christ, this multitude would haue beene letted with their vnbeliefe alone: now whenas that impediment is remoued they inuent a new cause least they should come vnto Christ. Yea, whereas it was meet that they should be moued with the example of the rulers, they are so farre from following that which is right, that they do willingly stumble at the first step. Euen so men that haue begun well are wont to faile by & by in such sort: vnles the Lord do direct their goings euē vnto the end. Furthermore, the argument wherwith they hinder themselves, is this. The Prophets haue testified that the beginning of Christ shalbe vnknowē: but we know from whence this man came: therefore he is not to be taken for Christ. Hereby are we taught what a dāgerous thing it is to reare in peeces the scriptures, and so consequently Christ himselfe, that he may be iudged only by the halfe of himself. God promised a deliuerer of the seed of Dauid: but he challengeth this office euery where vnto himselfe, as proper to himselfe. Therefore it was requisite that God should be reuealed in the flesh, that hee might be the Redeemer of his

**Mich. 5. 2.** Church. So Micheas assigneth the place where Christ should be borne. *Out of thee Bethleehem shall arise a captaine, that he may governe my people.* But immediately after he speaketh of an higher going out, and therefore hidden and secrete. These miserable men, whilst that they respect nothing in Christ saue that which is subiect to contempt, they doe rashlye gather that he is not he that was promised. Therefore let vs learne so to behold Christ being humble in *þ* flesh, that this humilitie which is despised amongst the wicked, may extoll vs vnto his heauenly glory. So that Bethlehem where he should haue bene borne as he was man, shall be vnto vs a gate through which we may goe in vnto the eternall God.

**2. Tim. 2. 13.** *28 Therefore Iesus cryed.* Hee inueigheth with bitter wordes against theyr rashnes, because that pleasing themselues proudly in a false opinion, they did exclude themselues from the knowlege of the truth. As if he should say, whilst that you know all things, you know nothing. And truly there is no worse plague then when as the confidence of that little knowledge which men haue, doth make them so drunken. that they doe carelesly reiect whatsoeuer is contrarie to their meaning. Hee speaketh tauntingly, when he saith, *I see know mee, and yee know from whence I am, I came not of my selfe.* He setteth that which is true against the opinion which they had falsely conceived: as if he should say, whilst that you haue your eyes fastened vpon the earth, you doe also thinke that I am wholly subiect to these things: and therefore you contemne me as a base start vp: but God will testifie that I came from heauen. Therefore howsoeuer you doe reiect mee, God will indeede acknowledge that I am his. He calleth God true in the same sense wherein Paule calleth him faithful, *if so be it (saith he) we be vnfaithful, he continueth faithfull, he cannot denie himselfe.* For his drift is this, that there is no whit of the credite of the Gospell diminished howsoeuer the worlde doe goe about to supplant it: that how much soeuer the wicked do pull from Christ, yet doth he remaine perfect: because the truth of God remaineth alwayes sound and like to himselfe. Christ seeth that he is despised: hee is so farre from yeelding that he doth rather couragiously triumph against their mad arrogancie, who set nothing by him. It becommeth al the faithfull to be endewed with this inuincible and heroicall stoutnes. Yea our faith shall neuer be firme & stable, vnlesse it set light by the frowardnes of the wicked when as they arise against Christe. And it doth especially become godly teachers trusting to this ayd, to goe forward in defending sound doctrine, although the whole world say nay. So Ieremie calleth God his promiser and reuenger, because he is condemned as a deceiuer. *Thou hast deceived mee O Lord (saith he) and I am deceived.* So Isaias being on euery side overwhelmed with slaunders & reproches, he flieth vnto this sanctuarie, that he shall haue God the aprouer of his cause. So Paule being oppressed with vniust iudgements, prouoketh them all vnto the day of the Lorde, counting it sufficient to set God alone against the raging world.

*VVhom yee know not.* His meaning is that it is no maruell, if the Iewes know not him, who know not God: for this is the beginning of true wisdom to haue respect vnto God. VVhen he doth attribute vnto him selfe

selfe the knowledge of God, he giueth vs to vnderstand that hee is not extolled rashly vnto so great confidence. And he teacheth vs by his example, that we must not lightly thrust in the name of god, that we may boast of our patron, and the reuenger of our cause. For there are many too bold in boasting of the authoritie of G O D, yea there is nothing more readie and bold to reiect the iudgements of all men, then frantike persons, who make boast of their inuentions instead of the oracles of God. But we are taught by these wordes of Christ, that we must take good heed of vaine and friuolous confidence: and that then we must valiantly resist men, when as we know the truth of God throughly. And he that is certainly perswaded, that God is on his side, there is no cause why he should feare the crime of insolencie in treading vnderfooote all the loftinesse of the world.

29 *Because I am of him.* Some there be that doe so distinguish these two members, that they referre the former vnto the diuine essence of Christe, the other vnto the office inioyned him of his father, which that he might take vpon him, he clothed himselfe with mans flesh & nature, which although I dare not reiect, yet I cannot tell whether Christe woulde speake so subtiltie or no. I confesse indeede that the heauenly beginning and arising of Christ may bee gathered thence: but yet this is no sufficient proote of his eternall diuinitie againste the Arrians.

30 *Therefore they sought to catch him.* There wanted no will in them to hurt him, nay no endeouour: and they had strength sufficient. VVhy then do they linger in so great heate as though their handes and their feete had been bound? The Euangelist answereth, *Because his houre was not yet come.* VVherby he telleth vs, that Christ was couered with his fathers ayde against their strength and furious force. And he doth also preuent the offence of the crosse: because there is no cause why wee should be troubled when as we heare that Christ was carryed away vnto death not at mans pleasure: but because he was appointed of the father to be such a sacrifice. Hence may we gather a generall doctrine, For howsoever we liue vntill a day, yet the houre of euerie mans death is appointed of God. It is an hard matter to beleue, that being subiect to so many casualties, being laid open vnto so many iniuries & layings in wayte of men and wilde beastes, being inuironed with so manie diseases, yet we are out of all daunger, vnlesse it be when the Lorde will call vs away. But we must striue with distrust: and first of all wee must hold such doctrine as we heare in this place: Secondly, the ende thereof, and the exhortation which is gathered thence that all cares being cast vpon God, euerie man doe serue in his vocation, and that he bee not called away with any feare from his office: Yet may no man passe his bounds. For we must not go any farther trusting vpon the prouidence of God then God commaundeth.

31 *And manie of the companie beleued on him, and saide: when Christ shall come, shall he doe more myracles then this man doth?*

32 The Pharisees heard the companie murmuring these things about him : and the Pharisees and Priestes sent ministers to take him .

33 Therefore Iesus said vnto them, yet a litle while am I with you, and I go vnto him that sent me.

34 Yee shall seeke mee, and shall not finde mee : and where I am , you cannot come.

35 Therefore the Iewes said amongst themselves, whyther will he goe, that we shall not finde him? will he goe into the dispersion of the Greekes, and teach the Greekes?

36 What speech is this that he hath said, yee shall seeke me, and shall not find mee? and, whither I goe, yee cannot come?

31 And many of the companie. It might seeme that Christ preached vnto those which were deafe and altogether obstinate : yet the Euangelist saith that there followed some fruite. Therefore howsoeuer some do fret, some do mocke, some do cauill, diuers dissensions doe arise : yet shall not the preaching of the Gospel be vnprofitable. Therefore wee must sow the seed, and suffer patiently, vntill in tract of time the fruite doe show it selfe. And here the worde *beleueed* is taken vnproperly, because they did depend rather vpon  $\phi$  myracles, then leane vnto the doctrine, neyther were they yet perswaded that Iesus was Christ: but because they were readie to heare him, and because they yeelded themselves vnto him as vnto a master to be taught, such preparation of faith is called faith. Therefore seeing that the spirite doth vouchsafe to giue such a small sparke of a good affection, such an honourable title, that ought to encourage vs to thinke that god accepteth faith how small soeuer it be.

32 The Pharisees hearde. Hereby it appeareth that the Pharisees were bent to take all opportunities, being placed as it were in scout watches, least they should suffer Christ to come abrode. In the former place the Euangelist nameth them only : then afterward he adioyneth the priests vnto them, a part whereof they were. It is questionlesse that, as they woulde be accounted the most zealous obseruers of the law, so they did more sharply set themselves against Christ then all the rest. But because so long as they were alone they were not able to oppresse Christ, they referred the businesse vnto the whole order of the Priests. So that they who did otherwise disagree amongst themselves, doe nowe with one consent through the ayd of Satan, conspire together against the sonne of God.

And seeing that the Pharisees were so hote, and diligent to defende their tyrannie and corrupt state of the Church, how much more seruent ought we to be in defending the kingdome of Christ? As mad is the contention of  $\phi$  Papiests at this day to quench the Gospell. In the meane season this is the worst, that they doe not sharpen our studies with their example, to sweate & labor more courageously in the defending of sound and godly doctrine.

33 Yet a litle. Some there be that thinke that these wordes were spoken vnto the present assemblee of the people: other some who think  $\phi$  they were spoken vnto the ministers  $\phi$  were sent to take Christ: But I am certainly perswaded that Christ speaketh properly vnto his enemies, which



which tooke counsel together to destroy him. For he derideth their endeouours, because they goe about all things in vaine, vntill such time as the time appointed of the father be come. And he casterh their stubbernesse in their teeth, because they doe not onely refuse the grace offered vnto them, but doe also furiously resist it, and he doth also threaten them, that it shalbe taken away shortly. VVhen he saith, *I am with you*, hee toucheth their vnthankfulnes, that whereas hee was giuen them of the father, whereas he descended from his heavenly glory, whereas inuiting them vnto himselfe familiarly he desired nothing more then to be present with them: yet were there but a few that did admit hym. VVhen as he saith, yet a little while, he telleth them that God will not long suffer his grace to be so filthilie despiced. And in the meane season hee giueth them to vnderstande that neither his life nor death are subiect to their will: but that there is a time appointed him of his father which must be fulfilled.

*I goe vnto him that sent mee.* In these words he doth testifie that he shal not be extinguished with death: but that rather when as he shall put of the mortall body, he shall declare by the most mightie triumph of his resurrection, that he is the sonne of God. As if he should say, doe what you can: yet shall yee neuer bring to passe, but that my father shall receiue me into his heavenly glory, after that I haue ended the embassage inioined me. Therefore my estate shall not only remaine perfect after death: but there is a farre better estate prepared for me then. And hence may we gather a generall admonition: for Christ is present with vs so often as he calleth vs vnto hope of saluation, through the preaching of the Gospel. For the preaching of the Gospell is not called in vaine the coming downe of Christ vnto vs. If we take holde of his hand, which he holdeth foorth vnto vs, he will bring vs vnto the father: and he will not only shewe himselfe nigh vnto vs so long as wee are strangers in the worlde, but will dwell in vs continually. But and if we doe neglect his presence, hee shall be no whit impayred: but when as he departerh from vs, he shall leaue vs altogether aliaunts from God and life.

Ephe. 2. 17

34 *Yee shall seeke mee, and shall not finde me: and where I am.* They sought Christ that they might put him to death. Here Christ deceiueth them with the diuers significations of the word, because it should shortly come to passe, that they shoulde seeke him after another manner: namely, that they might finde some helpe and comfort in their miserable and decayed affayres. As if he should say, it troubleth you, and you cannot suffer me to be present with you a small space: but it shall come to passe shortly, that you shall seeke me in vaine: because being remoued farre from you not only in body but also in power, I will behold your destruction. But here may a question be asked, what manner seeking of Christe this was, seeing that it is manifest enough that Christ speaketh of the reprobate, who were obstinate euen vnto the end in the reiecting of the gospel.

Some doe referre it vnto the doctrine: because the Iewes in following the righteousness of workes amisse, did not obtaine that which they would. Many men doe vnderstand it of the person of the Messias, that the Iewes being brought vnto extremitie shall seeke the Redeemer in vaine. But I doe simplicly interpret it, that hereby are meant the sorrow-

full sighings of the wicked, whilst that being enforced with necessitie they after a sort haue respect vnto God. But euen then in seeking they seeke not. For vnbeliefe and stubbornnes doe driue them from God, their heartes being as it were locked vp. They would desire that God might be present to deliuer them, but they stoppe the way before themselves with their want of repentance and the hardnesse of their hearte. VVe haue an example in Esau, who was not only sorry because the birthright was gotten away from him: but also fretting & fuming he breaketh out into furious indignation. But in the meane season hee is so farre from the right kinde of seeking the blessing, that he doth then make himselfe most vnworthie thereof. God is wont to reuenge the contempt of his grace in the reprobate in such sort, that being either sore punished, or bound with the feeling of their miserie, or being driuen into other straytes, they complaine, crie, and howle: but all in vaine: because being alwayes like to themselves, they inwardly nourishe the same crueltie which they had before: neither are they carryed vnto god: but they had rather haue him changed, when as they cannot abolishe him. Hence may we learne that we must receiue Christ in time, whilst that he standeth as it were before vs: least that the opportunitie to enioy him do escape vs, because if the gate shall once be shut, we shall in vaine assay to enter in. Seeke the Lorde saith Esay, while he may bee found, call vpon him whilst he is nigh. Therefore we must diligently meete God, whilst the time of his good pleasure is present, as the same Prophet saith in another place: because we know not how long the Lord will beare with our sluggishnesse. In these wordes, *where I am, you cannot come*, the presentence is put instead of the future tence.

35 *VVherher will he goe?*

The Euangelist addeth this of set purpose, that he might declare the great dulnes of the people. So the wicked are not onely deafe when they should heare the doctrine of God: but they do also passe ouer horrible threatnings in mockage, as if they heard some friuolous thing. Christe spake plainly and by name of the father; but they doe stay vpon the earth, neither doe they thinke vpon any other thing saue only the sitting into farre countries. It is well knowen that the Iewes did call the nations which were beyond the Seas, Greekes: yet doe they not meane that Christ would come vnto the vncircumcised, but vnto the Iewes which were dispersed through diuers parts of the world. For the worde *dispersion*, would not agree with those who abyde in the place where they are borne, and which inhabite their native soyle. But it agreeth very well with the Iewes that were runnagates & banished men. So Peter did write his former Epistle vnto those who dwelt here and there, throughout Pontus, Galatia, &c. And Iames Saluteth the twelue tribes that were scattered abroad. VVhich kinde of speech is taken from Moses and the Prophetes. Therefore the meaning of the wordes is this, will he goe ouer the sea, that he may goe vnto the Iewes, who dwell in a worlde which we know not? And it may bee that their meaning was to molest Christe with this mocke, If this be the Messias, will he establish his kingdome in Grecia, seeing that God hath assigned the land of Chanaan to be his owne dwelling place? But howsoeuer it be, we see that they were no whit moued with the sharpe denunciation of Christ,

37 Furthermore in the last day, which was the greatest day of the feast, Iesus stood and cryed, saying, If any man be a thirst, let him come vnto me and drinke.

38 He that beleueth in mee, as saith the scripture, there shall flow out of his bellie floods of liuing water.

39 And this spake he of the spirit which they should receiue that beleued in him. For the holy spirit was not yet, because Iesus was not yet glorified.

37 The last day. Here we must first of all note that Christe was not so afrayed either with any layings in wayte, or pollicies of his enemies, that he did foreslowe his office: but that his stoutnesse of courage dyd encrease with his daungers, so that he went more valiantly forward. This thing doth both the circumstance of time, the great assemblie of people, and the libertie to crie, testifie, when as he sawe them readie on euerie side to lay hand vpon him. For it is likely that the ministers were then readie to doe that which was commaunded them. Againe, wee must note that he stood armed with no other thing saue onely with Gods ayde against so violent endeouours, which could do all things. For what other reason can be giuen, why Christ did preach after they had set their bande in order vpon a most famous day, in the midst of the Temple whereas they had a quiet kingdome, saue only because God did bridle their madnesse? Notwithstanding this is very profitable for vs, that the Euangelist bringeth in Christ crying with open mouth, that they com vnto him whosoever are a thirst. For we gather hence that it is not one or two that is iuuited with a slender and obscure whispering: but that this doctrine is so published vnto all men that it is hidden from no man, saue only from him, who stopping his eares of his owne accord doth not admit the loud crying.

If any man be a thirst. In this member he exhorteth all men to be partakers of his goodnes, so that acknowledging their owne pouertie they desire to be helped. For we are all poore indeed, and void of all goodnesse: but the feeling of pouertie doth not pricke forward all men to seeke remedie. Hereby it commeth to passe, that many not once mouing their foote, doe pine away in their miserable want: yea many are not touched with their want vntill such time as the spirite of god doth with his fire kindle in their hearts, both an hunger and a thirst. Therefore the office of the spirite is, to make vs desire his grace. And as touching this preset place. we must chiefly hold this, & ther are none called to obtaine the riches of the spirit, saue those who do earnestly desire the same. For we know that the tormēt of thirst is most bitter: so that those who are most strong, and can endure all labours, doe notwithstanding faint in thirst. Notwithstanding hee doth rather inuite the thirstie then the hungrie, that he may holde on in the metaphore, which he will afterwarde vse, in the woorde *water and drinke*, that all the partes of the sentence may agree together. Neither doe I doubt but that hee alludeth vnto the place of Iesaias, *All that are a thirst come vnto mee.* For it was requisite that that should be fulfilled at length in Christ, which the Prophet doth in that place attribute vnto God: like as that again which the blessed Virgin song, that he sendeth away the rich and full emptye. Luke. I. 53.

I say. 55. E

Therefore he commaundeth them to come vnto him straightway. As if he should say : that he alone is sufficient to quench all their thirst: and that they are deceiued and labour in vaine, whosoever doe seeke euen the least quenching of their thirst at the handes of any other.

*And let him drinke.* There is a promise added vnto the exhortation. For although this be a worde of exhorting, yet doth it containe in it a promise: because Christe doth testifie that he is no drie and emptie cesterne, but a well that cannot be drawn drie, which giueth drink largely and plentifully to all men. VVhereupon it followeth that his desire shall not be in vaine, if we beg of him that which we want.

*38 Hee that beleeueth in mee.* The maner of comming is here shewed: namely, that we must come by faith, and not on our feete. Yea, to come is nothing els but to beleue, if sobeit you doe rightly define the woorde *beleue*, like as we haue said before, that we doe beleue in Christ whilest that we embrace him, as he setteth himselfe before vs in the Gospel replenished with power, wisdom, righteousness, puritie, life, and with all the giftes of the spirite. And he doth here confirme the promise more plainely which we touched of late: for he teacheth that he hath store, wherewith he is able to refresh vs sufficiently. It is indeede a metaphore hard enough at the first sight: whē as he saith that there shall floods of liuing water flow out of the belly of the faithfull: yet is the sense no whit doubtfull, that the beleeuers shall neuer want any spiritual good thing. He calleth that liuing water, the spring whereof doth neuer waxe drie, neither doth the continuall flowing cease. I expounde that the manifold graces of the spirite, are called floods in the plurall number, whiche are necessarie vnto the spirituall life of the soule. To bee brieft, as well the perpetuities of the giftes of the spirite, as the abundance thereof is promised vs in this place. Some doe thinke that *waters doe flow out of the bellie* of the beleeuers, when as he that is endowed with the spirit, doth impart some part vnto his brethren, as there ought to be a mutuall participation amongst vs. Notwithstanding the sense seemeth to me to bee more simple, that whosoever shall beleue in Christ, he shall haue a well of life as it were springing in him. Like as Christe said before in the fourth Chapter, *Hee that shall drinke of this water shall neuer bee a thirst.* For whereas the ordinarie drinke doth only quench the thirst for a short time, Christ saith that we doe draw vp by faith the spirite, whiche is a fountaine of water leaping out vnto eternall life. And yet notwithstanding he doth not teach that the faithfull are so full of Christe the first day, that they are afterward neither an hungred nor a thirst: but rather that the enioying of Christ doth kindle a new desiring of him: and the sense is, that the spirit is like to a liuely fountain which runneth alwaies in the faithfull. Like as Paule also doth testifie, that he is life in vs, although we doe yet carry about the matter of death in the reliques of sin. And truly seeing that euerie one is made partaker of the giftes of the spirite according to the measure of his faith, there can no perfect fulnes thereof be had in this life. But in the mean season the faithfull do so aspire oftentimes vnto new encreasings of the spirit, by going forward in faith that the first fruites which they haue, are vnto them sufficient vnto the continuance of life. But heereby wee are also admonished howe small the measure of our faith is, seeing that the gra-



tes of the spirit do scarce drop by little & little in vs, which should run like floods, if we did yeeld vnto Christ due place as we ought; that is, if faith did make vs able to receiue him.

*As saith the scripture.* Some doe restraine this vnto the former member : other some vnto the latter: but I doe extend it vnto all the whole sentence. Againe, in my iudgement Christ doth not here assigne any certaine place of the scripture: but he taketh a testimonie from the common doctrine of the Prophets. For so often as the Lord promising the abundance of his spirit, doth compare it vnto liuely waters, he doth chiefly respect the kingdome of Christ, and directeth the minds of the faithful thither. Therefore all the propheties concerning the liuely waters haue their fulfilling in Christ : because he alone hath opened and reuealed vnto vs the hidden treasures of God. Therefore the graces of the spirit are powred out vpon him that wee may all draw of his fulnesse. Therefore they are worthie miserable to perishe, who being called so gently and mercifully of Christ, doe wander hyther and thither, *He speaketh of the spirit.* The spirit is sometimes called by the name of water, because of the cleanness, because it is proper to it to purge our filthinesse: but in this place and such like the maner of this phrase is vnlike: namely, that we are destitute of all ioyce and humor of life, saue only when as the spirit of God doth quicken vs, & doth water vs as it were with a secret force. And here is the figure *Synecdoche* vsed, because all parts of life are comprehended vnder one worde water. VVhence we do also gather that whosoever are not regenerate with the spirit of Christ, they are to bee accounted as dead, howsoever they boast themselves as if they did liue.

*For the spirit was not yet.* VVe know that the spirit is eternall: but the Euangelist saith, that that grace of the spirit which was powred out vpon men after Christ his resurrection, did not appeare openly so long as Christ was conuerfant in the world vnder the humble shape of a seruant. And he speaketh comparatiuely : like as when the new Testament is set against the olde, God promiseth his spirit vnto the faithful, as if he had neuer giuen it vnto the fathers. The Disciples had then receiued the first fruites of the spirit: for whence commeth faith but from the spirit? Therefore the Euangelist doth not simply denie that the grace of the spirit was giuen vnto the godly before Christ his death. but that it was not then so apparant, as it should be afterward. For this is the principall worship of the kingdome of Christe, that hee doth gouerne his Church with his spirit. But he did then take iust and as it were solempne possession of his kingdome, whenas he was lifted vp vnto his fathers right hande. It is no marueile then if he did deferre the perfect giuing of his spirit vntill that time. Yet there remayneth one question, whether he vnderstandeth in this place, the visible graces of the spirit, or regeneration, which is a fruite of adoption. I answer, that the spirit appeared in these visible giftes as in glasses which was promised by the coming of Christ : yet doth hee properly intreat in this place of the power of the spirit, whereby we are borne againe, and are made new creatures. In that therefore that Christe being glorious and indued with great maiestie of gouernment, doth sit at the right hand of

God, but we doe lie vpon the earth poore, hungrie, and almost voide of spirituall giftes : it is to bee imputed to our slownes, and weaknesse of faith.

40 Therefore many of the companie, when they heard these words said, This is indeed a Prophet.

41 Other some said, This is Christ. And others saide: shall Christe come out of Galilee?

42 Saith not the Scripture that Christ shall come of the seed of Dauid and out of the towne of Berthelem?

43 Therefore there was a strife in the companie because of him. Furthermore, certaine of them would catch him: but no man laid handes on him.

40 Therefore many of the companie. Nowe the Euangelist reciteth what fruit did spring of the last sermon : namely, that whilst one thought one thing & another another, there arose dissention amongst þ people. VVee must note that Iohn speaketh not of the professed enemies of Christ, or of those that hated sound doctrin: but of the cōmō sort of mē, where ther shold haue bin greater integritie. And he reckoneth vp three sorts. The first did confesse in deed, that Iesus was a Prophet, whereupō we gather that they did not loath his doctrine: but againe it appeareth how light & friuolous this confession was, that whenas they allowe of him as of a teacher, yet they do neither vnderstande nor tast what hee meaneth or what he teacheth. For they could not imbrace Christ indeed as a Prophet, vnlesse they did acknowledge him to be both the sonne of God & the authour of their saluation. Yet there is this good thing in them, that they perceiue that there is some diuine thing in Christ which bringeth them to reuerence him: for they might easily passe afterwarde vnto faith from this docilitie. The second sort do better, who do flatly confesse that he is Christ: but others doe gainesay them: whereupon ariseth the conflict. By which example we are taught, that we ought not to maruel at this day, if men by diuers strifes be cut asunder. VVee heare that ther arose a Schisme by reason of Christs words, & that not amongst the Gentiles who were strangers from the faith : but euen in the midst of the Church of Christ, & euen in the principall place of the Church: shall therefore the doctrine of Christ be blamed as if it were the matter of tumults? Yea howsoeuer the whole world do rage, þ truth of god is so precious, that we must wish þ it may be receiued euē of a few. VVherfore there is no cause why our consciences should faint, whilst that we see euen those, who wil be reckoned amongst the people of god to strue amongst thēselues with diuers opinions. Although we must also note that dissentiō hath not his beginning properly frō þ gospel. For there can be no certaine & sound agreement of men, saue only in some certaine truth, whereas therfore they keepe peace amongst themselves, who are ignorant of God, that proceedeth rather from som amazednes, then from true consent and agreement. To be brieft, what dissensions soeuer arise whenas the Gospel is preached, the cause and seed therof laid hid before in man: but being then as it were awaked out of sleepe, they begin to stirre : like as vapours do proceede from some other thing then from

from the sunne, although they doe not appeare vntill the Sunne arise.

41 *Shall Christ come,* Least they should seeme rashly to reiect Christe they arme themselues with the testimonie of the scripture: which although they do wickedly wrest against Christ, yet had it some shew of truth. They are only deceived in this, that they make Christ a Galilean. But whence came this ignorance saue only from contempt? For if they had not thought much to enquire, Christ had appeared vnto them to be notable for both titles, in that he was borne in Bethlechem, & that he was the sonne of Dauid. But such is our nature, we are ashamed to be slouthfull in small things, we snort more then carelessly in the mysteries of the kingdome of heauen. This is also worthie the noting, that they are diligent to seeke some excuse whereby they may turne away themselves from Christ: who were otherwise marueilous slouthfull & sluggish to receiue sound doctrine. Behold how men are wont to frame to themselves a stumbling block out of the very scriptures, least they should come vnto Christ, which lead vs by the hand vnto Christ.

43 *Certaine of them,* By these wordes the Euangelist giueth vs to vnderstand, that they did not only despise Christ: but that there was also adioyned vnto the wicked reiecting of him crueltie, & a desire to hurte him: as superstition is alwayes cruel. And whereas their endeoures were in vain, that must be attributed vnto Gods providence. For because Christ his hower was not yet come (as we said before) trusting to his fathers aid, & being couered with the same, he was aboue all dangers.

45 *Therefore the ministers came vnto the high Priests, and Pharisees, and they said vnto them, why haue you not brought him?*

46 *The ministers answered, there was neuer man that spake as this man.*

47 *Therefore the Pharisees answered them, Are you also deceiued?*

48 *Hath any of the rulers beleueed on him, or of the pharisees?*

49 *But this companie, which knoweth not the lawe, are accused.*

50 *Nicodemus said vnto them, he which came vnto him by night, although he was one of them:*

51 *Dost our law iudge a man unless it shall heare of him first, and shall know what he doth?*

52 *They answered and said vnto him, Art thou also of Galilee? searche and see, that there hath arisen no prophet out of Galilee?*

53 *And euery man went vnto his owne house.*

45 *Therefore the ministers came,* Here may we see how blinde the arrogancie of the wicked is, they are so in loue with, and doe so adore the greatnes and honour wherein they excell in the worlde, that they are not afraid proudly to tread vnder foote equitie & right. And if any thing fall out otherwise then they would, they would gladly ioyne heauen and earth together. For whilst that the wicked priestes do demand why Christ was not brought vnto them they do to highly extoll their power, that nothing ought to haue gainstood their comandement.

46 *There was neuer any man,* These men doe confesse that their combes were cut, and they tamed with the word of Christ alone: yet doe they not repent, neither giue due honor vnto the word. If it be true, that there were neuer any man that spake so, why did not the diuine power which they

were en-

enforced to feeble, so moue their hearts that they might giue themselves wholly vnto God? But it was meete it shoulde be so that that of Iesaias myght be fulfilled, *He shall throwe downe the wicked with the breath of his mouth.*

Moreouer, we shall afterwarde see how those who sought him that they might put him to death, fell backward as if they had been beaten downe with beetles, being confounded with the only voyce of Christe. Therefore let vs learne that there is such force in Christe his doctrine, that it doeth euen terrifie the wicked : but seeing that this turneth to their destruction, let vs rather endeouour to bee softened then broken.

But we see many at this day too like vnto those ministers, whom although the doctrine of the Gospel doth cause to woonder at it against their willes, yet are they so far from submitting themselves vnto Christ, that they do notwithstanding remain in the tents of the enemies. And there be others who are worse, who do deface and defame with what slaunders they can the doctrine, which they know assuredly, being convicted in their owne consciences, is of God.

46 *Are you also deceived?* They doe so rate their ministers, that notwithstanding they keepe them vnder obedience. For by these woordes they meane, that it is an absurd and vnmeete thing that they should not stand, although all the people doe faile. And we must marke with what argument they are vnderpropped, when they doe so proudly vaunt against Christe. They say hee hath onlie, the risse raffe and vnskillfull men on his side : the rulers and euery notable man is set against him. They expresse the Pharisees by name, because they had the same aswell of knowledge as of holinesse aboue other men, so that they were as it were the princes of princes. This obiection seemeth indeede to haue some colour. For vnlesse the gouernours and rulers of the Church haue their authority, there can be nothing set down well, neither can the estate also continue long in good order. VVee know how great the distemperature of the common people is : wherefore there must needs deformed confusion ensue immediately, where euery man may do what him listeth.

Therefore the authoritie of those who are gouerners is a necessarie bridle to moderate the order of the Church. And it was so provided by the law of God, that ifther should any question or controuersie arise, the knowledge thereof should be in the high Priest his power. But these men offend in this, in that they doe challenge to themselves the chiefe authority, and doe refuse to submit themselves vnto God. God gaue vnto the high Priest the iudgement : but he would haue him to giue sentence only according to his lawe. Therefore what authoritie soeuer the pastors haue, it is subiect to the word of God, that being all brought vnder from the highest to the lowest, God alone may be aboue them all. If pastours who execute their office well and sincerely doe challenge to themselves authoritie, this shalbe an holy and lawfull boasting : but whereas the bare authoritie of men is extolled without the woorde of God it is vaine and friuolous bragging. But it falleth out oftentimes that the wicked doe rule in the Church, So that we must beware that we do attribute nothing vnto men so soone as they depart from the woorde of God. VVee see that almost all the Prophetes were vexed with this  
griefe,

Esay. 11.4.

Deut. 17.9.



griefe. For these gorgeous titles, Princes, Priests, and Church were oftentimes objected to ouerwhelme their doctrine. The Papists being furnished at this day with the same weapons, doe no otherwise rage then did the aduersaries of Christ and the Prophetes. This is horrible blindness, that mortall man is not afraid to set himself against God. But Satā driueth them vnto such madness, who set more by ambition, then by the truth of God. In the meane season it is our part to giue such reuerence vnto the worde of God, as may driue away all the brightness of the whole worlde, and may disperse the vaine smoakes therof. For wee stood in bad case if our saluation did depende vpon the will of rulers, and that faith were too vnstable, which shoulde stand or fall at theyr becke.

49 *This companie.* The first part is a point of pride, in that trusting to the title of the Priesthood, they would bring all men in subiection vnder them tyrannously. The other is, that they despise other men as being nothing worth: like as they are alwayes reprochfull against other men whosoever haue better liking of themselves then they ought, and the contempt of our brethren doth follow the immoderate loue of our selues. They pronounce all the whole common people to be accursed. For which cause they colour this with the ignorance of the lawe: but there was another thing which lay hid vnder this: namely, that they thought that there was no holinesse saue only in their order. Like as at this day, whilst that the Popish shauelings doe onely make boast of the title of the Church, they despise the lay men (as they cal them) like profane men. But to the end God may throw downe this mad loftines, hee preferreth the base and despised, before the most loftie and excellent. And we must note, that they doe not make their boast of such knowledge of the lawe as did instruct men vnto godlinesse and the feare of God: but of such as they had, when as with a loftie countenance they answered as if they alone were fit interpreters of the law. And truly this is true that they are accursed whosoever are not taught in the law of god, the knowledge whereof doth sanctifie vs in deed: yet this knowledge is not restrained vnto a few, that being puffed vp with wicked confidence, they may exempt themselves out of the number of other men: but it doth appertaine generally vnto all the children of God, that they may be gathered together vnto the same obedience of faith.

50 *Nicodemus said vnto them.* The Euangelist describeth Nicodemus vnto vs as an indifferent man, who neither dare take vpon him earnestly to defend godly doctrine, neither yet can suffer the truth to be oppressed. When he saith, that it was he that came by night, this serueth partly to his commendation, and partly to his discommendation. Vnlesse he had loued the doctrine of Christ he durst neuer haue set himselfe against the furie of the wicked. For he knew that if any did but once whisper, hee should by and by be hated and be in daunger. Therefore in that he dare say something though faintly, there shineth some small sparkle of godlines out of his hart: but seeing that he doth not more freely defend Christ he doth therein bewray his too great fearefulness. Therefore the Euangelist giueth vs to vnderstand, that hee did yet smell of the lurking dennes of the night, and that he is not the true disciple of Christ. Hee saith that he came once by night vnto Christ, & that he stood openly amongst

mongest his enemies and did keepe a place in their tentes. VVee must note this so much the more diligently, because that many whilest that they doe pretende that they are like vnto Nicodemus, hauing on this visure, they doe thinke that they can mocke God freely. Admit wee doe graunt that which they require, that they differ nothing from Nicodemus, yet I pray you what doth such an example helpe the? Nicodemus saith that Christ was not to be condemned, vntill he were heard: truly there might so much be said by a thiefe, by a royster. For that is well knowne and famous, that it is better that the guiltie be acquitted, then that the innocent be condemned. Secondly, howsoeuer hee desireth to lighten the person of Christ, he leaueth and forsaketh the doctrine it selfe, what shall wee finde here that is meete for a godly and faithfull mā? Therefore þ seed of þ gospel which brought forth fruit afterward, did as yet lie hid being choked in him: VVe shal far more profitablie apply this example vnto another end, that the Lord doth oftentimes bring to passe, that the doctrine which seemed to haue perished, doth by little and little take roote secretly, and doth at length after long time, shoot forth some bud, at the first like vnto one that is vntimely, but afterwarde liuing and hauing sappe: like as Nicodemus his faith had newe and sodaine force after and from the death of Christ.

52 *Art thou also of Galilee?* They say þ those are of Galilee whofoeuer are on Christ his side, and that reprochfully, as if he could haue none in his sect, but out of the base corner of Galilee. And in that they are so earnestly set against Nicodemus, it appeareth thereby howe furiously they hated Christ. For he did not as it were openly defend Christ: but did only say that he was not to be condemned before they had hearde him. So falleth it out at this day amongst the Papists, no man can shew the least token of equitie, that the Gospell may not be oppressed, but the enemies beeing moued with furies doe crie out that he is an heretike.

53 *And euerie man went.* Now followeth the wonderfull end of this action. If any man consider what manner of kingdome the kingdome of the Priestes was then, how great their furie was, what prouision they had made: and on the other side thinke with himselfe that Christ was naked and without weapon, and that he was furnished with no garrison of men: he was an hundreth times yndone. In that so valiant a conspiracie doth passe away willingly, and they all doe one-breake another with their owne force, like waues of the Sea, who will not confesse that they were driuen away with the hand of God? And God continueth alwayes like to himselfe. Therefore he shall and will make voyd the endeouours of the enemies so often as he will, so that although they haue all thinges readie at hand, and are readie and furnished to accomlishe their purpose, yet doe they depart, leauing their matters vndispatched. VVee haue oftentimes tryed that whatsoeuer the aduersaries did inuent to suppress the Gospell withal, it was all in vaine through the wonderfull grace of God.

# Chap. 8

1 And Iesus went into the mount Olivere.

2 And in the morning he came againe into the Temple: and all the people came unto him, and sitting downe he taught them.

3 And the Scribes and the Pharisees bring unto him a woman taken in adulterie, & setting her in the midst:

4 They say unto him, Master, this woman was taken in the very act, when as shee did commit the adultrie.

5 And Moses commaunded vs in the law, that such should be stoned: therefore what sayest thou?

6 Furthermore, they said thus tempting him, that they might have some matter to accuse him. And Iesus casting downe his eyes, did write with his finger vppon the grounde.

7 And whenas they continued asking him, lifting up his eyes he said unto the, he that amongst you is free from sinne, let him cast the first stone at her.

8 And looking downe againe, he wrote vpon the earth.

9 And when they had heard, and were accused of their consciences, they went out one after another, beginning at the elders even unto the last: so that Iesus was left alone, and the woman that stood in the middle.

10 And when Iesus lift up his eyes, and saw none but the woman, hee saide, woman where be these thine accusers? hath no man condemned thee?

11 Shee said, none Lord, Iesus answered her saying, Neither will I condemne thee: go thy way and sinne no more.

3 And the Scribes and the Pharisees bring. It is well knowen that the Grecians did not know of this historie in times past, therefore some do gesse that it was annexed by some other: but because it was alwayes receiued of þe latine Churches, and it is found in the auncientest Greeke bookes, and it containeth nothing that is vnmeete for the spirite of the Apostle, there is no cause why we should refuse to applie it vnto our vse. VWhereas the Euangelist saith that the Scribes brought the woman, his meaning is that they did that of set purpose, that they myght lie in wayte for Christ. He expresseth the Pharisees by name, because they were the chiefe in the order of the Scribes. And their wickednes was too great in catching a cloake for their craftines, which they themselves do bewray with their owne mouth. For they doe not dissemble that they haue the manifest commandement of the law. VWhereupon it followeth that they doe it maliciously, because they aske as yet as if it were concerning a doubtfull matter. But this was their purpose, to enforce Christ to depart from the office of preaching grace, that he might seeme to be diuers and vnconstant. Therefore they say plainly & flatly that Moses condemneth adulteresses, to the ende they may holde Christ fast bound with a preiudice of the law. For doubtles it was vnlawful to acquit those whom the law did condemne. If he did subscribe vnto the law he should seeme after a sort to be vnlike to himselfe.

6 And Iesus hauing cast his eyes downeward, By this gesture hee shewed that he cōtēned the, therefore in my iudgemēt they deale very ynskillfully, who

who thinke that he wrote this or that. Neither doe I allow that subtilt saying of Augustine, who thinketh that the difference of the lawe and the Gospell was noted by this meanes, because Christ did not write in tables of stone, but in man who is dust and earth. For Christ woulde rather declare the matter by doing nothing, how vnworthie they were to be hearde. Likeas if a man should draw lynes vpon a wall whilst another speaketh, or turne away his backe, or by some other signe declare that hee taketh no heede vnto those things which are spoken. So seeing that Satan doth at this day endeavour by diuers meanes to lead vs away from the right course of teaching, wee must lightly passe ouer manye things which he obiekteth vnto vs. The Papists do molest vs so muche as in them lieth, with many friuolous cauils, as it were with cloudes disappeared in the ayre. If godly teachers doe occupie theselues in disappearing euery one of them, they shal begin Penelopes webbe. Therefore such trifles, which doe nothing els but hinder the course of the Gospell, are wisely contemned.

*7 He that amongst you is free.* Hee spake this according to the custome of the law. For God hath appointed that the witnesses shoulde with their owne handes slea the wicked doers, according to whom iudgement was giuen, to the ende there might be greater religion in bearing witness. For many men doe runne headlong into periurie that they may ouerwhelme their brother, because they do not think that they make a deadly wounde with their tongue. And this selfe same reason was of force amongst these men though they were wicked slanderers: because being brought vnto the present matter, they doe lay away those fierce spirites, wherewith they came puffed vp. Although the wordes of Christ doe differ from the prescript of the lawe in this, because God did simply admonish them there, that they shoulde condemne no man with their tongue saue only him whom they might slea with their handes: in this place Christ requireth perfect innocencie of the witnesses: that no man take vpon him to reuenge a fault in another man, saue he, that is perfect, pure, and free from all fault himselfe.

And we must take that as spoken to vs, all which was then spoken to a few: namely, that whosoever doth accuse another he doe appoint vnto himselfe the law of innocencie: otherwise we doe not seeke to haue the euill deeds punished, but do rather enuie the persons of þ men: But in the meane season he seemeth to take away iudgement out of þ world, so that no man dare professe himselfe to be a punisher of wickednes. For what Iudge shall there be found, whose conscience shall not bee gilty in some point? what witnesse shall there come abroad that is subiect to no offence? Therefore he seemeth to driue away all witnesses from the common place of iudgement, and all iudges from the seate of iudgement. I answer, that this is no simple forbidding, whereby Christ forbiddeth sinners to doe their dutie in correcting the faults of other men: but that hypocrites alone are reprehended by these wordes, who being more then seuer, yea cruel Iudges in other mens faultes, doe gently flatter themselves in their owne vices. Therefore a mans owne sinnes shall not hinder him from correcting the faultes of other men, and when need shall require let him also punish so that he hate whatsoeuer is to be condemned as well in himselfe as in others, Yea vyce must begin here, that euery man doe



doe aske his owne conscience, and be a witnes and iudge against himselfe, before he descend vnto others. So shall it come to passe, that we shall be at the staues end with sin without the hatred of men.

9 And were accused of their consciences. Here it appeareth what great force an euill conscience hath. Although these wicked hypocrites were determined to mocke Christ with their cauls: yet so soone as he once pricketh them with one worde, being stricken they flie away. VVith this hammer must we breake the pride of hypocrites: to wit, wee must call them backe vnto Gods iudgement. Although it may be that the shame which they suffer amongst men shall be more forceable with them, then the feare of God. Notwithstanding this is a great matter, that they doe confesse themselves to be gilty of their owne accord, whilst that they flie away being ashamed. VVe must also note the circumstance, which is expressed immediately, as one of them did exceed another in honor, they were so much the sooner touched with their giltines. And would to God there were but so much shamefastnesse in our Scribes, who doe all they are able at this day in the Pope his behalfe, they may ouerthrowe Christ: but they are become so shamelesse, that being polluted with all offences, they boast of this, that they may be reprochfull without punishment. Furthermore, we must note how much this feeling of sin wherewith the Scribes were touched, differeth from true repentance. For we must be so moued with the iudgement of God, that notwithstanding we must not flie into corners out of the sight of the Iudge: but let vs rather run straightway vnto him to craue pardon. *Iesus was left alone.* The spirit of wisdom brought this to passe, that the wicked departed, hauing tempted Christ in vaine. Neither is it to be doubted but that wee shall escape & ouercome al the engines of our enemies, if sobeit we suffer our selues to be gouerned by the same spirit: but it falleth out that we are therefore oftentimes oppressed, because neglecting their lyings in waite, we are nothing carefull to take counsell, or trusting to our own wisdom, we do not consider, how necessarie the gouernment of the spirit is for vs. He saith that Christ remained alone, not that he was left of the multitude & common people which he taught before: but because al the Scribes which brought forth the adulteresse did trouble him no longer. VVhen it is said that the woman abode with Christ, let vs learne by this example that there is nothing better for vs then to be brought gilty before his iudgement seat, so that we do submit our selues quietly, meekly, & obediently vnto his iudgement.

11 Neither do I condemne thee. It is not said that Christ doth simply acquit the woman in this place, but that he doeth only set her at liberties: neither is it any maruell. For he would take nothing vpon him that was not meet for his person. He was sent of his father to gather together the lost sheep of Israel, therefore being mindfull of his vocation, he exhorteth the woman vnto repentance, & he comforteth her with the promise of grace. They which gather hence, that adulterie is not to bee punished with death, they must of necessitie graunt by the same reason that inheritances are not to be diuided, because Christ would not make himselfe a dayes man in that busines betwene two brethren. Yea all manner of wickednes shall be exempted from the punishment of lawes, if the adulterers be forgiven. For then shall the gate be set open for all maner vn-

faithfulness, for witchcraft, gluttonie & theft. Moreouer the aduressie wheas she priuillie stealeth in a bastard, she doth not only steal the name of a familie : but she translateth the right of the heires being taken away from the lawfull issue vnto strangers. And this is the head of euils that the wife which was coupled vnto an husband doth set forth her selfe to commit wickednes with his shame, & doth also violate the holy couenant of god, without which there remaineth no holines in this world. And yet this is the Papisticall diuinitie, that Christe brought in, in this place the law of grace, wherby adulterers may be set free from punishment. And whereas they do go about to blot out by all meanes out of the minds of mē, the grace of Christ which the doctrine of Christ doth euery where set forth vnto vs, they do only preach the law of grace in open mouth in this point. And why so? that they may defile all beeds almost with their vnbrideled lust and that freely. This proceeded from that diuelish single life, that they commit whooredome generally who may not haue a lawfull wife. And let vs hold that Christ doth so forgive mē their sins, that notwithstanding he doth not ouerthrow politike order, he doth not abolish iudgements, & punishments appointed by the lawes, *Sin no more*. Hence we gather what is the end of the grace of Christ, namely, that a sinner being reconciled vnto god, do worship the author of his saluation by liuing godlilie & holily. To conclude, we are called vnto repentance in the same word of God, wherin pardon is offered vnto vs. And although this exhortation doth respect the time to come, yet the remembrance of the former life doth also humble sinners.

12 Therefore Iesus spake vnto them againe, saying, *I am the light of the world; he that followeth me, shall not walke in darknes, but shall haue the light of life.*

13 Therefore the Pharisees said vnto him, *Thou dost testifie of thy selfe; thy testimonie is not true.*

14 Iesus answered and said vnto them, *Although I testifie of my selfe my testimonie is true: because I know whence I came, and whither I shall go; but yee know not whence I came, and whither I shall go.*

12 *I am the light of the world.* They that omit the historie next going before, do ioine this communication of Christ with the sermon which he made the last day of the feast. And this is a most notable title of Christ, when as he is called the light of the world. For seeing that wee are all blinde by nature, there is a remedie set before vs, wherby being deliuered from darknesse, we may be partakers of the true light. Neither is this benefite offered vnto one or two only, because Christ affirmeth that he is the light of all the whole world. For his meaning was not only to take away the difference that was betwene the Iewes & the Gentiles by this generall sentence: but also betwene the learned & the idiots, betwene the gouernors & the common sort. But first of all we must note the necessity of the seeking of this light. For doubtlesse none will offer themselves to bee illuminated by Christe, saue those who shall first acknowledge that this world is darknes, & that they are altogether blind. Therefore let vs know, that whenas the meanes to obtaine light is shewed vnto vs in Christ, we are all condemned of blindness, and what light soeuer we think to be any where els, it is compared to darknes & thicke night. For Christ sheweth not what thing is common to him with others: but he challengeth this as proper & perticular to himself, V Vher-

upon it followeth that there is nor on sparkle of true light without him. There commeth out in deede some kinde of brightnes : but being onely like vnto a lightning, it doth nothing els but make the eyes dafel. Furthermore, wee must note that the force & parts of lightning are not restrained vnto the person of Christ. For although he be farre from vs in respect of body: yet doth he shew vnto vs this light dayly in the doctrin of the Gospel, & by the secret power of his spirite. Yet doe wee not know the perfect definition of this light, vnlesse we learne that we are illuminated by the gospel & spirit of Christ, that we may know that in him is hidden the fountaine of all knowledge & wisdom. *Hee that followeth me,* There is an exhortation put after doctrine, which the promise which is added immediately doth confirme. For whenas we heare that they are out of danger of erring, whosoever doe suffer Christe to rule them, we must be stirred vp to follow him: & hee himselte draweth vs hither as it were with his out stretched hande. And also such a large & great promise ought to bee of great force, that they are certaine that they haue a sure way through the middest of darknesse, who shall caste their eyes vpon Christ: and that not for a short time only, but vntill they come vnto the marke it self. For the words of the future tense import so much, that *they shall not walk in darknes, but shall haue the light of life.* To the same purpose serueth this last thing wherein the continuance of the light is plainly expressed. VVherfore we need not feare least he faile vs in the middest of the iourney, seeing that he bringeth vs through vnto life. The Genetiue case is taken for the adiunct noting the effect, after the maner of the Hebricians, as if he had said, the liuely light. Furthermore, it is no maruel that there raigneth such grosse and thick mists of errors and superstitions in the world, seeing that there be so fewe that beholde Christ.

13 *Therefore the Pharisees said.* They obiect that which is wont commonly to be saide, that no man is to be trusted in his owne cause. For a true testimonie is put in steed of a lawfull testimonie, & such a one as is worthy to be beleued. To be short, their mening is, that he looseth his words in vaine, vnlesse he haue some prooffe from some other.

14 *And If I testifie.* Christ maketh answere that his testimonie is of credite and authoritie enough : because he is no priuate man of the common sort of men : but he beareth a farre other person. For when as he saith that he knoweth whence he commeth, and whither he will goe, hee doth by this exempt himselte out of the common sort of men. Therefore his meaning is, that wheras euery n.ā is suspected in his owne cause, & it is provided by the lawes, that no man be beleued whenas he speaketh in his owne cause, that taketh no place in the sonne of God, who is far above all the world. For hee is not reckoned in the common sorte of men : but hee is adorned with this priuiledge of the father, that hee can bring all men into order by his word alone, *I know from whence I came.* In these woordes hee affirmeth, that hee hath not his beginning of the world : but that hee came from God : and that therefore it is an vniust and absurd thing that his doctrine which is diuine shoulde be subiect to the lawes of men. But because beeing then cloathed with the forme of a seruaunt, he was despised of them because of the humilitie of the fleshe, hee doeth also call them backe vnto the glory of his resurrection

which was to come, which was an excellent token of the godhead which was hidden & vnknown before. VVherefore that meane estate should not haue hindered the fewes frō submitting themselues vnto the only embassadour of God promised vnto them long before in the law. VVhē as he saith that he knoweth, & that they know not, his meaning is that their vnbelief doth no whit impayre his glory. Furthermore, seeing that he hath declared the same vnto vs, our faith must despise all the backbitings & whispermings of the wicked. For it cannot be grounded in God, vnlesse it be far above the greatest height of the world. But to the end the gospel may haue his maiestie amongst vs, we must alwayes take heed vnto the heauenly glory of Christ, & so heare him speaking in the world, that we remember whence he came, & what maner empyre hee hath now hauing ended his embassage. For as he humbled himselfe for a season, so he sitteth now vpon the right hand of the father, that euery knee may be bowed vnto him.

15 You iudge according to the flesh, I iudge no man.

16 And if I iudge, my iudgement is true: because I am not alone, but I and the father that sent mee.

17 Furthermore it is written in your law, that the testimonie of two men is true.

18 I am he that testifie of my selfe, and the father that sent me doth testifie of me.

19 Therefore they said vnto him, where is thy father? Iesus answered them, you neither know me nor my father, if you did knowe me, you shoulde also verilie knowe my father.

20 These wordes spake Iesus in the tresurie, teaching in the temple. And no man laid hand on him because his houre was not yet come.

15 You iudge according to the flesh. It may be expounded two maner of wayes, either that they iudge according to the wicked iudgement of the flesh, or that they iudge with respect of person: for flesh is sometimes taken for the outward shew of man, and both senses will well agree with this place. Because whether the affections of the flesh do beare rule, or the respect of persons do preuaile in iudgement, neither truth nor equity haue any place there, yet it seemeth to me that the sense is more sure, if wee set the flesh against the spirite so that hee doth denie that they are lawfull & meete iudges for this cause: because they haue not the spirite for their guide. *I iudge no man.* In this also do the interpreters vary. Some do distinguish thus, that he iudgeth not as he is man. Other some doe refer it vnto the time, that seeing he was vpon the earth, he did not yet take vpon him the office of a iudge. Augustine bringeth both expositions, suspendinge his iudgemente. But that former distinction can by no meanes agree. For there bee two members of this sentence, that Christ iudgeth not, and if he iudge, his iudgement is firme and authenticall, because it is diuine. Therefore I doe restraints the former member, where he saith that he iudgeth not, rather vnto the circumstance of the present place. For to the ende hee may the better proue that his enemies are gilty of pride, hee vseth this comparison that they vsurpe vnto themselues the libertie of iudging preposterously, and yet they cannot away with hym who teacheth humbly, and abstaineth from the office of a iudge.



16 *And if I iudge.* This is a correction, least he seeme altogether to depart from his right. If I iudge, saith he, my iudgement is true, that is, it deserueth authority. And the authoritie commeth thence, because hee doth nothing but that which his father commaundeth. These wordes, *I am not alone*, import as much, as if he should say, that he is not one of the number of men, but that he is to be considered with the person whiche his father hath laid vpon him. But why doth he not rather plainly challenge to himselfe the diuinitie, as he might truly and worthily? To wit, because the godhead laid hid vnder the vail of the flesh, he bringeth forth the father, wherein it did more plainly appeare: notwithstanding his wordes tend to this end, that that is to be accounted diuine whatsoeuer he doth and teacheth.

17 *Furthermore, it is written in your law.* His argument might seeme weake at the first blush, because no man is suffered to beare witness in his owne cause. But we must remember that which I saide euen now: namely, that Christ ought to be exempted from the common sort of men: because he is neither a priuate man, neither doth he yet handle his owne priuate business. In that he maketh himselfe to differ from the father, he doth in that applie himselfe vnto the capacite of the hearers, and that in respect of his office, because he was then his fathers minister, and therefore he maketh him the authour of all his doctrine.

18 *VWhere is thy father?* It is questionles that they enquired tauntingly of his father. For besides, that according to their accustomed pride, that was despitefully receiued of them, which he spake concerning the father, they doe also mocke him, because hee doeth highly extoll his father as if hee had had his beginning from heauen. Therefore in these words they denie that they care so much for Christ his father, that they do attribute any thing vnto the sonne for his sake. And heereupon is it that Christ is so boldly contemned euery where at this day, because there be but a few that thinke that he is sent of God.

*You neither know mee.* He doth not vouchsafe to giue them a flat answer: but doeth flatly cast in their teeth their ignorance wherein they flattered themselves. They enquired concerning the father: yet neuertheless whenas they had the sonne before their eyes, in seeing they saw not. This was therefore a iust punishment for pride and suche wicked vnthankfulness, that they who had despised the sonne of God shewed vnto them so familiarly, should neuer come vnto the father. For how shall any mortall man ascend vnto the highnesse of God, vnlesse he be lifted vp on high by his hand? Furthermore, God did abase himself in Christ vnto the humilitie and basenesse of men, that he might reach forth his hand. Are not those worlde to be driuen away from heauen, who do reiect God drawing neere vnto them after this sort? And let vs know that this selfe same thing is saide to vs all. For whosoever he be that aspirerth vnto God, and beginneth not at Christ, he must needs wander as it were in a labyrinth. For it is not in vain that he is called the image of the father, as we haue said elswhere. And as they are deprived of all right and true knowledge of God, who passing ouer Christ, doe strue like giants to come vnto heauen: so whosoever shall direct his minde and all his senses vnto Christ, he shall straightway be led vnto the father. For the Apostle doth not falsly say, 2. Cor. 3. 18. that through

the glasse of the gospel wee doe plainly behold God vnder the person of Christe. This is an incomparable reward of the obedience of faith, that he that humbleth himselfe before Christ, doth pearce aboute all the heauens, euen vnto the misteries which the Angels doe beholde and adore.

20 *These wordes spake hee, &c.* The treasure was a part of the Temple, where the holy offerings were laid vp. Therefore it was a famous place. VVhence we doe gather that Christ spake these words in a great assemblie of men, that the people might haue the lesse excuse. And also the Euangelist commendeth vnto vs the wonderfull power of God in this, that they were enforced to suffer Christ, when as he taught openly in the temple, whom they sought of late to kill. For seeing that they had a quiet gouernment in the Temple, so that they might rule there with tyrannicall lust, they were able to cast out Christ with one becke. And seeing y he was so bold as to take vpon him the office of teaching, why do they not straightway lay hand vpon him? Therefore we see that God did get him an audience, and did assist him, least these cruel beastes should touch him, when as he was euen almost in their iawes. Hee maketh mention againe of the houre, that we may know that we liue and die, not by the will of man, but by the will of God.

21 *Therefore Iesus said vnto them againe, I go, & ye shall seeke me, and ye shall die in your sinnes, VVhether I goe, thither can yee not come.*

22 *Therefore the Iewes said, will hee kill himselfe, because hee saith, whether I goe, you cannot come?*

23 *Then he said vnto them, you are from beneath, I am from above, you are of the worlde, I am not of this worlde.*

24 *Therefore said I vnto you, that you shall die in your sinnes, for vntill you shall beleeue, that I am, you shall die in your sinnes.*

25 *I goe.* After that he seeth that he can do no good amōgst the obstinate, he denounceth vnto them destruction. And this is the end of all those that doe refuse the Gospel. For it is not rashly throwen into the ayre, but it must needs breath out the sauour of life or death. The summe of the words is, that the wicked shall once perceiue that to their great damage, they haue reiected Christ offering himselfe vnto them willingly: but to late, when as there shall be no more place left for repentance. And to the end he may the more terrifie them with the nightnesse of the punishment, he saith first that he wil be gone shortly (which signifieth, that the Gospel is preached vnto them only for a short time,) and if so be it they passe ouer this opportunitie, there shall not alwayes be an acceptable time, and dayes appointed for saluation. So likewise when as Christ knocketh at our gate at this day, we must straightway goe to meete him, least being wearie of our slouthfulnesse he withdrawe himselfe from vs. And truly it hath been knowen by many experiments of all times, how greatly we ought to be afraide of this departure of Christe. But we must now first of all note how these sought Christ, of whom the Euangelist speaketh. For if their conuersation had been true, then they had not sought him in vain: because he did not falsly promise, that he woulde be present so often as a sinner should grone. Therefore

Christ

Christ meaneth not that they would seeke him with true faith: but as men being brought into great distresse, doe seeke deliuerance euery where. For the vnbeleeuers would couet to haue God to bee mercifull vnto them: but in the meane season they cease not to flie from him. God calleth them: the comming consisteth in faith and repentance. But they set the hardnesse of their heart against God: and being discouraged with despayre, they fret and fume against God. To be brieft, they are so farre from desiring to come truly vnto God, that they leaue no place for his ayde vnlesse he denie himself: which he will neuer doe. In like sort how wicked soeuer þ Scribes were they wold willingly haue applied vnto theselues the redemption which was promised by the hand of the Meſſias, so Christe would haue transfigured himselfe vnto their nature. Therefore Christ threatneth in these wordes, and denounceth vnto all the vnbeleeuers, that they shalbe brought into such straits after that they haue despised the doctrine of the Gospel, that they shalbe enforced to crie vnto God: but yet this their owling shall be in vaine: because (as we haue said) in seeking they doe not seek. And that is expresse plainely enough in the next claue, when he saith, *You shall die in your sinne.* For he teacheth that this is the cause of their destruction, because they shalbe disobedient and rebellious against God euen to the end. And we shal see by and by what manner of sinne this is.

22 *Will hee slay himselfe?* The Scribes goe on forward not onely in carelesse contempt, but also in frowardnes. For they mocke him because he said, that they cannot follow him thither, whyther he was about to go, as if they should say, if he kill himselfe, we confesse wee cannot beare him companie, because we will not doe so. For they did both make no account of Christ his absence, and they thought that they were his superiours in all thinges. Therefore they bid him be packing whither hee will. This is horrible dulnesse: but Satan doeth so bewitch the wicked, that through their more then drunken slouthfulnesse they throw themselves into the midst of the fire of Gods wrath. Doe we not see the same fury in many at this day, who hauing their consciences made amazed, doe make a mock of al that which they heare of the feareful iudgements of God? Although it is certaine that this laughter is but from the teeth forward, because they are digged within with blind prickings: but by and by they burst our into furious nickerings like mad men.

23 *You are from beneath.* Because they were vnworthie to be taught, his meaning was onely to strike them with short chidinges: as in this place he affirmeth that they doe not receiue his doctrine, because they doe altogether loath the kingdom of God. Furthermore, he comprehendeth vnder these wordes *world* and *beneath*, what thing soeuer men haue of nature: and so he maketh his Gospell, and the sharpnes and quicknesse of mans minde to disagree. Because the Gospel is heavenly wisdom, and our minde resteth vpon the earth. Therefore no man shall be a meete discipule for Christ, saue onely he whom he shall fashion with his spirite. And this is the cause that faith is so rare in the worlde: because all mankind is naturally estraunged and turned away from Christe, saue onely those whome he listeth vp with the peculier grace of his spirite.

24 *You shall die in your finnes.* He putteth in the plurall number now, whereas he vsed the singular before in the same sense : saue only because he meant to note in the former place that vnbeliefe is the cause & fountaine of all euilles : not because only vnbeliefe is sinne, or because it alone doth make vs guiltie of eternall death before God (as some do say too hyperbollically :) but because it doth estrange vs frō Christ, & depriueth vs of his grace, from whence we should haue fet deliuerance from all our finnes. Therefore because the Iewes doe of obstinate malice refuse medicine, this is vnto them a deadly euill : and hereby it cometh to passe that being made the bondslaues of Satan, they cease not to heape sinne vpon sinne, and to make themselues guilty againe & againe. Therefore he addeth by and by, *Vnlesse you beleue, that I am.* For doubtlesse the lost haue no other means whereby they can recouer saluation, saue only by flying vnto Christ. And in these wordes, *that I am,* is contained a great force: because all these things are to be vnderstood, whatsoeuer the scripture doth attribute vnto the Messias, and commaundeth vs to hope for at his handes. Notwithstanding the summe is the restoring of the Church, the beginning whereof is the light of faith, whence spring righteousnes and newnesse of life. Certaine of the old writers did falsly applie this vnto the diuine essence of Christ, whereas he intreateth of his office toward vs. This sentence is worth the marking : for men doe neuer sufficiently consider the euils wherein they are drowned : againe although they be enforced to acknowledge theyr destruction, yet neglecting Christ, they looke about them vnto vaine remedies. VWherefore we must holde this, that vntill such time as the deliuering grace of Christe doe shewe it selfe, there raigneth an innumerable sinke of all euils.

25 *Therefore they said vnto him, who art thou? Iesus saide vnto them, from the beginning, because I doe also speake vnto you.*

26 *I haue many thinges to speake and iudge of you : but hee that sent me is true: & I speake those thinges in the worlde which I haue heard of him.*

27 *They knewe not that he spake vnto them of the father. Therefore Iesus saide vnto them :*

28 *VWhen yee haue lifted vp the sonne of man, then shall yee knowe that I am, & that I doe nothyng of my selfe : but like as the father hath taught mee, these thynges I speake.*

29 *And he that hath sent me, is with me, the father hath not left me alone, because I doe alwayes those thynges which please him.*

25 *From the beginning.* They are muche deceiued that take beginning in the nominatiue case, as if Christ did in this place affirme his eternall Godhead. There can be no such doubtfulnes in y<sup>e</sup> Greeke : and yet notwithstanding the Greek interpreters doe also vary amongst themselues. All doe agree in this, that the preposition is to be vnderstood : but many doe expound it aduerbially, as if Christ did say, that this is principally to bee holden. Some also as Chrysostome, doe reade it in one text: The beginning which I also speake vnto you, I haue manie thinges both to speake and iudge of you. VWhich sentence Nonnus did also gather into a verse. Yet the other reading is more vsuall, and seemeth to mee to bee the true rea-



reading. Furthermore, I interpret (ten archen) from the beginning, and in my iudgement the sense is this, I am not start vp of a sodaine, but as I was promised in times past, nowe doe I come abroad. And hee addeth, *because I doe also speake vnto you*: whereby he meaneth, that he testifieth plainly enough, who he is, if so be it they had eares. The causall coniunction (*ota*) is not put simplie to render a reason, as if Christ would prooue that hee was from the beginning, because he speaketh now: but he affirmeth that his doctrine doth so agree with that euerlastingnesse whereof he maketh mention, that it ought to bee accounted in steede of an vndoubted confirmation. It may be thus resolued: According to the beginning: that is, he of whom alreadie in times past, like as now also, I do confirm as it were againe: or, and truly that which I nowe speake agreeth also with the oracles of all ages: so that it is a sure approbation. To bee brieft, this answer consisteth vpon two members: for vnder the worde *beginning*, he comprehendeth the continuall course of all ages, since that the covenant of god was established with the fathers. VVhenas he saith that he doth also *speake*, he ioyneth his present doctrine with the olde propheties, and teacheth that it dependeth thereupon. VVhereupon it followeth that this was the only cause of the Iewish ignorance, because they did neither beleue the Prophetes nor the Gospel. For there is one Christ set before them euery where. They did feigne that they were the Prophetes schollers, and that they had respect vnto the eternall covenant of G O D: but in the meane season they refused Christe, who was promised from the beginning, and did offer himselfe vnto them.

26 *I haue many things to speake of you.* Because he saw that he sung a song vnto deafe men, he proceedeth no farther in his talke: but doth only pronounce that God will reuenge that doctrine which they contemne, because he is the authour thereof. If (saith he) I would accuse you, your malice and wickednesse doth minister vnto me large matter: but I doe now omit that. But the father who hath commaunded me to teache, hee shall not foreflow his duetie: for he will surely defende and deliuer his worde from the wicked and sacrilegious contempt of men. The saying of Christ tendeth almost vnto the same ende, whereunto that of Paule. 2. Tim. 2. 13. *If wee shall denie he continueth faithfull, be cannot deny himselfe.* To be brieft, he threateneth the iudgement of God vnto the vnbelleeuers, who doe not beleue his worde, because he must needs defend his truth. And this is the true stabilitie of our faith, when as we are persuaded that God alone is sufficient to establish the authoritie of his doctrine, although the whole world doe refuse it. All those which serue Christe and trust to this ayde, may safely conuince the whole world of lying.

*And the things which I haue heard.* He saith that he vttereth nothing saue that which he hath receiued of the father. And this is the only approbation of doctrine, when as the minister sheweth that all that proceedeth from God which he speaketh. Furthermore, we know that Christ did then play the part of a minister: therefore it is no marueile, if hee doe therefore desire to be heard, because he bringeth the commaundements of God vnto men. And by his example he prescribeth a common lawe vnto all the whole Church, that none be heard saue only hee that speaketh out of the mouth of God. But like as he casteth downe the

peruers arrogancie of men who thrust in theſelues without the word of God, ſo doth he furniſh and arme with inuincible conſtancie, godly teachers, who are well aſſured in theiꝝ conſciences of their calling: ſo that whileſt that they haue God for their guide they may boldly triumph againſt all mortall men.

27 *They knew not.* Heereby it appeareth how dull thoſe men are, whoſe mindes Satan doth poſſeſſe. There could nothing bee more certaine then that they are cited vnto the throne of God: but they are altogether blinde, which thyng chaunceth alſo dayly vnto other enemies of the Goſpell. Furthermore, ſuch making blinde of them ought to teach vs to feare. 28 *VWhen ye haue liſted vp.* Chriſt being offeſded with that dulneſſe which the Euangelift noteth, he affirmeth againe that they are altogether vnworthie to heare any more out of his mouth. You haue (ſaith he) al your ſenſes as it were bewitched, and therefore you vnderſtand nothing of theſe thinges which I ſpeake: but there ſhall once be a time when you ſhal know that there was a Prophet of god conuerſant amongſt you, which ſpake vnto you. Thus muſt we deale with the wicked: they muſt be called precieſely vnto the iudgement ſeate of the higheſt Iudge. And this knowledge whereof Chriſt maketh mention is too late, when as the wicked being drawen vnto puniſhment, do againſt their wyſles acknowledge God to be their iudge, whom they ſhoulde haue meekely reuerenced. Neither doth he promiſe vnto them amendment of life: but he ſaith plainly that after they ſhall be ſtricken with a new and vnlooked for feare of Gods wrath, the dulneſſe wherein they now reſt ſhall bee taken from them. So the eyes of Adam were opened, that being aſhamed, in ſeeking lurking denues in vaine, he might at length perceiue that he was loſt. Although that knowledge of Adam, which might haue bene of it ſelfe vnprofitable, turned to his good through the grace of God: but the reprobate being ouerwhelmed with deſpayre, haue their eyes opened only to this ende, that they may ſee their deſtruction. And God doth bring them to this kinde of knowledge diuers waies. For oftentimes being ſcourged they learne that God is angrie with the: ſometimes hee vexeth them inwardly without vſing any outwarde torments: ſometimes he ſuffereth them to ſleepe vntill hee call them out of the worlde. By the worde *liſted vp*, Chriſt meaneth his death. And he maketh mention, of his death, that hee may foretell them, that although they extinguiſh him according to the fleſh, yet ſhall it profite them nothing: as if he ſhould ſay, You doe now proudly mock me when I ſpeake vnto you: your vngodlineſſe ſhall ſhortly goe farther, to wit, euen vnto my death: then ſhall you triumph as if you had obteyned your deſire. But you ſhall ſhortly perceiue by your moſt wicked deſtruction, howe much my death differeth from deſtruction. He vſeth the word (*liſted vp*) that he may the more pricke them. Their purpoſe was to drowne Chriſt in the neathermoſt hell: he affirmeth that this their hope ſhalbe fruſtrate, and that the euent ſhalbe farre contrarie. It may be indeede that he alludeth vnto the external maner of his death, to wit, becauſe he was to be liſted vp vpon the croſſe: yet he did chiefly regard his glorious ſucceſſe, which followed ſhortly after contrary to all their expectations. He did triumph gloriouſly over Satan before God and the Angels, hauing blotted out the hande writing of ſinne, and aboliſhed the guiltineſſe of death vpon the croſſe; but this triumph beganne at length to appeare

Gen. 3. 7.

vnto men, when the Gospel was preached. The same thing chaunced afterward, that Christ should rise out of the graue, and ascend into heauen. VVhich thing we must hope for at this day : for whatsoeuer the wicked doe inuent to oppresse Christ with in his doctrine & church, he shall not onely spring vp against their willes : but shall turne their wicked endeouours vnto the greater encrease of his kingdome. *That I am.* I haue alreadie saide that this is not referred vnto the diuine essence of Christ, but vnto his office onely, which thing doth also appeare by the text, where he denieth that he doth any thing saue onely according to his fathers commaundement . For this is as much as if he should say, that he is sent of God, and that he did discharge is dutie faithfully.

*I doe nothing of my selfe.* That is, I doe not rashly thrust in my selfe to doe any thing. The worde *speake* tendeth to the same ende: namely, vnto the office of teaching. For when Christ will proue that he doth nothing without his fathers commaundement, he saith that he speaketh according as he teacheth him. Therefore this is the summe of the words: In all this administration which yee condemne there is nothing mynes: but I doe onely execute that which God hath enioyned me : they be his wordes which you heare out of my mouth : and he alone doth gouerne my calling, the authour whereof he is. Let vs remenber, that which I haue sometimes touched, that these wordes are applied vnto  $\phi$  capacitie of the hearers. For because they iudged Christ to be one of the common sort of men, he denieth that that is his, what diuine thing soeuer he hath: as if he should say, that it is not mans, neither of man : because  $\phi$  father teacheth vs by him, & maketh him the onely schoole master of the Church: therefore he affirmeth that he is taught of the father.

*29 And he that sent me.* He boasteth againe that God, through whose conduct & aid he doth all things, wil be present with him, least he labor in vain & without fruite: as if he should say, that  $\phi$  power of the spirit of God is ioyned with his ministerie. All godly teachers must be endowed with the same confidence, that they doubt not but be fully assured that the hand of god wil be nigh vnto the, whilest that with a pure conscience they shew theselues to bee such ministers vnto him as he requireth. For God doth not furnish them with his worde that they may beate the ayre with a cold & vain sound: but he giueth successe by the secrete working of his spirite, & he doth also couer the with his ayde, that their enemies beeing throwen downe they may stande inuincible against the whole world. And truly if they looke vpon themselves & their owne habilitie, they must needs fall euery moment. Therefore the only way to stand is this, if they be perswaded that they are vpholded with the hand of god. But we must note the cause why Christ doth professe that god is on his side, & that he shall neuer be destitute of his aid: namely, because he dependeth wholly vpon him, & doth serue him faithfully. For the aduerbe (alwaies) importeth thus much, that he doth obey god not only in some part: but that he his altogether & without exception addicted to serue & obey him. Therefore if we couet to trie the same presence of God, wee must submit all our reason vnto his government. For if our wit do possesse any part of the government, because gods blessing shall be absent, all our studies shall be in vain, & if sobeit there appeare for a time some ioyful shew of prosperous successe, yet the end shall be ynforsunate.

VVhen

VWhen as Christ saith, that he was not left *alone*, he complaineth by the way of the vnfaithfulnesse of his nation, wherein he did almost finde none which did ioine handes with hym. Neuerthelesse he sheweth that this one thing is sufficient for him, that he hath God to be his reuenger. So must we also be encouraged at this day, least we be discouraged with the smalnesse of the number of the faithfull. For although all the whole worlde do gainstand our doctrine, yet are we not alone. Moreouer, it appeareth hereby, how foolish the boasting of the Papistes is, who passing ouer God, doe make their boast of theyr multitude.

30 *As he spake these things many beleued on him.*

31 *Therefore Iesus said vnto the Iewes, which beleued in him, If you shall abide in my worde, you are my disciples indeed:*

32 *And yee shall knowe the truth, and the truth shall make you free.*

33 *They answered him, we are the seed of Abraham, and we neuer serued any man: how sayest thou yee shall be free?*

34 *Iesus answered them, verily, verily I say vnto you, that euery one that doth sinne is the seruant of sinne.*

35 *And the seruant abideth not in the house euer: but the sonne abideth for euer.*

36 *Therefore if the sonne shal set you free, you shalbe free indeed.*

37 *I know that you are the seed of Abraham: but you seeke to kill mee: because my word dwelleth not in you.*

38 *I speake that which I haue seene with my father: and you doe that which you haue seene with your father.*

30 *As he spake these things.* Although the Iewes were then almost like to drie and barren land, yet God did not suffer the seed of his worde to perish wholly. Therefore there ariseth some fruite amongst so many lets, contrarye to hope. And the Euangelist termeth that faith vnproperly, which was only a certaine preparation vnto faith. For he speaketh no higher thing of them saue onely that they were bente to receiue Christe his doctrine: whereunto the next admonition doth also appertaine.

31 *If you shall abide in my worde.* Christ doth in this place first of al admonish vs, that it is not sufficient if a man begin well, vnlesse his proceedings euen vnto the end be answerable. By this meanes doth he exhorte those who haue tasted his doctrine, vnto the perseuerance of faith, whē as he affirmeth that they are his disciples in deede, who haue taken deep and sure roote in his worde, that they may abide in him. He giueth vs to vnderstand that there bee many disciples by profession, who notwithstanding are not Disciples indeede, neyther doe they also deserue to bee so accounted. And he distinguisheth his from hypocrites by this marke, that they who haue falsly made their bragge of faith, doe either faint so soone as they are begunne to runne, or els in the midst of the race: but the faithfull goe constantly forwarde vnto the mark. Therefore muste wee bee constant that Christe may take vs for his Disciples.

32 *Yee shall know the truth.* Hee saith that they shall know the truth, who



who were come vnto some knowledge therof. They were as yet very rude, and scarce taught in their A B C vnto whom Christ speaketh: therefore it is no maruell if hee promise vnto them greater vnderstanding of his doctrine: but the sentence is generall. Therefore how muche soeuer euery one of vs hath profited in the gospel, let him know that he hath neede of new encreasings. And Christ vouchsafeth to bestow this reward vpon the constancie of his, that he maketh himself more familiar with them. Although he doth nothing els by this meanes but augment the other gift, least any man should thinke that there is any thing repaied vnto mans merit. For it is he that fastneth his word in our hearts by his spirite: the same doth dayly wipe away the cloudes of ignorance in our mindes, which do darken the brightnesse of the Gospel. Therefore to the end the truth may be reuealed vnto vs to the full, we must strue to attaine vnto the knowledge therof, with an earnest and constant affection.

Furthermore, it is the same & no other truth, which Christ teacheth his from the beginning vntill the end: but whom he doth lighten a litle in the beginning as it were with small sparkles, those doth he at length lighten with perfect light. So that the faithfull vntill they shalbe fully confirmed, are after a sort ignorant of that which they know. Notwithstanding there is no so obscure or small knowledg: of faith, whiche is not effectuell vnto saluation.

*The truth shall make you free.* He commendeth the knowledge of his Gospel for the fruite which we reape therof, or (which is all one) for the effect: namely, that it maketh vs free. Furthermore this is an vncomparable good thing: V Whereupon it followeth that there is nothing better or more to be desired then the knowledge of the Gospell. All men do feelee bondage and confesse that it is a most miserable thing: seeinge that the Gospell deliuereth vs from it; it followeth that the treasure of blessed life proceedeth from the same. Now must we note what manner libertie Christe speaketh of in this place: namely, such as setteth vs free from the tyrannie of Satan, sinne, and death. And if so be it we obtaine the same by the benefit of the Gospell, it appeareth hereby that we are all the seruants of sinne by nature. Furthermore, wee must also know the manner of this deliuerance. For so long as we are gouerned by our owne wit and vnderstanding, we are the bondslaues of sin: but when the Lorde doth regenerate vs with his spirite, hee doth also make vs free, that being loosed from the miserable snares of Satan, we may of our owne accorde obey righteousnesse. But regeneration commeth from faith: whereby it appeareth that libertie commeth from the Gospell.

Now let the Papists be packing, & let them proudly extoll their free will: but let vs being giltie in our own consciences of our own bondage, let vs, I say, boast only of Christ who is our deliuerer. For euen for this cause is the Gospell as it were the rod and signe of our manumission or freedome, because it offereth vs vnto Christ, and deliuereth vs to bee set free from the yooke of sinne. Lastly, we must also note this, that freedome hath his degrees according to the manner of his faith. V Wherefore Paul being already set free, doth notwithstanding grone as yet, desiring to be fully set free.

33 *The seed of Abraham.* It is vncertaine whether the Euangelist bringeth in the same men, or other speaking. I thinke thus, that as it falleth out in a great multitude, there was answer made vnto Christ, and that indeed rather by the despisers, then those that beleued. And this is a thing much vsed in the scripture, so often as ther is any mention made of the bodie of the people, generally to ascribe that vnto all, whiche belongeth only vnto the one part. Furthermore, those that obiect, that they are the seed of Abraham, & that they were alwayes free, dyd easily gather out of Christ his wordes that libertie is promised vnto them as vnto seruants. They cannot digest this, that they that were an holy & elect people should be accounted bond. For what did the adoption & couenant whereby they were separated from the other nations profite them, vnlesse they were counted the children of God? Therefore they thinke that they haue iniurie offered them, when as libertie is promised vnto them as an accidentall good thing. Notwithstanding it may seeme an absurd thing in that they say that they did neuer serue, seeing they had byn so often oppressed by other tyrants, & being then subiect to the Romane Empire they groned vnder the most heauie burden of bondage. Hereby it appeareth how ridiculous their boasting was: yet this was some cloake and colour, that the vniust gouernment of their enemies did no whit hinder them, but that they continued free by right. But they erred first, in that they did not consider that the right of their adoption was grounded in the mediator alone. For whence came the free seede of Abraham, saue only because it is exempted from the common seruitude of mankind, by the singuler grace of the Redeemer? And also the other error is not to bee borne with, that whereas they were altogether grown out of kinde, yet would they be reckoned amongst the children of Abraham: neither did they thinke that it is only the regeneration of the spirit, which maketh the lawfull children of Abraham. This hath bene a fault, almost in all ages too common, to referre the extraordinarie giftes of God, vnto the beginning of the flesh: and to ascribe vnto nature those remedies which god giueth vs to correct our nature. In the mean season we see how they do driue away from themselves the grace of Christ, whosoever being puffed vp with a vaine confidence doe flatter themselves in their own estate. This pride goeth through the whole worlde almost, so that there is scarce one amongst an hundred that doth perceiue that he hath need of the grace of God.

34 *He that doth sin &c.* An argument drawn from contraries. They made their boast that they were free: he proueth that they are the seruants of sinne, because being subiect to the desires of the flesh, they sinne continually. And it is a maruell how we are not conuincd with their own experience, that hauing laid away pride, they may learne to humble themselves. This thing is at this day too common, that the more a mans vices are, so much the more fiercely doth he with loslie words extol free wil. And Christ (as it seemeth) affirmeth no other thing in this place, saue that which in times past was tossed amongst the philosophers, that those who are addicted vnto their lustes, are in the worst bondage. But there is a deeper and more hidden sense. For he doth not only dispute what euill men doe bring vpon themselves, but what maner estate the estate of mans nature is. The philosophers thought that euerie man is made a bondslau at his own pleasure, & doth returne vnto libertie againe. But

Christ proueth & aduoucheth in this place that al those are subiect to bondage whō he doth not set free, & so consequently that they are seruantes by beginning, who draw the infection of sin frō corrupt nature; we must note the comparision of grace & nature, whereupon Christ standeth in this place, wherby it shall easily appeare that men are spoyled of libertie vnlesse they recouer the same by some other meanes. This bondage is so voluntarie, that those which offend necessarily are not compelled to sin.

*35 And the seruant, &c.* He addeth a similitude, takē from the lawes & the politick law, as a seruant although he rule for a time, yet is he not the heire of the house, whereupon he concludeth that there is no perfect & continuall libertie saue that which is obtained through the sonne. By this meanes he doth accuse the Iewes of vanitie, because they make boast of the shadow instead of the thing. For in that they were the carnal progenie of Abrahā, they were nothing els but a shadow, they had a place in *h* church of God, but such an one as Ismael did vsurp vnto himselfe for a short space, the seruant triumphing against the free brother. The sum is, whosoever do boast that they are the childre of Abrahā, they haue nothing but a false & vanishing show. *36 Therefore if the son shal make you free.* In these words he giueth vs to vnderstād *h* theright of liberty appertaineth vnto him alone: & that al other forasmuch as they are born seruants, are set free only through his grace. For he doth impart that vnto vs by adoption which is proper to himself by nature, whilest that we are engrafted into his bodie by faith, & are made his mēbers. So that we must remēber that which I said before, that he setteth vs free by the gospel. Therefore our liberty is the benefit of Christ: but we obtain the same by faith, which doth also cause Christ to regenerate vs by his spirit. *VV*hēas he saith that they are free indeed, there is great force in *h* aduerb (*indeed*) for we must vnderstād the contrary, which is the false perswasio wherewith the Iewes did swell: likeas euen now a great part of the world imagineth to themselves a kingdom in most miserable subiectio. *37 I know that you are the seed of Abraham.* I take this to be spoken by a kind of concession. Notwithstanding in *h* mean season he derideth their foolishnes, because they boast of a fruitolous title: as if he should say, admit I graunt you that, wherein you do so much flatter your selues, Yet what doth it profit those to bee called *h* seed of Abrahā, who rage against god & his ministers: who being moued with an vngodly & wicked hatred of the truth, are carried headlong to shed innocēt blood. wherupō it soloweth that they are nothing lesse thē that which they wilbe called, because they are in no point like vnto Abrahā. *You seeke to kyll me.* *VV*hen he saith *h* they seek to put him to death, because his word hath no place in thē: his meaning is that they are not simply māilears, but that they are enforced vnto such madnes with the hatred of god & his truth: which is far more cruel. For the iniurie doth not theē keep it self within the cōpasse of mē, but it doth also dishonour God. Hee saith that they cānot receiue his word, because their minds are ful fraught with malice, so that they cā admit no sound thing.

*38 That which I haue seen with my father.* He had oftentimes alreadie made mētio of his father. Now he gathereth by an argument drawn frō contraries, that they are both the enemies of God & children of the Diuell that resist his doctrine, I do only (saith he) speake that which I haue heard of my father: therfore how cometh it to passe that the word of GOD doth so nettle you, saue only bicause you haue the father set against you?

He saith, that he *speake*th and they *doe*, because he did take vppon him the office of a teacher: & they did furiously endeouour to extinguishe his doctrine. Neuerthelesse he setteth his Gospel free from contempt, because it is no maruell if the children of the Diuell doe resist it. Some doe translate it *doe ye*: as if Christ did say, goe too, shew your selues to be the children of the Diuell, in resisting me. For I do only speake according to the prescript of God.

39 They answered, and saide vnto him, Abraham is our father. Iesus saith vnto them, If you were the children of Abraham, yee woulde doe the workes of Abraham.

40 And now yee seeke to kill me, a man that haue spoken the truth vnto you, which I haue heard of God. Abraham did not this,

41 You doe the workes of your father, Therefore they said vnto him, we are not begotten of fornication, we haue one father which is God.

42 Iesus said vnto them, If GOD were your father, you woulde loue mee: for I came out from God, and came, neither came I of my selfe but hee sent me.

39 Our father Abraham. This chiding doeth plainly declare howe proudly and cruelly they despised all Christ his chidings. They chal- lenge this to themselves continually, that they are the children of Abraham: and not only in that sense, because they had Abraham his progenie for their progenitors: but because they are an holy kindred, gods inheritance, & the childre of god. Notwithstanding they leane only vnto the confidence of the flesh. But the fleshly stocke is nothing els but a meere visure without faith. Now we vnderstande what did so blinde them, that they tossed Christ to and fro being euen armed with a deadly thunderbolt. So at this day the Papists doe laugh at, and boldly with fire and swoorde persecute the worde of God which is able to mooue stones: only because trusting to the deceitfull title of the Church. they thinke that they are able to mocke God and men. To be brieft, hypocrites so soone as they haue gotten any beautifull cloake, doe oppose harde stubbornnesse against God, as if hee did not pearce into thei-  
heartes.

If yee were the children of Abraham. Christ doth more plainly extinguishe the degenerate children of Abraham from lawfull children, for hee taketh away the very name from all those that are vnlike vnto Abraham. It falleth out oftentimes indeede, that the children doe not represent in manners their fathers, which begate them: But Christ doth not dispute in this place of the carnall originall: but doth onely deny that they are accounted amongst the children of Abraham before God, whiche doe not hold the grace of adoption by faith. For seeing that the Lorde had promised vnto the seed of Abraham that he would be their God, all the vnbeleeuers which did cast away this promise, did thrust theselues out of the stock of Abraham.

Therefore the state of the questiō is, whether they are to be accounted the children of Abraham or no, which doe cast away the blessing offered vnto them in the worde, so that they may be neuertheles an holy stock, the peculiar people of God, and a princely priesthood, Christ denieth  
this



this and that for good causes: because they must be borne againe of the spirit, which are the children of promise, and be new creatures, who soeuer desire a place in the kingdome of God. The fleshly stocke of Abraham, was no vnprofitable thing or of no valew, it tobeit the truth were added. For the election of God resteth in the seede of Abraham, yet being free, so that they are accounted the heires of life, who god doth sanctifie by his spirit:

40 *And now yee seeke.* He proueth by the effect, that they are not the children of Abraham, as they did bragge, because they resist God. For what is chiefly commended in Abraham but the obedience of faith? Therefore this is the marke of the difference, so often as wee are to distinguish his children from straungers. For vaine titles are nothing worth before God, what credite soeuer they carry before men. Therefore Christe concludeth againe that they are the children of the Diuell, because they are suche deadly enemies vnto true and sounde doctrine.

41 *We are not of fornication.* They challenge no more to themselues now, then before. For they thought it was all one to be the sonne of Abraham and of God. But they were greatly deceiued therein, in that they thought that God was bound vnto all the seed of Abraham. For they reason on this wise, God adopted vnto himselfe the stocke of Abraham, therefore seeing that we are begotten of Abraham, we must needs be the children of God. We see now how they thought that they had holynesse from the wombe, because they sprang from an holy roote. Finally, they affirme that they are the Church of God, because they descende from the holy fathers. Like as at this day the continuall succession from the fathers puffeth vp the Papistes, and maketh them more then swell. Satan doth so delude them and deceiue them, that they separate God from his word, the church from faith, the kingdome of heauen from the spirit.

Therefore let vs know, that although they be not bastards according to the flesh, but boast of the laudible title of the Church, yet are they nothing lesse then the children of God, who haue corrupted the seede of life. For what corners soeuer they runne into, yet shall they neuer be able to escape, but that they bee puffed vp with this vaine bragge onely: We succede the holy fathers: therefore we are the Church. And if so be it Christ his answere was sufficient to refute y<sup>e</sup> Iewes withal, it is no lesse sufficient at this day to refute these men. It wil neuer be otherwise but y<sup>e</sup> hypocrites will with their most wicked boldnes vainly make boast of the name of God: but they shall neuer make those beleeue that will stand to the iudgement of Christ, but that these false boastinges which they blunder out, are ridiculous.

42 *If God were your father you would loue mee: for I.* This is Christe his argument: VVho soeuer is the child of God, he wil acknowledge and loue his first begotten sonne: but you hate me: therefore there is no cause, why you shoulde boast that you are Gods children. We must diligently note this place, that there is no godlinesse, no feare of G O D, where Christ is reiected. Feigned religion pretendeth God boldly, but what agreement can they haue with the father, who disagree with his

only sonne? what maner knowledge of God is that, where his liuely image is refused? And this is the meaning of Christ his wordes, when he testifieth that he came from the father. For hee giueth vs to vnderstand that all that is diuine which he hath: and that therefore it is not likely that the true worshippers of God doe refuse his truth. I came not (saith he) of my selfe, you can obiekt nothing vnto me which agreeth not with God: and finally you shall finde no earthly or humane thyng in my doctrine, and in the whole administration thereof. For hee intreateth not of his essence but of his doctrine,

43 Why doe yee not acknowledge my speeche, because you cannot heare my wordes?

44 You are of your father the Diuell, and yee will doe the lustes of your father. He was a murderer frō the beginning, & stood not in the truth, because the truth is not in him. When he speaketh a lye, he speaketh of his owne, because he is a lyer and the father thereof.

45 But because I say the truth, you beleue not mee.

43 Why do yee not. He casteth the stubbornnes of the Iewes in their teeth in this place, which was so great that they could not abide to heare him. Hence gathereth he that they were caried with a diuelish furie. I see no difference betwene speech and word. For it is more to say, then to speak. But it were an vnmeete thing to put the lesser in the former place. Many doe distinguish it so, that the ende of the interrogation may be in the worde speech, as if the interrogation did only consist in these words, Why doe yee not acknowledge my speeche? so that the rendring of the reason doth follow immediately, because you cannot heare my word. But I think they ought rather to be read in one text, as if he should haue said, what is the cause that my word is barbarous and vnknownen to you, that I do you no good by speaking vnto you, and so consequently that you cannot vouchsafe to heare that which I speake? Therefore he toucheth their dulnes in the former member: in the other, the stubborne hatred of his doctrine: afterward he assigneth the cause of both, when as he saith, that they are the children of the diuell. For his meaning was to cut of that wherof they made their boast continually, that they were perswaded by reason and iudgement to resist.

44 You are of your father the Diuell. He doth now more fully expresse that which he spake twife obscurely. And we must vnderstand the oppositiō, that they could not be so enuious against the son of god, vnles they had the continuall aduersarie of God, to be their father. Furthermore, he calleth them the children of the Diuell, not only because they doe imitate him, but because they are enforced by him to gainstand Christ. For like as we are called the children of God, not only because wee are like him, but because he gouerneth vs with his spirite, because Christe doth liue in vs, that he may make vs like vnto the image of his father: so againe, the Diuel is called their father, whose mindes he blindeth, whose heartes he pricketh forward vnto all vnrighteousnesse: and finally in whome hee exerciseth his tyranny by working mightily. But the Maniches did in vaine and foolishly abuse this place to proue their doting. For like as when the scripture calleth vs the children of God, it doth not reſerre this

vnto the propagation or beginning of the substance, but vnto the grace of the spirite which doth regenerate vs vnto newnes of life: so this saying of Christ doth nothing appertain vnto the propagation of the substance: but vnto the corruption of nature the cause and beginning whereof is the fall of man. In that therefore men are borne the children of the Diuell, it is not to be imputed vnto the creation, but vnto the vice of sinne. And this doth Christ proue by the effect, because they are bent readily and willingly to follow the Diuell.

*Hee was a mansleaver.* He expresseth what these lustes be: and he reckoneth vp two kindes, crueltie and lying: wherein the lewes were too like Satan. In that he saith he was a mansleaver: he meaneth that he imagined mans destruction. For so soone as man was created, Satan being pricked forward with a wicked desire to hurt, did bende all his force to destroy him. And Christ doth not meane the beginning of the creation, as if God had giuen him a desire to hurt: but he vnderstandeth the corruption of nature in Satan, which he got to himselfe, which appeareth better out of the second member, wher he saith that he stood not in the truth. For although they would escape who feigne that the Diuell was euill by nature, notwithstanding these words doe plainly expresse a changing vnto worse: & that therefore Satā is a liar: because he tell away from the truth. Therefore in that he is a liar, it is not therefore because he is dissented from the truth by nature: but because he fell away from the same by a voluntarie fall. This description of Satan is verie profitable for vs, that euery man may take heede of his subtiltie, and also studie to resist his violence and force. For he goeth about like a roaring Lion seeking whom he may deuour, and he is furnished with a thousand craftes and sleights to deceiue: wherefore the faithfull ought so muche the more to be furnished with spirituall weapons to fight, and to be giuen to watchfull sobrietie that they may watch. Now if Satan cannot put off this affection, there is no cause why we should be troubled with this as with some new and vnwonted thing, when as errors arise: for Satan pricketh forward his children, as fannes to make mad the world with their errors. And it is no maruell if Satan doe so earnestly endeavour, to ouer runne the truth: for it is the only life of the soule. Therefore lying hath a most deadly dart to slea the soule. Seeing that all men which haue eyes, doe see this image of Satan in Papistrie at this day, they must first of all consider with what enemie they make warre: and secondly flie vnto the ayd of Christ their captain, vnder whose banner they fight. That which followeth next, *because the truth is not in him,* is a confirmation of the effect, or taken (as they say) from the latter. For because Satan hateth the truth, neyther can abyde the same, but is rather altogether full of lyes: Christe gathereth hence that hee is altogether fallen from the truth, and that he is an enemie to the same. Therefore let vs not marvel if hee shew some fruite of his Apostacie.

*When hee speaketh a lie.* They expounde this commonly thus: as if Christe dyd denie that lying did belong vnto GOD the authour of nature, and dyd rather say that it came from deprauation. But I interprete it more simplie, that it is the Diuell his common custome to lye, and that hee canne doe nothing els but woorker fraude,

deceite and guile. And yet may we fitly gather out of these words, that the Diuell hath this vice of himselfe, and that it is so proper vnto him, that it is also accidentall. For whenas Christe makerh the Diuel the craftes man of lying, he doth manifestly separate him from God, yea hee affirmeth that he is contrarie vnto him. To the same end tendeth the worde *father*, which is added immediately: for Satan is called the father of lying for this cause, because he is estraunged from God, in whome alone the truth abyderh, and from whom as from the onely fountaine it floweth.

45 *And because.* He confirmeth the former sentence: because seeing that they haue no cause to resist, saue onely because they hate the truth, they doe openly bewray them selues to bee the children of Satan.

46 *VVhich of you accuseth mee of sinne? And if I speake the truth, why doe ye not belecue me?*

47 *He that is of God, heareth the words of God: yee heare not, because yee are not of God.*

48 *Therefore the Iewes answered, and said vnto him, doe not we say well, that thou art a Samaritane, and hast a Diuell.*

49 *Iesus answered, I haue not a Diuell: but I honour my father, and yee haue dishonoured mee.*

50 *And I seeke not my glory: there is one that seeketh and iudgeth.*

46 *VVhich of you.* This interrogation proceedeth from boldnes. For seeing that he was giltye of no crime, hee triumpheth ouer his aduersaries as a conquerour. And yet notwithstanding he doth not say that he is free from their slaunders: for whenas they had no matter to speake against him, yet did they not cease to raile vpon Christ: but he vnderstandeth y<sup>e</sup> there was no fault in him. And thus much doth the word *elegen* signifie, as the latines doe call it (rebuking), whenas any man is founde giltye indeed. And yet notwithstanding they are deceiued who thinke that Christe doeth in this place defende his perfect innocencie, wherein he alone did excell amongst men, inso much as he was the son of God. For this defence must be restrained vnto the circumstance of the place, as if he did deny that any thing can bee objected vnto him, for which he is not the faithfull minister of God. Like as Paul boasteth that he knew nothing by himself. For this is not extended vnto his whole life: but it is a defence of his doctrine and Apostleship alone. Therefore some there bee who without cause doe play the Philosophers concerning the perfection of righteousness, which appertaineth onely vnto the sonne of GOD, seeing this is his only purpose, to make his ministerie to be of credite, as it appeareth more plainly by that which followeth. For he addeth againe immediately. *If I say the truth, &c.* VVhence wee gather that Christ doth rather defende his doctrine then his person.

47 *He that is of God.* Because hee may by good right take this for a thing graunted, that hee is the Embassadour of his father, and that hee doeth truly execute the function whiche was enioyned hym, hee  
inueigeth



inueigheth more vehemently against them. For their vngodlinesse was not now vnknown, seeing they were so stubborn in refusing the word of God. He had declared that they could lay nothing to his charge, but that he taught as out of the mouth of God. Therefore he concludeth that they had nothing to do with God, because they heare not: & omitting to speak of himself, he denounceth that they did teight against god. VVe are taught by this place that there is no more euident signe of a reprobate minde, then whenas a man cannot abide the doctrine of Christ although otherwise he shine with angelicall holinesse to looke vnto: like as if we willingly embrace the same, wee haue as it were a visible seale of our election. For he that hath the word enioyeth God himselfe: and he that reiecteth it depriveth himself of righteousnesse and life. VVherefore we ought to be afraid of nothing more, then least we fall into that horrible iudgement.

48 *Say wee not well.* They doe more and more bewray how greatly they were made amazed by Satan, who being more then couined, are not yet afraid to runne headlong through the middest of despayre, Furthermore, in that they raile double vpon Christ, yet this is their whole drift, to proue him to be a detestable man, and that he is driuen with an euill spirite. Because the Iewes did account the Samaritanes reuoltes and corrupters of the law, so often as they would slander any man, they called him a Samaritane. And therefore now because they haue no greater fault, wherewith they can defame Christe, they snatch at that without iudgement and rashly, which was common. To be brieft, wee see that they do wantonly rayle, because being incensed with a dogged madnes they can finde nothing to say.

49 *I haue not a Diuell.* In that passing ouer the former fault he doth only purge himselfe of the second, some do thinke that it was done for this cause, because he neglected the reproch doone to his person, and did only take in hand the defence of his doctrine: but in my iudgement they are deceiued: for it is not to be thought that the Iewes did so cunningly distinguish betweene his life and doctrine. Againe, the hatred of this name proceeded hence (as we haue said) because the Samaritanes being peruers and degenerate keepers of the lawe, had corrupted the same with much superstition and corruption. And they polluted the whole worship of God with straunge inuentions. Augustine flyeth vnto the allegorie that Christ did not refuse to be called a Samaritane, because he is the true keeper of his flocke, But I thinke that Christ did ayme at another marke. For seeing that the two reproches did tend both to one end, he refuteth both vnder one. Yea if a man do well weigh the words they did burden him forer by calling him a Samaritane, then one that had a Diuell. But (like as I haue already said) Christ was content with a simple refutation, which he taketh from the contrary, when as he affirmeth that he is desirous to honour his father. For he must needs be gouerned with the spirit of God, and be the seruant of God, which honoureth him aright and sincerely.

*Thou slander mee.* This member may be expounded thus, as if Christe did complaine that he was not honoured with that honour, whereof he is worthie that furthereth Gods glory: but I thinke that he hath respect vnto a farther thing: namely, that he ioyneth his fathers glory with

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30.

his owne glory as if he should say, I take nothing vnto my selfe, whiche tnrneth not vnto Gods glory: for his maiestie shineth in mee, his power and gouernment are relident in me. Therefore seeing that you entertain me so simply, you are reprochfull against God himselfe. Therefore hee addeth by and by, that God would reuenge this iniurie. For they might lay ambition vnto his charge, vnlesse he had testified that he was careful for his owne honour or contempt, not for any priuate affection of the fleshe, but so farre forth as it concerneth the honour or dishonour of God. And although we be farre distant from Christe, yet euery man may be fully perswaded, that if hee bee fully bent to seeke the glory of God: there is sufficient praise laid vp for him with God. For we shall alwayes trie that that is true, *Those that honour mee, will I make honourable.* If he be not only despised amongst men, but also rayled vpon, let him waite patiently vntill the day of the Lord appeare.

51 *Verily, verily I say vnto you, if any man shall keepe my woordes, hee shall not see death.*

52 *Therefore the Iewes said vnto him, Now we know that thou hast a diuell: Abraham is dead, and the Prophets, and thou sayest, If any man shall keepe my worde he shall not tast of death.*

53 *Art thou greater then our father Abraham that is dead? and the Propnetes are dead, whom doest thou make thy selfe?*

54 *Iesus answered, If I glorifie my selfe, my glory is nothing, it is my father that glorifieth me, who you say is your God.*

55 *And you know him not: but I know him: and if I shall say that I know him not, I shalbe a lyar like vnto you: but I know him, and keepe his worde.*

51 *Verily, verily I say vnto you.* It is questionles that Christe knew that there were som in that companie that were curable, & also y<sup>t</sup> there were some which were not aduersaries to his doctrine. Therefore he meant so to terrifie the wicked, whose wickednesse was desperate, that notwithstanding he might leaue some matter of comfort for the good, or he might yet allure vnto himselfe those that were not yet lost. Therefore howsoeuer the greater part doth loath the worde of God, yet a godly teacher must neuer be bent so wholly to reprove the wicked, but that he must also impart vnto the children of GOD the doctrine of saluation, and endeouour to bring them vnto a sound mind, if there be any that are not altogether vncurable. Therefore Christ promisseth in this place vnto his disciples eternall life: but hee requireth such Disciples as may not only becken with their eares as asses, or professe with their mouthes that they allow his doctrine: but those that will keepe it as a precious treasure, he saith, *they shall not see death*, because where faith doth quicken the soule of man, death cannot giue any deadly wounde any more hauing his sting beaten back, & poyson wyped away.

52 *Now we know.* The wicked persist in their dulnesse, neither are they touched any more with promises then with threatnings: so that they can neither be led nor drawen vnto Christ. VWhereas some doe thinke that they craftily wrest the wordes, because they say, *tast of death*, which

which they heard not of Christ, I thinke it is scarce sound. I do rather thinke that the phraſes did ſignifie all one thing amongſt the Hebrewes: To taſt of death, and to ſee death, for to die. But in this they are falſe interpreters, becauſe they apply the ſpirituall doctrine of Chriſte vnto the body.

None of the faithfull ſhall ſee death, becauſe being borne againe of vncorruptible ſeed, they liue euen by dying, becauſe beeing ioyned vnto Chriſt their head, they cannot be extinguished by death, becauſe death is vnto them a paſſage into the kingdome of heauen, becauſe the ſpirit that dwelleth in them is life for righteouſnes, vntill he ſwallow vp the death which remaineth. But theſe men as they are carnall, ſo they do acknowledge no deliuerance from death but ſuch as may appeare openly in the body. And this diſeaſe is too comō in the world, ſo that moſt men do almoſt make no account of the grace of Chriſt, becauſe they eſteeme the ſame only by the ſenſe of the fleſh. Therefore leaſt the ſame befall vs, our mindes are to be awaked, that they may be made partakers of the ſpirituall life in the middeſt of death.

53 *Then our father.* This is the other vice, becauſe they endeouour to darken the glory of Chriſte with the brightneſſe of Abraham and the ſaintes. But as the brightneſſe of the Sun doth darken all the ſtarres, ſo all the glory which is in the Saintes muſt vaniſh away at the vnmeaſurable brightneſſe of Chriſt. Therefore they deale vniuſtly and peruerſly in that they ſet the ſeruantes againſt the maſter. Nay, moreouer they are iniurious vnto Abraham and the Prophets, whileſt that they abuſe their name againſt Chriſt. But this frowardnes hath alſo reigned almoſt in al ages, and it doth as yet reigne at this day, that the wicked by pulling in peeces the workes of God, doe make him as it were their aduerſarie. God did make his name knowen by the Apoſtles and martyres: the Papiſtes make vnto themſelues Idols of the Apoſtles & Martyres, that they may ſupplie the place of God: doe they not by this meanes forge vnto themſelues of the graces of God, engins to pul down his power? For what remaineth vnto God or Chriſte, if the Saintes haue that which the Papiſtes doe giue vnto them lauiſhingly? Therefore we muſt knowe that all the order of the kingdome of GOD is confounded vneſſe the Prophetes, Apoſtles, and all the Saintes be farre inferiour vnto Chriſte that hee alone may excell them all. And truly we cannot ſpeake more honourably of the Saints then whenas we put them vnder Chriſt.

But howſoeuer the Papiſtes doe deceiue the vnſkilfull, by boaſting that they are good worſhippers of the Saintes, yet they are iniurious both vnto God and them, becauſe they pull downe Chriſt by ſetting them vp. And truly they offende double in this, that they preferre the Saintes before Chriſt in their doctrine: ſecondly in that cloathing them with that which they take from Chriſt, they doe almoſt diſpoyle Chriſte of his power.

54 *If I gloriſie.* Before hee anſwere them concerning that vnequall compariſon, he ſaith firſt, that hee ſeeketh not his owne glory, & by this meanes he anſwereth their ſlaunder. If any man obieſt that Chriſt did alſo gloriſie himſelfe, we may readily anſwere, that hee did this not after

the manner of men, but hauing God for his authour and guyde : for in this place (as in many other) he separateth himselfe from God by a kinde of granting, In summe, he affirmeth that he desireth no glory, saue that which is giuen him of his father. And we are taught by these wordes, that sithence God doth gloryfie his son, hee will not suffer the world to contemne him freely. In the meane season these voyces of god sounding from heauen ought not a little to encourage the faithfull to worship Christ reuerently, *Kisse the sonne, Let all the Angels worship him, Let every knee bowe vnto him, heare him, let the Gentiles seeke after him, let all flesh be humbled.* Furthermore, we are admonished by these words, that all that glory is vaine and nothing worth, which men doe purchase to themselves of themselves. Therefore what blinde ambition is this when as we are busie about nothing? Therefore let vs alwayes haue that saing of Paule before our eyes, 2. Cor. 10. 17. *Hee that commendeth himselfe is not allowed, but he whom God commendeth.* And because we are all destitute of the glory of God, let vs learne to glory in Christ alone, forasmuch as hee maketh vs partakers of his glory through grace.

*VVho you say.* He wresteth from them the false colour and cloake of the name of God, which they were wont to catch at. I knowe (saith he) how boldly you boast, that you are the people of God: but that is a false title because you doe not acknowledge GOD. VVhence wee doe also learne what profession of faith is lawfull: namely, that which springeth from true knowledge: and whence commeth that knowledge but fro the word? therefore whosoever make boast of the name of God without the word of God, they do nothing els but lie. In the meane season, Christ setteth the boldnes of his conscience against their frowardnesse. And thus doth it become all the seruants of God, to haue their mindes so settled, that they be content with this one thing, that God is on their side, although all the whole world do rebell against him. Thus did the couragiousnesse of the Prophets & Apostles stand inuincible against al þ horrible brunts of þ whole world: because they knew who it was that sent them. And whereas the perfect knowledge of God is wanting there is nothing that can hold vs vp.

55 *And if I shall say.* By this claue Christ doth testifie that he is enforced by the necessitie of his office to speake: because his silence should be a traiterous betraying of the truth. An excellent sentence, that God doth reueale himself vnto vs to this end, that we may with our mouth professe amongst men, the faith of our heart, when neede requireth. For doubtlesse this ought not a litle to terrifie vs, that they which do dissemble for mans sake, and do either denie the truth of God, or disfigure the same with false inuentions and glosses, are not only a little weakened: but are euen sent away to be the sonnes of Satan.

56 *Your father Abraham reioiced, to see my daye: and hee sawe it and was glad.*

57 *Therefore the Iewes said vnto him, Thou hast not yet ffity yeeeres, and hast thou seen Abraham?*

58 *Iesus said vnto them, verilie, verily I say vnto you, before Abraham was made, I am.*

59 *Therefore they tooke vp stones, to cast at him: and Iesus was hidde, and went out of the Temple.*



36 Your father Abraham. He graunteth vnto them only in word, that which he tooke from them before : namely, that Abraham is their father. And he sheweth how vaine that obiection of the name of Abraham was, This (saith he) was the only end which was set before him during his whole life, to see my kingdom flourish. For he desired me while I was absent: you despise me being present. That which Christ affirmeth in this place as touching Abraham alone, appertaineth vnto all the saints: but this doctrine is more weighty in the person of Abraham, because he is the father of all the whole church. Therefore whosoever is desirous to be reckoned in the number of the godly, let him receiue with ioy convenient the presence of Christ, which Abraham did most earnestly desire. For in the worde *reioyced* is expressed his vehement and earnest affection.

Now must we vnderstand the opposition. VVhen as the knowledge of Christ was as yet so obscure, Abraham was so inflamed with the desire therof, that he preferred the enioying therof before all good things whatsoever: therefore how filthy is their vnthankfulnesse, who despise him being openly reuealed vnto the, & so consequently reiect him? Day doth not signifie in this place (as Augustine thought) eternitie, but the time of Christ his kingdom, after he being clothed with flesh he appeared vnto the world, that he might fulfill his function of a redeemer. But now the question is how Abraham saw the manifestation of Christ euen with the eyes of faith: for this seemeth not to agree with the other saying of Christ, many kinges and prophetes haue wished to see the things which you see, and haue not seen the. Luk. 10. 24. I answer that faith hath her degrees in the beholding of Christ: wherby it commeth to passe that the old prophetes sawe Christ a farre off, as he was promised vnto the: & yet coulde they not behold him as if he had been present, like as he reuealed himselfe familiarly and throughly when he came downe from heauen vnto men.

Furthermore we are taught by these wordes, that as God did not suffer the desire of Abraham to be frustrate, so hee will not at this day suffer any man in vaine to desire to come vnto Christ, but he will satisfie his desire. Therefore in that he doth not giue himselfe to be enioyed of many, the cause therof is mans frowardnes, because there is but a few that desire him. The ioy of Abraham doth testifie that he counted the knowledge of the kingdome of Christ, an vnspcakable treasure: and to this end is he said to haue reioyced when he saw the day of Christ, that we may know he there was nothing wherof he made greater account. This fruite of faith doe all the faithfull reape that beeing content with Christ alone, in whom they are fully & perfectly blessed, they haue quiet and merie consciences. And truly no man knoweth Christ aright, saue he that giueth him this honour, that hee stay himselfe wholly vpon him. Some do expound it thus, that Abraham after he was dead, did perceiue the presence of Christ, when he appeared vnto the world: and so they make the time of the desire and the time of the seeing diuers times: It is true in deed that the coming of Christe was reuealed vnto the holy spirits after death, for whom they looked during their whole life: but I cannot tell whether so subtil an exposition will agree with the wordes of Christ or no.

57 *Fiftie yeeres.* They goe about to refute the saying of Christ as a thing vnpossible, in that he maketh himselfe equall with Abraham who dyed many yeres agoe, being himselfe as yet not 50. yeres olde. And although Christ were not yet foure and thirtie yeeres of age, yet they do graunt him more age, least they shoulde seeme to deale too precisely & straightly with him, as if he should say, thou wilt not make thy selfe so olde, that thou canst boast that thou art fiftie. Therefore those who doe cōiecture that his face was more shrieueled then his age required, or that mention is not made in this place of the yeeres according to the ascending and descending of the Sun, they both busie themselves about nothing: and the vaine fūrmise of Papia who taught that Christe liued a boue fiftie yeeres, is in no case to be receiued.

58 *Before Abraham was made.* Because the vnbeleeuers doe iudge only according to the carnal sight, Christ telleth them that he hath somwhat that is greater and higher then mans shape, which beeing hidden from the senses of the flesh, is onely seene with the eyes of faith. In this respect he affirmeth that he might haue been seene of the holy fathers before he did appeare in the flesh. Yet he vseth other wordes, *before* (saith he) *Abraham was borne, I am.* But in these wordes he exempteth himselfe from the common sort of men, and challengeth to himselfe an heauenly and diuine power, the feeling and perceiving wherof was spread abroad from the beginning of the worlde, throughout all ages. Although these wordes may be expounded two manner of wayes: for some do thinke that this may agree with the eternall Godhead of Christ simplie, and they compare it with that place of Moses, *I am that I am.* Exod. 3. 14. But I doe stretch the same further: because the power and grace of Christ, inasmuch as he is the redeemer of the worlde, was common to all ages. Therefore it agreeth with that saying of the Apostle, *Christ yesterday, & to day, and for euer.* Heb. 1. 3. 8. For the text seemeth to require that it should be so. He had said before that Abraham did earnestly desire *this* day: because the Iewes would not beleue that, he addeth that he was euen then also. Furthermore, the rendring of the reason shall not be strong enough vnlesse we vnderstand, that hee was euen then knowen to be the mediatour, by whom God should be pacified. And yet notwithstanding in that the grace of the mediatour was of force in all ages, this depended vpon his eternall Godhead. Therefore this saying of Christ containeth an excellent commendation of his diuine essence. Furthermore, wee must marke the solemne forme of his asseueration *verily, verily.* Neyther doe I mislike that, in that Chrysostome thinketh that there is great weight in the presentense of the verbe. For he saith not, *I was*, or *I haue beene*, but *I am*: whereby he signifieth an equall and the same state from the beginning of the world vntil the end thereof, neither saith he, *before Abraham was*: but, *before he was made*, attributing vnto him a beginning.

59 *Therefore they tooke vp stones.* It is to bee thought that they did this as if according to the appointment of the law, Christ were to be stoned. VVhence we gather how great the madnesse of rash zeale is. For they haue no eares to know the matter, but they haue handes readie to commit slaughter. But I doe not doubt but that Christ deliuered himselfe by his secrete power, but yet vnder the showe of humilitie. For he would

would not plainly shew fourth his diuinitie, but woulde leaue somewhat for humane infirmitie. VWhereas some bookes haue that *he passed so through the midst of them*, Erasmus coniectureth not vnaduisedly that this was taken out of the 4. Chapter of Luke. And this also is worth the noting, that the wicked Priestes and Scribes, hauing driuen away Christ, in whom dwelleth all the fulnesse of the Godhead, doe keepe possession of the externall temple. But they are sore deceiued, when as they thinke that they haue a temple which is voide of God. So at this day the Pope and his adherents, seeing that hauing driuen away Christ they haue polluted the church, they boast foolishly of the false visage of the Church.

## Chap. 9

2 **A**nd as Iesus passed by, he saw a man that was blinde from his birth,  
3 And his Disciples asked him saying, Master, who sinned, this man or his parents, that he was borne blinde?

3 Iesus answered, neither did this man sin, nor his parents, but that the workes of god may be made manifest in him.

4 I must worke the workes of him that sent me, while it is day: the night cometh, when no man can worke.

5 As long as I shall be in the worlde, I am the light of the worlde.

7 *Hee saw a man that was blinde.* In this Chapter the Euangelist describeth the giuing of sight to a blinde man, mixing therewithall a doctrine which setteth fourth the fruite of the myracle. *From his birth.* This circumstance amplifieth the power of Christe. For the blindnes could not be cured with mans remedies, which he had suffered tyll hee came to mans state, hauing brought the same from his mothers wombe. And hereupō was offered vnto his Disciples an occasion to mooue a questiō, whose sinne was punished with this blindnesse. First of all, seeing the scripture doth testifie that all afflictions whereunto mankinde is subiect doe proceede from sinne: so often as we see any man in miserie, it cannot be, but that this cogitation must needs come into our minde, that the discommodities wherwith he is oppressed, are punishments laid vpon him by the hand of God. But here we are wont to erre three manner of wayes: for seeing that euerie man is a most sharpe iudge against other men, there are but a few that can vse the like seueritie, as it is mee, against themselues. If my brother be in aduersitie, I doe by and by acknowledge Gods iudgement: if God doe more sharplye chasten mee, I winke at mine owne sins. But euery man ought to begin with himselfe in weighing punishments, that hee may spare none lesse then himselfe. VWherefore if we wil be equal iudges in this case, let vs learn to be quick eyed rather in our owne euils then in other mens. The second error is in immoderate rigour: because so soone as any man is touched with the hand of God, we expound this to bee deadly hatred, making haynous offences

offences of small faultes, and are almost out of hope of his saluation: but on the contrarie wee are scarce gilty in our owne sight of a small faulte, when as we haue committed a most greuous crime. Thirdly, we offend, in that we think generally that all those are condemned, on whom God doth lay his crosse for their tryal. That which we haue said of late is certaine and sure, that all miseries doe proceede from sinne: but god doth punish those that be his for diuers causes. For as he doth not punish the sinnes of some in this world: but deferreth the punishments vntill the life to come, that they may be the sharper: so he handleth the faithful sometimes more hardly, not because they haue offended more greuously: but that he may hereafter mortifie the vices of the flesh. Yea, sometimes not respecting their sinnes, he doth proue their obedience, or els teach them patience. As wee see that holy Iob was oppressed with miserie aboue all other men, and yet was hee not vrged with his sinnes: but God had respect vnto another thing: namely, that his godlines may be the better declared euen in aduersitie. Therefore they are peruers interpreters, which do assigne all aduersities indifferently vnto sinnes, as if the manner of punishments were equall, or God did not respect another thing in punishing of men, then euery mans desarts. VVherefore we must note two things in this place, y judgement doth begin for the most part at the house of God. 1. Pet. 4. 17. and that therefore he doth sharply punish his owne children when they haue offended, passing ouer the wicked, and that his whips are much more sharpe in correcting the faultes of the Church. Secondly, that ther be diuers ends why he doth afflict men. For he did no lesse make Peter and Paule subiect to the hangman, then the most cruell murderers. VVhence we gather that in the punishments of men there are not alwayes causes extant which can be pointed out with the finger. And whereas the disciples according to the common sense, doe demaund what manner of sinne that was which god did punish in the blinde man so soone as he was borne, they doe that not so much out of season, as when they aske whether hee sinned before he was borne or no. Although this so absurd a question was taken from that common surmise and friuolous opinion, which was then common amongst all men. For it appeareth euen out of other places of the scripture, that they beleued that same sitting of the soule out of one body into another, wherof Pythagoras did dreame. Here may we see what a deepe Labyrinth mans curiositie is, especially when boldnes is adioyned thereunto.

They saw some that were borne lame, some spurre blinde, some stark blinde, som hauing a monstrous body. VVheras it became them to reuerence the hidden iudgements of God, they would haue an euident cause in his workes, they did so fall away vnto those childishe toyes through their rashnes, that they thought that the soule when one life was past, did flit into a new body, & did ther suffer the punishments which were due vnto the life before spent. Neither are the Iewes ashamed at this day, to tossé such a filthy doting in their synagogues, as if it were an heauenly oracle. By which example we are taught to take good heed, least that if we enquire after the iudgements of God beyond the meane of sobriety, the wandering error of the minde doe carry vs away, and throwe vs headlong into most horrible dungeons. This was most monstrous,

that



that the elect people of God, in whom the light of wisdom was kindled by the lawe and the Prophetes, should yeelde vnto such a grosse and forged tale. And if so be it God did so sharply punish their boldnes, there can be nothing better then this modestie, in considering the workes of God, that our minds may breake forth into an admiration, so often as we know not the reason thereof, and our tongues may cry out, Iust art thou O Lord, and righteous are thy iudgements, although they cannot be comprehended. That which the disciples aske concerning the finnes of the parents is not vnnessearie. For although the innocent sonne be not punished for the fathers faulte, but the soule which hath sinned, it shall dye. Ezech. 18. 20. yet is not that threatning in vaine, that the Lord doth cast the offences of the fathers into the bosomes of the children, and taketh vengeaunce euen vpon the thirde and fourth generation, Exod. 20. 5. Therefore the wrath of God remaineth oftentimes through many ages euen vpon one house: and like as he blesteth the posteritie of the faithfull for their sake, so he doth also cast off the wicked stocke, appointing, according to his iust iudgement, the fathers together with the children vnto like destruction. Neither can any man by this meanes complaine that hee is punished vnderferuedly for another mans offence: because where the grace of the spirite is wanting, euill crows must needs bring forth euill egges. This was the occasion that moued the Apostles to doubt whether the Lord had punished any fault of the parents in their sonne, or no.

3 Neither hath this man sinned. Christe doth not simplie acquit the blinde man and his parents of all fault: but doth only denie that the cause of the blindness is to be sought in sinne. And this is that whiche I said before, that God hath sometimes some other purpose, when he layeth sorrowes and miseries vpon men, then to punish their sinnes. Therefore whenas we know not the causes of afflictions wee must restraîne curiositie, least we be both iniurious vnto God, and malicious towarde our brethren.

Therefore Christe sheweth another reason why this man was borne blinde, that in him the workes of God might be declared. He saith not one worke, but in the plurall number, workes: for so long as he was blinde, there was shewed in him a token of Gods seueritie, whereby the rest might learne to feare and humble themselues. There followed afterward the benefite of deliuerance, whtrein appeared the wonderfull goodnessse of God: wherefore Christ his driit was by these wordes to sture vpe the mindes of his disciples to hope for the myracle. Yet neuertheless he teacheth generally, that this cause ought to be counted in the Theater of the worlde iust and lawfull enough, when God doth glorifie his name. And there is no cause why men should chide with God, when hee maketh them instruments of his glory on both sides, whether hee appeare merciful or seuer.

4 I must worke. He doth now testifie that hee was sent to this ende, that he may declare the glory of God in restoring sight to the blinde. Furthermore, he borroweth a similitude from the common custome of life. For when the Sunne is ryzen, man riseth vnto labour, but the night is appointed to rest in, as it is in the Psalme 104. 22. Therefore hee calleth the time that was appointed him of his father, wherein he was to do

do the work giuen him in charge, the day. So that euery one that is called vnto any publike function, must apply him selfe to doe that whiche his office doth require, as vnto workes which are to be done in the day time.

Furthermore, we must gather thence a generall rule, that the life of euery man is vnto him as a day. VWherefore as the shortnesse of the day doth prick forward workemen vnto diligence and industrie, least the darknes of the night do ouertake the when they are but new begun to worke : so seeing that we see that there is but a short time of life graunted vs, let vs be ashamed to waxe sluggish in idlenesse: finally, so soone as God by calling doth giue vs light, wee must not linger least the opportunity do escape vs.

*5 So long as I shalbe in the world.* I expound this to haue beene added by a preuention: for it might haue been thought to be an absurd thing, that Christe shoulde appoint vnto himselfe a time to worke in, as if it were to be feared, least the night shoulde oppresse him as it did other men. Therefore hee doth so separate him selfe from other men, that yet notwithstanding he saith that he hath an appointed time, wherein he must worke. For he compareth himselfe vnto the Sunne, whiche although it lighten the earth with the brightnesse thereof, yet when it setteth, it taketh away the day with it. Therefore he giueth vs to vnderstande that his death shall bee as the setting of the Sunne: not because it shall extinguish or darken his light : but because it shall take him out of the sight of the world. Neuerthelesse he teacheth that when hee was brought forth in the fleshe, hee was then the true bright shining day of the world. For although God had lightened all ages, yet Christ brought forth by his coming, a new and vnwonted brightnesse. VWhereupon he bringeth in, that this time was most apt and fit to set forth his fathers glory, as a most cleere day, wherein God woulde more evidently reueale himselfe in marueilous workes. But here ariseth a question because there appeared greater power of God after the death of Christ both in the fruite of doctrine, and also in the miracles: and Paule 2. Cor. 4. 6. doth apply this properly vnto the time of his preaching, that God who from the beginning of the world commaunded light to shine out of the darknesse, did then shine by the Gospel in the face of Christe.

And Christe doeth at this time no lesse spread abroad his bright beames in the worlde then when he was openly conuersant amongst men. I answere, that after that Christ had fulfilled the course of his function, he wrought no lesse mightily by his ministers, the by himselfe when he was in the world. In deede that is true : but first of all that is no let, but that he ought to haue done that himself which was enioyned him by his father, at such time as he was reuealed in the flesh to that ende. And secondly, it hindereth no whit, but that his corporall presence, was the true and singular day of the world, the brightnes wherof was spread abroad throughout all ages. For whence had the holy fathers in times past, and whence haue we at this day light & day, saue only because the giuing and reuealing of Christ hath alwaies sent out farre and wyde his bright beames to make a continuall day? VWhereupon

upon it followeth, that whosoever haue not Christ to be their director, they wander groping in darkenesse confusedly, and without order, like blinde men. Neuertheless, we must note this sense, that like as the Sunnedoth open vnto the eyes of men, the most beautifull stage of the heauen and earth, and all the order of nature: so God hath reuealed in his sonne the principall glory of his workes.

6 *VWhen he had said this, he spit vpon the earth, and made clay of the spittle, and laid it vpon the eyes of the blinde.*

7 *And said vnto him, Goe, wash in the pool of Siloa, which is, if thou interprete it, sent: he went therefore and wash, and came seeing.*

8 *Therefore the neighbours, and those that had seen him before, because he was a begger, said, is not this he that sate and begged?*

9 *Othersome said, truly this is he. And othersome said, he is like him. But he saide, I am hee.*

10 *Therefore they said vnto him, how are thine eyes opened?*

11 *He answered and said, The man that is called Iesus, made clay, and put it vpon mine eyes, and said vnto me, goe into the pool Siloa, & wash: and after that I went, and washed, I did see.*

12 *Therefore they said vnto him, where is hee? hee said, I know not.*

6 *Hee spit vpon the earth.* Christ his purpose was, to restore sight to the blinde: but he goeth about the matter in such a sort, as at the first sight may seeme very absurd: for by anointing his eyes with clay, hee doth after a sort double his blindness: who would not haue thought that hee did either mocke the miserable man, or els that he toyed like a man that was distracted? But his meaning was by this meanes to prooue the faith and obedience of the blinde man, that he might be an example vnto all men.

This was no small token of faith, that the blinde man hauing embraced the bare worde, doth beleue assuredly that he should haue sight restored vnto him: and vpon this hope hee maketh hast to goe thither whyther he was bidden. And also this is an excellent commendation of obedience, that he doth simplicie obey Christ, although many things do perswade him to the contrary. And this is also a declaration of a true faith, when as a godly minde being, contented with the plaine worde of God, doth promise vnto it selfe that thing which seemeth to bee otherwise vncredible. The readinesse of obedience doth followe faith immediately, so that hee doth quietly submit himselfe to bee gouerned by God, whiche is perswaded that he will be vnto him a faithfull guide. It is questionlesse that the suspition and feare of mocking did come into the blinde mans mynde: but it was an easie matter for him to breake through all impediments, seeing he was perswaded that it was safetie it selfe to followe Christ. If any man obiekt, that the blinde manne knewe not what Christe was, that hee might gyue vnto him due honour as vnto the sonne of GOD, I confesse that indeede: but because hee dyd beleue that he was sent of God, submitting himselfe vnto him, & not doubting but <sup>that</sup> he spake the truth, he seeth nothing in him  
but

but that which is diuine. Yea in that hee did addiect himselfe wholly vnto Christ in so small knowledge, his faith deserueth so much the more praise.

7 *Wash in the poole Siloa.* It is certaine that there was no vertue either in  $\phi$  clay, or in  $\phi$  water of Siloa, to cure his eyes: but Christ did not once only adorne his myracles with these externall signes freely: either that hee might accustom the faithfull vnto the vse of signes, or that hee might shew that all thinges are subiect to his will, or that he might declare that there was as much power in all creatures as he woulde giue them. Yet some doe demaund what the clay made of dust and spittle doth signifie: and they expound this to haue been a figure of Christe: because the dust doth betoken the earthly nature of the flesh, and the spittle which came out of his mouth, the diuine essence of the worde. But I omit this Allegorie, because it hath in it selfe more subtiltie then soundnesse, being contented with this simplicitie, that like as man was first created of clay, so Christ did vse clay in framing his eyes againe, shewyng the same power in a part of the body, which the father declared in making the whole man: or peraduenture his intent was by this signe to declare, that it was no harder a matter for him, hauing remooued the impediment, to open the eyes of one that was blind, then for any man to wype away clay: and againe, that it was in his power to stoppe the sight of eyes, in like sort as if any man should stoppe vp the eyes with clay: which latter thing pleaseth me better. Peraduenture he commaunded him to wash in the poolē of Siloa, that he myght vpbraide vnto the Iewes, that they themselues were to blame, because they did not perceiue the power of God which was present with them: like as Iesaias doth chide the men of his time in the eight Chapter, and sixt verse, because setting at nought the waters of Siloa, which ran calmelie, they desire the swift and violent riuers. And also it seemeth to me that the same reason did persuaide Elizeus to commaund Naaman the Assyrian to wash in Iordan. If we beleue Ierome, the waters which did spring out of the mount Sion at certaine houres, did make this poole. The Euangelist setteth downe of set purpose the interpretation of the word *Silea*, because that well beeing nigh vnto the Temple did dayly put the Iewes in minde of Christ who was to come: whom yet notwithstanding they despiced being offered vnto them. Therefore the Euangelist letteth out vnto vs the grace of Christe that he alone doth lighten our darknes, & giue sight to the blind. For the estate of our nature is depaynted in the person of this one man: namely, that all of vs are deprived of light and vnderstanding euen from our mothers wombe: and secondly, that wee must seeke remedie for this euill only at Christe his hands.

And note that although Christe was present then, yet woulde hee not haue the signes neglected, to reprove the blockishnesse of the nation, which did only retaine a vaine shadow of the signes, the substance being abolished. Herein appeareth also the wonderfull goodnes of Christ, that he being the Physician came of his own accord vnto the blind man, and doth not wayte for his prayers in helping him. And truly seeing that we are naturally turned away from him, we are vtterly vndone, vnlesse he meet vs before he be called, and prevent vs with his mercie, which are drowned



drowned in the forgetfulness of light and life.

8 Therefore the neighbours, and those that had seene him. Not only the neighbours did know the blinde man, but also all the inhabitants of the citie, because he was a begger and was wont to sit at the gate of the Temple: and such do cause the common people to looke vpon them. This knowledge of the man did cause the fame of the myracle to bee spread the farther abroade. But (as vngodlinesse is wittie in darkening the workes of God) many men thought that it was not the same man, because there appeared in him a new power of God, so that the more excellent the maiestie of Gods workes is, they finde the lesse credite amongst men. But their doubting did serue greatly to prooue the myracle, because it came to passe hereby, that the blind man did the more extol the grace of Christ by his own testimony. Therefore the Euangelist gathereth al these circumstances not in vaine, whereby the truth of the myracle did more plainly appeare.

11 And after that I went and washed. Such happie successe of obedience teacheth vs, that hauing ouercome all hinderances, we must goe forward stoutly, whyther soeuer the Lorde doth call vs: and let vs not feare but that that shall come to good passe what soeuer wee take in hande so long as he is our ayder and guide.

12 They bryng hym that had beene sometimes blynde vnto the Pharisees.

14 And it was the Sabbath, when Iesus made claye and opened his eyes,

15 Therefore the Pharisees also asked him againe, howe hee had receiued his sight. And hee sayde vnto them, Hee put clay vppon mine eyes, and I washed, and doe see.

16 Therefore some of the Pharisees said, This man is not of God, because he keepeth not the Sabbath. Other some said, how can a man that is a sinner doe these myracles? And there was a discention amongst them.

17 They say vnto hym that had beene sometimes blinde, what sayest thou of him, because hee hath opened thine eyes? And he saide, hee is a Prophete.

18 They bring him. The narration whiche shall followe immediately, doth declare, that the wicked are so farre from profiting in the workes of the Lord, that the more they are vrged with the power thereof, the more doe they vomit out the poyson which they had inwardly conceiued. The sight which was restored to the blinde man ought to haue made euen stonie mindes softe: at least the Pharisees being stricken with the newnesse and greatnesse of the thyng, ought to haue payssed so long, vntyll suche time as they coulde enquire whether it were a worke wrought of God or no: but the hatred of Christ driueth them headlong vnto such madnesse, that they doe by and by condemne that which they heare he had done. The Euangelist nameth the Pharisees, not because the other sectes did beare with Christe, but because this secte was more couragious to defende the present state, then the other.

Hypocrisie is alwayes cruell and proude: therefore seeing that they dyd wel with a false opinion of holinesse, the doctrine of þe gospel wounded them chiefly, which condemned all their feigned righteousnesse: and

they did especially fight for their owne power and kingdome vnder colour of defending the lawe. VVheras the Euangelist recordeth that the multitude brought the blinde man vnto the Pharisees, it is vncertaine for what ende and purpose they did this : there was scarce anye that dyd not know, how enuiously the Pharisees were set against Christ. Therefore it may be, that many flatterers did for their sakes of set purpose assay to darken the glory of the myracle. Notwithstanding (as I thinke) this seemeth to bee more like to bee true, that the greater part of the people suspending their owne iudgement (as it falleth out sometimes) did meane to make those dayesmen and iudges, that were gournours.

In the meane season being blinde of their owne accorde, they bring darknes vpon themselues in the Sun, that it may darken his light. This is the disordered religion of the common people, that it doth worship the wicked tyrants of the Church vnder colour of diuine reuerence: & contemneth God himselfe as well in his worde as in his workes, at least it doth not vouchsafe to haue any respect vnto him.

14 *And it was the Sabbath.* Christ did choose the Sabbath day of set purpose, which would giue matter of offence vnto the Iewes. He had alreadie sufficiently tryed in the man sicke of the palsey, that they wold also be cauilling at this worke. Therefore why doth he not preuent the offence (which hee might haue done most easily) saue onely because the defense which his enemies had taken in hand maliciously, woulde serue to the setting forth of the power of God? The Sabbath day was vnto them in steede of a whetstone to sharpen them to enquire of the whole matter. And what doe they gaine I pray you by the question, which they asked diligently and carefully, saue onely that the trueth of the myracle appeareth more plainly? VVe must learne by this example, that we ought to nettle the enemies of the Gospell: and that those men doe altogether dote, who doe in such sort reconcile the world vnto Christ, that they doe condemne all manner of offences: seeing that Christ did rather willingly & wittingly prouoke the wicked. Therefore we must hold that rule which he prescribed els where, that we must condemne the blinde and the leaders of the blinde. Mat. 15. 14.

15 *The Pharisees also asked him.* The people had heard this confession proceed before fro the mouth of the blind man: now are the Pharisees also made witnesses therof, who might obiekt that the comō people had no lesse rashly receiued a rumour without any head, then it was rashly rayfed. And first of all omitting the question of the fact (as they say) they doe only dispute concerning the lawfulness thereof: for they doe not denie but that Christe restored sight to the blinde: but they finde a fault in the circumstance of the time: and doe denie that it is a worke of God, seeing the Sabbath was broken thereby. But they should firste haue decided this question whether a diuine worke were the breaking of the Sabbath or no. And what is it that will not suffer them to see this, saue onely because beeing blinded with wicked affection, and maliciousnesse, they can see nothing? Furthermore, they had bene alreadie sufficiently taught by Christe, that those benefites which God giueth vnto men do no more disagree with the Sabbath then doth circumcision,

circumcision. And the wordes of the lawe doe commaunde men to cease from their owne workes, and not from the workes of God. Therefore in that they take an error, which had been so strongly refuted already, for a manifest truth, it is to be imputed vnto obstinate wickednesse: at least they erre for no other cause save onely, because it pleaseth them so to doe. So the Papistes doe not cease to bring in oftentimes, friuolous and rotten caules which haue byn answered an hundred times. Therefore what must we doe? To wit, when wee haue opportunitie we must refuse so much as in vs lyeth their wickednesse, who burden and slander the Gospel with false enuie. If no defence, howe iust soeuer it be, can stoppe their mouthes, wee must not be weary but must courageously tread vnder foote this wicked desire whiche they haue to speake euill, wherewith they goe about to oppresse vs. They take vnto themselves *maximas* which wee doe willingly graunt vnto them, that they are not to be hearde who doe depart from the Church, and breake the vnitie of faith. But they doe slyly passe ouer that whiche was chiefly to be discusse, and which we haue plainly expounded in a thousand places, that the Pope with his traine are nothing lesse then the Church, that y<sup>e</sup> hotchpotch compounded of so many corrupt inuentions, and infected with so many feignings of superstitions, doeth much differ from sincere faith. But they shall neuer bring to passe with their furious wantonnesse, but that the truth which wee haue so often and so soundly testified, shall at length haue the vpper hand. In like sort the Pharisees did take a maxime against Christ, which the people did approue, that hee was not of God whosoever did not keepe the Sabbath day: but they did vniustly and falsely obiect that a worke of God, was the breaking of the Sabbath day.

16 *How can a man that is a sinner.* A sinner is taken in this place as in many other places, for a wicked person and contemner of God. VVherfore doeth your master eate with publicanes and sinners, that is, with wicked and vngodly men, whose wickednesse is openly knowen? For the enemies of Christ did gather by the breaking of the Sabbath, that he was a profane man, and one that was voide of all religion. On the other side, those that be indifferent and iudge more iustly, do think that hee is a godly and religious man, because he was furnished with excellent power of God to worke myracles. Although this argument seemeth to be scarce strong enough. For God doth promise that euen the false Prophetes shall sometimes worke myracles: and we know that Satan doth imitate the workes of God, like an Ape, that he may deceiue those that do not take heede. Yea, Tranquillus reporteth that when Vespasian was in Alexandria, and did sit in the midst of the market place to giue iudgement, he was requested by a blinde man that he woulde annoynt his eyes with his spittle: and that Serapis had shewed him this remedie in sleepe. Vespasian because he would not rashly set himselfe to be mocked of all men, could hardly and with much adoe be perswaded to doe this: yet when as his friendes were very importunate vpon him, he granted the blind man his request, and so his eyes were opened sodainly. VVho will therefore reckon Vespasian amongst the seruants of God, or adorne him with the praise of godlinesse?

I answered, that amongst the godly and suche as feare God, myracles

are vndoubted marks of the power of the holy Ghost : but that it cometh to passe by the iust iudgement of God, that Satan doth deceiue the vnbeleeuers with false myracles, as it were with delusions. I thinke that that is no lie which I did of late recite out of *Suetonius* : but I doe rather ascribe this vnto the iust vengeance of God, that seeing that the Iewes did contemne so many and suche excellent myracles of Christe they were at length deliuered into the handes of Satan, according as they had deserved. For they should haue gone forward in the pure worship of God, by the myracles of Christ, they should haue been confirmed in the doctrin of the law, & haue risen vp vnto the Messias himselfe, who was the ende of the lawe. And trulie Christ did manifestly testifie by giuing sight to the blinde that hee was the Messias. Are not those men, which refuse to acknowledge God in his workes, seeing they doe not only through sluggishnesse, but also through malicious contempt refuse him, worthie to be giuen ouer of God vnto the subtiltie of Satan? Therefore let vs remember that we must seeke God with the sincere affection of the hearte, that hee may reueale himselfe vnto vs by the power of his spirite : that wee must obediently heare his worde, that he may decipher out the true Prophetes, by no deceiuing myracles. So shall it come to passe that myracles shall profite vs, and wee shall not bee subiect to the seducinges of Satan. As touching these men, although they doe well in this, that they speake reuerently of the myracles, wherein the power of God appeareth, yet doe they not bring a reason strong enough to prooue that Christ is to bee accounted a Prophete of God. Neither yet would the Euangelist haue their answer to bee accounted an Oracle, hee doth only bring to light, the wicked stubbornnesse of the enemies of Christ, who catching at somewhat maliciously, wherewith they may finde fault, being admonished, they doe no whytte yelde.

*And there was a dissention amongst them.* Dissention is the worst & most hurtfull euill that is in the Church : how is it then that Christe doeth sowe matter of discorde euen amongst the very Doctors of the Church? VVe may easily answer, that the onely intent and purpose of Christe was to bring all men vnto God the father, stretching out his hand as it were. But the dissention did arise and proceede from their wickednesse, who had no desire to come vnto God. Therefore they doe as it were cut the church in peeces by diuision, whosoever will not obey the truth of God. But it is better that men doe disagree amongst themselves, then that they should all fall away together with one consent fro godlinesse. Therefore so often as dissention appeareth, wee must alwaies consider whence it springeth.

17 *They say vnto him that had bene blinde.* The more diligently they enquire, the more mightily doth the truth of GOD shewe it selfe : For they do as if a man would quench a flame with his blowing. Therefore so often as wee see the wicked assay all thinges that they may at length oppresse the trueth of God, there is no cause why we should be afraid, or be too carefull for the euent, because they shall doe nothing els by this meanes, but kindle the light thereof. Furthermore, in that they demand of the blinde man, what hee thinketh, it is not therefore, because they passe for his iudgement, or set an heyre by it : but because they



they hope that the man being stricken with feare will answer according as they woulde haue him. In which point the Lord deceiueth them. For truly seeing that a man of the common sort, letting nought by their threatnings doth boldly affirme that Christe is a Prophete, the grace of God is to be thanked for this, so that this boldnesse is as it were another myracle. And if so be it hee confessed so couragiously and freely that Christ was a Prophete: who did not as yet vnderstand that he was the sonne of God, how shamefull is their vnbelief, who being discouraged with feare, doe either denie him or keepe silence, when as they know that he sitteth at the right hand of God the father, and that he shal come thence to iudge the whole world? Therefore seeing that this blind man did not choake a small sparkle of knowledge, wee must endeouour that there may a free and perfect confession shine againe from that perfect brightnesse which hath shined into our heartes.

18 Therefore the Iewes beleued not him, that he had been blind and had receyued his sight, vntill they called the parents of him that had receiued his sight.

19 And they asked them saying, Is this your sonne, who you say was borne blind? therefore how doth he now see?

20 His parents answered them saying, we know that this is our sonne, and that hee was borne blinde.

21 But howe hee now seeth we know not, or who hath opened his eyes, we know not: he hath age, aske him: he shall speake of him selfe.

22 These things said his parents, because they feared the Iewes. For the Iewes had already conspired, that if any man should confesse that he was Christe, he should be cast out of the Synagogue.

23 Therefore said his parents, he hath age, aske him.

18 Beleued not. VVe must in this place note two things, that they doe not beleue that the myracle was done, and that being of their owne accorde blinded with a wicked hatred which they did beare against Christ, they see not that which is manifest. The Euangelist reporteth that they beleued not. If the reason be demaunded, it is not to be doubted but that their blindness was voluntarie. For what doth keepe them from seeing a most manifest worke of god which was before their eyes: yea, that being more then conuict, they doe yet notwithstanding not beleue that which they knowe is true, saue only because the inward wickednesse of their heart doth keepe their eyes fast shut. Paule teacheth that the same is also fulfilled in the doctrine of the Gospell: for he saith that it is not couered or obscure, saue only to the reprobate whose minds the God of this world hath blinded. 2. Cor. 5. 3. 4. Being admonished with suche examples, let vs learne not to lay stumbling blockes in our owne way, which may keepe vs from beleeuing. The Euangelist calleth the governours the Iewes by Synecdoche.

19 Is this your sonne. Because the matter would not frame the former way, they assay a newe way: but the Lord doth not onely miraculously euen here also disturbe their endeouours: but turne them vnto a contrary ende. Furthermore, they do not demaund one particuler question onely, but they did pack more things together, that they may cut of all occa-

sion of answering. But the parentes of the blind man doe only take the one halfe of the manifold and caprious interrogation, whereunto they answere: they testifie that he was their sonne, and that he was blinde from his mothers wombe. Hereupon it followeth that hee doeth not see naturally, but that his eyes were opened myraculously. But they passe ouer this latter thing, because it was odious: by which their silence they bewray their vnthankfulnesse. For truely seeing they had so great a benefite of God powred vpon them, they should haue bene feruently bent to praise and magnifie his name. But being afraid they do as much as in them lyeth bury the grace of God: saue only that they make their sonne a witnesse in their steede, that hee may both with lesse enuie and greater credite, declare the whole matter as it was done. And although they doe wisely inuent this middle meanes, whilest they them selues eschew danger, yet they may testifie concerning Christ, ouerthwartly by the mouth of their sonne: yet is this no let but that by the mouth of the Euangelist the spirite may condemne their softnesse, because they doe not in the meane season their owne dutie. Therefore how much more vnexcusable are those who doe ouerwhelme Christe with his doctrine, his myracles, his power, and grace, and that by their vnfaichfull denyall.

22 *They conspired.* This place teacheth that the custome of excommunication was auncient, and vsed in all ages: neither was excommunication then newly inuented, but that that punishment which was vsed in times past against Apostataes, and the despisers of the lawe, was turned vnto the Disciples of Christ. Therefore we vnderstand that the rite of excommunication did arise from the most auncient discipline of the Church, and secondly that it began not of late, and that this is not a fault of one age only, that wicked men do corrupt the holy institutions of God with their sacriledge. God would that there shoulde be some forme of correction from the beginning, wherewith rebels might bee kept vnder. The high Priestes and Scribes did not only tyrannously abuse this power to vex the innocent withall: but they did also at length wickedly resist God himself & his doctrine. Seeing that the truth of Christ was mightier, then that they were able to resist y<sup>e</sup> same by order and lawe, they did shake the lightnings of excommunications to oppress ic. The same was done euen amongst the Christians: for it canne scarce be expressed what barbarous tyranny the false Bishops did vse in bringing vnder the common people, that none might bee so bold as to mutter, and we doe now see with what great crueltie they wrest this dart of excommunication against all the worshippers of God. But we must thus perswade our selues, that whenas excommunicatiō is turned to a wrong end, it may safely be contemned. For whenas God did giue vnto his Church the law of excommunication, he did not arme tyrants or hangmen with a swoord to cut the throates of soules: but he prescribed a rule how to gouerne his people: & that vpon this cōdition, that he himselfe might be the chiefe gouernour, and might haue men to bee his ministers and officers. Therefore let the false bishops send out their lightnings as it shall please them: yet shall they make none afraid with their vaine crackes, saue only those who beeing not as yet taught by the voyce of the chiefe sheepearde, which is the true sheepefolde, doe wander.

der to and fro being doubtfull. To conclude if we see any that be not vnder and subiecte to Christe, it is most certaine they are deprived of the lawfull power of excommunication. VVee must not feare least they exclude vs out of their congregation, out of which Christe who is our life and health is banished. But rather if we couet to be ioyned vnto Christe, we must willingly depart out of the Pope his synagogues: so farre off is it that the feare of casting out must hinder vs. And although the rite of excommunicating was so wickedly corrupt in the old church yet would not Christ haue the same extinguished by his coming: but hee restored it to the puritie thereof, that it might againe bee of force amongest vs. So although there raigne at this day a most filthie profanation of this holy discipline, in Papistry, we must rather reclaime the same vnto his aunient integritie with great diligence, then abolish it. Things are neuer so well framed in the world, but that the most holy lawes of God doe degenerate into corruptions through mans fault and follie. Satan shoulde haue too great libertie, if hee coulde bring to nought, whatsoeuer hee doth corrupt. VVee should haue at this day no Bap- tisme, no Supper, and finally, no religion, whereof hee hath left no parte free from his pollutions.

24 Therefore they called the man againe that was blinde, and saide vnto him, Giue the glory to God: we know that this man is a sinner.

25 Therefore he answered and saide, I knowe not whether hee bee a sinner or no: one thing I know, that whereas I was blinde I now see.

26 Therefore they saide vnto him againe, what did he to thee? howe opened hee thine eyes?

27 He answered them, I told you already, and yee heard not: what will you heare againe? will you also be made his disciples?

28 Therefore they rayled on him, and said, be thou his Disciple: wee are Moses his Disciples.

29 VVee knowe that God spake vnto Moses: but wee knowe not whence this fellowe is.

30 The man answered, and said vnto them, truly in this is a wonder, that yee know not whence he is, and he hath opened mine eyes.

31 And we know that God heareth not sinners: but if any man be a worshipper of God, and doe his will, him he heareth.

32 From the beginning hath it not been heard, that any man hath opened the eyes of him that hath been borne blinde.

33 Vnlesse this man were of God, hee coulde doe nothing.

24 Therefore they called him the second time. It is questionles that being enforced with shame they called the blinde man, whom they had tryed before to bee too firme and constant. So that the more vchemently they strue against God, they doe oftentimes intangle them selues the more, and tye themselues the faster. But they doe so question with him, that they may make him say as they say. This is a beautifull Preface whenas they doe exhort him to giue the glorie vnto God: but they doe by & by imperiously commaund him that he should not answer as hee thought, and according to his meaning. Therefore vnder colour of the name of God they do require at his handes seruile obedience.

*Give the glory to God.* Although this their request may be referred vnto the circumstance of the cause, that the blinde man doe not darken the glory of God, by attributing vnto man the benefit which hee had receiued: yet do I rather subscribe vnto their opinion, who thinke that it was a solemne forme, which they vsed, when they required an oath of any man. For euen Iosua, 7. 19 doth sweare Achan by the same wordes when he wil wring out of him the true confession of the garment which was stolen. And by these wordes they did teach men that God was not a little blasphemed, if any man shold vnder colour of his name deceiue. And truly so often as we are to sweare, we must remember this preface, that the truth may be no lesse precious vnto vs, thē the glory of God. If this were so, men should sweare with farre more reuerence: now because a great part (not thinking that GOD is denied, when his name is called vpon to defend and maintaine a lye withall) doe come rashly and contemptuously to sweare: all things are stufte with periuries. In the meane while we see how hypocrites, euen whilest they pretende the greatest reuerence of God, do not only deceiue, but euen impudently mock also. For they proceed to get the blind man to sweare to their wordes, & that wickedlie not without great reproch of God. God doth by this meanes bring their wicked counsels to light, howsoeuer they goe about with diuers colours to paint them, and with feigned shadowes to couer them.

25 *I know not whether he be a sinner or no.* The blind man seemeth somewhat to digresse through feare, from his free testimonie, neither must we thinke that he doubted any thing of Christ, as the words do sound: but I doe rather thinke that hee spake tauntingly that hee might the more nettle them. He had confessed before that he was a Prophet: when as he sawe that he preuailed not, suspending his iudgement concerning the person, he setteth before them the thing it selfe. Therefore this graunting wanteth not a mocke.

26 *Therefore they said vnto him againe.* Seeing that wee see the wicked so earnest in their wicked actions, let vs bee ashamed of our sluggishnesse, that we are so cold in doing the busines of Christ. And seeing þ they doe euerie where hunt after matter to cauill at, that they may darken the miracle, the Lord doth excellently driue away their endeouours, by the vnuincible constancie of the blind man. For he doth not only stand stoutly in his opiaion: but doth also chide them freely & sharplie, because they doe goe about with asking many questions to couer the truth which was knowen and manifest.

Furthermore he casteth in their teeth the peruerse hatred of Christe, when he saith, *will yee bee his disciples?* For his meaning is that although they shalbe an hundreth times conuict, yet are they possessed in such sort with a malicious and deadly affection, that they will neuer yeeld. This is wonderfull boldnesse, that a base person and obscure fellow, yea one that for his begging was almost nought set by, doth freely prouoke the fury of all the Priestes against him. If only a small preparation of faith, did make him so bolde when he was come vnto the battle, what excuse will they make who beeing great preachers of the Gospell in time of tranquillitie, are dumbe in time of danger? Furthermore, this interrogation is also made in iest; for þ meaning therof is, that they were moued by some



some euill will, and not with the sincere desire of the truth, to vrge and aske this question so diligently.

28 Therefore they rayled on him. It is like that whatsoeuer raylinges the force of furious wrath did minister vnto them, they did ragingly cast out the same against him: and this was one of many, that they called him a reuolt from the law. For in their iudgement he could not be a discipule of Christe, but he must fall away from the lawe of Moses: they make these two things as cōtrarie one to the other. And this is to looke vnto a most beautifull colour, in that they are afraide to departe from the doctrine of Moses. For this is a true rule of godlinesse, that we must heare the prophetes, by whom God did surely speake: least faith bee carryed about with euery doctrine of man. From this true principle doe they fet the certaintie which they haue of the lawe of Moses: but they lye when they say that they are Moses his disciples, when they are turned away from the ende of the lawe. So hypocrites are wont to pull God in peeces when they will pretende his name. If Christ be the soule of the lawe as Paule teacheth Rom. 10. 4. VVhat shall the lawe be when it is separated from him, but a dead body? By this example are we taught that God is not hearde aright, saue onelie when the hearer giueth good eare vnto his voyce, that he may perceiue what he meaneth & speaketh. VVhē as they say that *they cannot tell whence Christ is*, this is not referred vnto his countrie or the place where he was borne: but vnto his Prophetick office. For they obiekt that they haue no knowledge of his calling, that they may receiue him as cōming from God.

30 Truly in this is a wonder. He toucheth them by the way, because being nothing moued with such a singuler myracle, they feigne that they know not the calling of Christ: as if he should say, that it is vnseemely that such a token of Gods power should be counted as nothing, & that the calling of Christ being so proued and testified, should yet notwithstanding purchase no credite amongst them. And to the end hee may the more vrge theyr sluggishnesse or wickednesse, hee amplifieth the excellencie thereof by that, that since man can remember it was neuer hearde that man did any such thing. VVhereupon it followeth that they are malicious & vnthankfull, which winke willingly at a manifest worke of God. Therefore he gathereth that he was sent of God, whiche was furnished with so great power of the spirite to purchase credite to himselfe and to his doctrine.

31 And we know that God heareth not sinners. They are deceived which think that the blind man spake thus according to the opiniō of the cōmon people. For this word *sinners* is taken in this place also for a wicked and vngodly person, as a little before. And this is the continuall doctrine of the scripture, that God heareth none saue those that call vpon him truly and with a sincere heart. For seeing that faith alone openeth vnto vs the gate vnto God, it is certaine that all the wicked are driuen away from comming vnto him: yea he doth testifie that he doth abhorre their prayers, as he doth loath their sacrifices. For hee biddeth his children come vnto him by a singuler priuilege, and it is the spirit of adoption alone, which cryeth in our heartes, Abba father. Rom. 8. 15. To be brieft, no man is rightly prepared to pray vnto God, saue he which hath

an heart purged by faith. As for þ wicked as they doe profane the name of god in their prayers, so they doe rather deserue to be punished for this their sacrilege, then to obtaine any thing that may be for their welfare. Therefore this is a good reason which the blinde man bringeth in, that Christ came from God, seeing he was so readie to graunt his petitions.

34 They answered and said vnto him, thou art altogether borne in sinne, and teachest thou vs? And they did cast him out.

35 Iesus heard that they had cast him out: and when he had found him, he saide vnto him, beleueest thou in the sonne of God?

36 He answered and said, who is he Lord that I may beleue in him?

37 And Iesus said vnto him, thou hast bene seene him: and hee that speaketh with thee, is hee.

38 And he said, I beleue, Lord. And he worshipped him.

39 Then said Iesus, I am come to iudgement into this world, that they which see not, may see: and that those which see may be made blinde.

40 This heard some of the Pharises which were with him, and said vnto him, Are we also blinde?

41 Iesus said vnto them, if you were blind, you should haue no sinne: but now yee say, we see: Therefore your sinne remaineth.

34 Thou art borne in sinne. I doe not thinke but that they alluded vnto his blindnesse: as it is a common custome amongst proude men to vex those that are in aduersitie, and miserie. Therefore they mock him as if hee had come out of his mothers wombe with the marke of his wickednesse. For this was a common opinion amongst the Scribes that the soules after that one life was past, did flit into newe bodies and did there suffer punishment for their former sinnes. VVhereupon these men set downe this, as a manifest truth, that he that was born blind was then polluted and corrupt with sinnes so soone as he was borne. VVe ought to learne by this corrupt iudgement, that we must not alwayes measure euery mans sinnes by the whips of God. For the Lorde (as wee saw before) hath diuers ends for which he layeth miseries vpon men. And besides this that these hypocrites doe mocke this miserable man, they do also refuse reprochfully, all his holy and good admonitions: as this is a thing too common, that no man can abide to be taught of him who he despiseth. Furthermore, seeing that we must alwaies heare god, by whomsoever he speake vnto vs: let vs learne to despise no man, that God may alwayes find vs meek & redie to be taught, although he vse a most simple man & one whereof there is no account made to teache vs by. For there is no worse plague, then when pride stoppeth our eares, so that we cannot vouchsafe to heare those which giue vs profitable & good counsell. And God doth oftentimes choose vile & base persons of set purpose, to teach vs and admonish vs, that hee may bring downe our loftines.

They did cast him out. Although it may be that they did cast him out of the temple by violence, yet I doe thinke that the Euangelist meaneth otherwise, that they did excommunicate him, & so his casting out was couered with some colour of the law. And this agreeth better with the

text;

text: because if he had been cast out only reprochfully, <sup>h</sup> matter had not bin of such weight, that the same should haue come vnto Christ. Now in that Christ hearde of it, I doe thereby coniecture that they did it with some solemne rite as if it had been some earnest matter. By this example are we taught, how little the cursings of the enemies of Christ are to be cared for. If we be cast out of that congregation wherein Christ reigneth, that horrible iudgement is giuen vpon vs, that we are deliuered vnto Satan, because we are banished from the kingdom of the sonne of god. But we must of our own accord flie frō that place, wher Christ ruleth not by his worde and spirite, if no man do expell vs: so far off is it that we must feare that tyrannous iudgement, wherewith the wicked do mocke the seruants of Christ,

35 *And when he had found him.* If hee had been kept still in the Synagogue, it had been to be feared least being estranged from Christe hee should haue been drowned in destruction dayly with the wicked: now as he wandered without the temple, Christe met him, Christe receiueh him, being cast out by the Priestes, and embraceth him: he raiseth him vp lying prostrate, he offereth life vnto one that was condemned to death. And this same haue we also tryed in our time. For when as in the beginning Luther and such like did reprehende the grosser abuses of the Pope, they had scarce a slender tast of Christianitie: after that the Pope did cast out his lightnings against them, and they were cast out of the Romish Synagogue, Christ reached out his hande vnto them, and was thoroughly knowen vnto them. So there is nothing better for vs, then to bee farthest from the enemies of the Gospell, that Christ may come nearer vnto vs.

*Doeſt thou beleue in the sonne of God?* Hee speaketh vnto a Iewe, who hauing been instructed of a childe in the doctrine of the law, had learned that God had promised the Messias. Therefore this interrogation importeth as much as if Christe did exhort him, to follow the Messias and to addiect himselfe wholly vnto him. Although he vseth a more honorable name then they were wont to vse as then: for the Messias was onely accounted the sonne of Dauid at that time.

36 *VWho is he that I may beleue?* By this answere of the blinde man it appeareth, that although he knewe as yet no certaine or manifest thing concerning Christ, yet was he redy & easie to be taught. For these words import as much as if he did say, I am readie to imbrace him, so soone as he shalbe reuealed vnto me. And we must note that the blinde man is desirous to be taught of Christ who was a Prophete: for hee was alreadie perswaded that Christ was sent from god. VWherefore he doth not rashly submit his faith vnto his doctrine,

37 *And thou hast seene him.* The blinde man coulde be set no farther forwarde by these wordes of Christe, saue only vnto a bare, colde, and hungrie portion or parcell of faith: for Christe maketh no mention either of his power, or why he was sent of his father, or what he broughte vnto men. But this is the principal thing in faith, to know that by the sacrifice of his death sinnes are purged, and that wee are reconciled vnto God: that his resurrection is the triumph ouer death beeing overcome: that wee are renewed by his spirite, that beeing dead vnto the flesh and sinne, wee may liue vnto righteousness: that hee is the onely mediator,

mediatour : that his spirit is the earnest of our adoption : and finally that all the parts of eternall life are in him. But the Euangelist doth either not recite all the communication which he had with Christ, or els he doth only giue vs to vnderstand that the blinde man gaue Christ his name, that he might hereafter begin to bee his disciple. I do not doubt but that Iesus his mening was to haue him to know that he was christ. that he might bring him from this beginning of faith vnto a more full knowledge of him.

38 *And hee worshipped him.* The question may be whether hee gaue vnto Christ the honour that is due vnto God or no. The worde which the Euangelist vseth, signifieth nothing els, saue this, that by bowing the knee and other signes, he did testifie some worshuppe and reuerence. I thinke that hereby is meant some rare and vnwonted thing : namely, that the blind man gaue farre more honor to Christ then to a man or a prophete. And yet notwithstanding I do not thinke that he was come so farre then, that he knew that Christ was God reuealed in the flesh. Therefore what meaneth this worshipping? Seeing that the blind man was perswaded that Iesus was the sonne of God, beeing as it were in a trauance by reason of wondering, hee dyd throwe downe himselfe before him.

39 *I am come to iudgement.* Iudgement cannot be simply taken in this place for the punishment, which is laid vpon the wicked and the despisers of God, because it is extended vnto the grace of illumination. Therefore Christ calleth it iudgemēt, because it restoreth things which were cōfused and scattered abroad into some lawfull order: yet notwithstanding his meaning is, that this is done by the wonderfull counsell of God, and contrarie to the common sense of men. And truly mans reason iudgeth that nothing can be more vnconuenient, then that those shoulde bee made blinde by the light of the world which doe see. Therefore this is one of the secrete iudgements of God, whereby he casteth downe mans pride.

Furthermore, we must note that the blindnesse which is here mentioned, doth not so much come frō christ, as through mans fault. Neither doth any mans owne nature properly make him blind : but seeing þ the reprobate desire nothing els but to quēch his light, it must needs be that the eyes of their minde which are infected with wickednes & frowardnesse, must be blinded with the light offered vnto them. To be brieft, si-  
thence Christe is of his owne nature the light of the worlde, this is a thing that is accidentall, that som are made blinde by his coming. Yee may this question be asked againe, seeing all men are generally condemned of blindnesse, who are those that see? I answere, that that was spoken tauntingly by a concession, because the vnbeleeuers, althogh they be blinde, doe yet notwithstanding thinke that they are very sharpe and quicke of sight, and being puffed vp with this confidence, they doe not vouchsafe to heare God, and the wisdom of the flesh hath a fayre shew without Christ : because the world doth not comprehend what true wisdom is. Therefore Christ saith that those men doe see, who are carried with their owne sense and fantasie, deceiuing themselves and others vnder a foolish hope of wisdom, accounting their vaine imaginati-  
ons wisdom..



Such men become blinde so soone as Christe appeareth in the brightnesse of his Gospell : not only because their foolishnesse which lay hid before in the darknesse of infidelitie, is discouered, but because being deeper drowned in darknesse, through the iust iudgement of God, they loose that little light, which remained in them. All men truly are born blinde : yet there shine some sparkles as yet in the darknesse of corrupt and depraued nature, that men may differ from bruit beastes. Nowe if any man being puffed vp with a proud confidence and trust which he hath in his own reason, do refuse to submit himself to God, hee shall seeme wise without Christe : but the brightnesse of Christe shall make him foolish. Because the vanitie of mans minde beginneth then to appeare, when as the heauenly wisdom commeth abroade. But Christe his meaning was to expresse by these words (as I haue said before) some greater thing. For hypocrites doe not so stubbornly resist God before such time as Christ doeth beginne to shine : but so soone as the light commeth neerer them, they rehell against God with open warre, and as if they were his open enemies. Therefore this frowardnesse & vnthankfulnesse causeth their blindnes to be doubled, & that God doth eyther put out, or altogether pluck out in his iust iudgement, their eyes which were before deprived of the true light. Now doe we know the summe of this place, that Christ came into the worlde that hee may illuminate the blinde, and bring those vnto madnesse which seeme to themselues to be wise.

And in the former place he maketh mention of giuing sight, because this is the proper cause of his coming. For hee came not to iudge the worlde, but rather to saue that which was perished : as Paule 2. Cor. 10. 6. when he saith that God hath vengeance in readinesse, against all the rebellious: he addeth also that this punishment shall take place, after that the obedience of the godly shalbe fulfilled. Neither ought this vengeance to be restrained vnto the person of Christ, as if hee did not the same dayly by the ministers of his Gospell. Wherefore we must take good heede, least any of vs doe pull downe vpon his own pate this horrible punishment through a fond opinion of wisdom : but experience teacheth vs how truly Christ vttered this same sentence, For we see many men smitten with the spirite of giddinesse and furye, for no other cause, saue onely because they cannot abyde the rising of the sunne of righteousnesse. Adam liued at that time, and he was endued with the true light of vnderstanding, when he lost that diuine good thing by desiring to see more then was lawfull for him. Nowe if when wee are drowned in blindnes, and being thus humbled of the Lord, wee do yet neuerthelesse flatter our selues in our darknes, and set our phrensie sense and vnderstanding against the heauenly wisdom, it is no maruell yf Gods vengeance waxe heauie vpon vs, so that wee bee made double blinde.

This punishment was laid vpon the wicked vnder the lawe (for Iesayas is sent to make blinde the old people, that in seeing they may not see. *Make blinde the hearte of this people, and aggravate their eares &c.* Iesayas 6. 9. And the more fully the brightnesse of the diuine light did shew forth it selfe in Christ then in the Prophets, so much the more manifestly & plainly ought this example of making blinde to appeare: as at this day  
the

the noone day light of the Gospell, doth driue the hypocrites headlong into extreame madnes.

<sup>49</sup> *Certain of the Phariſees had heard.* They did by and by perceiue that they were wounded with that ſaying of Chriſt: and yet they ſeem not to haue byn of þ worst fort. Becauſe thoſe which were his opẽ & deadly enemies did more abhor Chriſt then that they would adioyne themſelues vnto him: but theſe men could abide to heare Chriſte, but all in vaine: becauſe no man is a fit diſciple of Chriſtes, ſaue only he that hath put off himſelfe: from which thing theſe men are farre. Furthermore, this interrogation did ſpring from indignation, becauſe they thought they had open iniurie done vnto them, if they were reckoned amongſt thoſe that are blinde: and alſo it hath a ſhow of a proud contempt of the grace of Chriſt, together with a mocke. As if they ſhould ſay, Canſt not thou therefore become famous without our reproch? Shall we ſuffer this that thou ſhalt purchaſe vnto thy ſelfe honour, by our ſhame? And whereas thou promiſeſt newe light to the blinde, get thee hence and be packing with thy benefit: for we will not pay ſo deare for our lightning, that thou mayeſt hereby prooue that wee haue beene blinde hytherto. Hereby it appeareth that hypocriſie is alwayes proud and poyſonfull. It is a point of pride, in that being content with themſelues, they wil loſe nothing of that which they haue: of poyſonfulnes, in þ whẽ their diſeaſe is ſhewed them, they are netled, as if they were fore hurt, and doe chide Chriſt. Hence commeth the contempt of Chriſt & of the grace which he offereth. There is great force in this worde (*alſo*): becauſe their meaning is, that although all the reſt be blinde, yet is it vnmeet that they ſhould be reckoned amongſt the common fort. It is a vice too familier with thoſe which are placed aboue other men, that being almoſt drunkẽ with pride they doe forget that they are men.

*If you were blinde.* Theſe wordes may haue a double meaning, eyther that ignorance did ſomewhat extenuate their fault, vnleſſe being manyfeſtly conuiſt they would ſtrive of ſet purpoſe againſt the truth, or that the diſeaſe of ignorance which was in them was medicinable, if ſobeit they would acknowledge it. The wordes of Chriſt which we ſhall haue in the fifteenth Chapter, do confirme the former ſentence, *If I had not come and ſpoken vnto them they ſhould haue no ſinne, &c.* But becauſe it followeth heere in the text, *that they ſay that they ſee*: to the end the oppoſites may the better anſwere one another, this ſeemeth the better to agree, if you expound him to be blinde, who knowing his blindneſſe, doth ſeek remedie for his diſeaſe. After this fort the ſumme ſhalbe, if you did acknowledge your griefe it ſhould not be altogether vncurable: but now becauſe you thinke that you are ſound, yee cõtinue deſperate. VVhen as he ſaith that they haue no ſinne, which are blinde, hee doth not ſo excuſe ignorance as if it were innocent and without the guiltineſſe of a fault: his meaning is only that it is a readie remedie for the diſeaſe when it is thoroughly perceiued: becauſe when the blinde man is deſirous to be deliuered, God is ready to help him. And they are vncurable, who being amazed in their miſeries, doe deſpiſe the grace of God,

Chap. 10.

1 **V**erily, verily I say vnto you, hee that entresth not into the sheepfold by the dore, but climbeth up some other way, he is a theefe and a robber.

2 And hee that entresth in by the dore, hee is the shephearde of the sheepe.

3 Vnto him the porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeb them out.

4 And when he hath sent out his owne sheepe, hee goeth before them, and the sheepe follow him: because they know his voyce.

5 But a stranger doe they not follow, but flie from him: because they knowe not the voyce of strangers.

6 This similitudo spake Iesus vnto them: and they vnderstood not what these things were whiche hee spake vnto them.

1 Verily, verily I say vnto you. Because Christe had to deale with the Scribes and Priestes who were accounted the pastours of the Church: if he woulde haue his doctrine receiued, it was requisite that they should be dispoyled of the honour of this title. And furthermore, the small number of those that beleueed might haue muche discredited his doctrine. Therefore he auoucheth that they are not al to be accounted shepheardes or sheepe, which vsurpe an outwarde place in the Church: but that the lawfull pastours are knowen frō the reprobate, & the true sheepe are knowen from the false by this marke, if he be the only marke whereat they doe all ayme, the beginning and the end. This admonition hath bene for all ages profitable, and is at this day moste necessarie.

There is no plague more hurtfull to  $\text{the}$  church, then whē wolues creepe in, in shepheards clothing. VVe know also what great occasiō of offence it giueth when bastardes or degenerate Israelites, do boast themselues to bee the children of the Church, and vnder this colour do mocke  $\text{the}$  faithfull. The Church hath been almost throughout all ages subiect to both these euilles: but there is at this day nothing whiche doeth more trouble the ignorant and weake, then when they see the greatest enemies of the Gospel haue the sanctuarie of GOD in possession. For they are not easily perswaded that that is the doctrine of Christe, which the Pastours of the Church doe so valiauntly and stoutly gainstand.

Againe, because the greater part is ledde about through diuers errors by false doctrines, whylest euery one of them looketh vnto and waiteth for another, no man almost suffereth himself to be brought into the right way. Therefore vnlesse wee wyll wilfully lay open our selues vnto VVolues and Theeues, wee must take good heede that wee bee not deceiued with visured Pastours or sheepe. The name of the Church is honourable, and that for good causes: but the more reuerence it deserueth, the more diligentlie muste yee marke the

the difference betwene the true Church and the false. Christ doth in this place flatly denie that those are to be accounted pastours, whiche boast themselves to be such, or that those are to be accounted sheepe whiche make boast of the outward markes. Hee speaketh of the Iewish Church: and ours is not much vnlike vnto it in this respect, VVe must also marke the ende of his purpose, whereof I haue spoken: namely, that weake consciences be not afraide or faint, when as they see those enuiously bent against the Gospell, who reigne in the Church in steede of Pastours, that they doe not therefore start backe from the faith, because they haue but a few of the comon sort of christians to be their schoole-fellowes in hearing the doctrine of Christ.

*Hee that entredeth not in.* They deale foolishly in my iudgement which doe subtiltie discusse euery part of this parable. Let it therefore be sufficient for vs to holde this summe, that seeing that Christe maketh the Church like to a sheepefold, wherein God gathereth together all his children, he compareth himselfe to the dore, because there is no entrance into the Church, saue only through him. Heereupon it followeth that those are good shepheards, which lead men straightway vnto Christ: that those are truly gathered into Gods sheepefold, that they may be reckoned in his flocke, who addiect themselves to Christ alone. And all this is referred vnto doctrine. For seeing that all the treasures of wisdom and knowledge are hid in Christe Col. 2. 3. Hee which turneth aside from him vnto any other, doth neither keepe the way, nor enter in by the dore.

Now whosoever will not refuse to haue Christ to be his teacher, hee shall easily acquit himself of that doubt (which maketh so many to stand in doubt) which is the church, and who are to be heard in steed of shepheards. For if those who are called shepheards do assay to lead vs away from Christe, we must flie from them, as Christ commandeth vs, as fro theeuers and wolues: neither must we linke our selues or haue any fellowship with any other flocke, saue with that which consenteth together in the pure faith of the Gospell. For this cause Christ exhorteth his disciples, to separate themselves from the vnbeleeuing multitude of all the whole nation, that they do not suffer themselves to be ruled by the wicked Priestes, and that they permit not themselves to be deluded with vayne names.

3 *To him the porter openeth.* If any man list to vnderstande God, I doe not gainstand him. Yea Christ seemeth in this place to set the iudgement of God against the false opinion of men, in allowing pastours: as if hee should say, the world truly doth for the most part delight in some, and doth willingly honour them: but God in whose hand the gouernment is, doth acknowledge and allow none other saue those whiche leade his sheepe this way. In that he saith, that the sheepe are called by name, I referre it vnto the mutuall consent of faith: because the scholler and the teacher are coupled together with one spirite of God, that the teacher may goe before, the scholler may come after. VWhereas some do thinke that the priuate knowledge which the shepheard ought to haue of euery particuler sheepe, is hereby expressed, I know not whether it be firme enough or no.

4 *Because they know his voice.* Although he speake in this place of the mi-



ministers, yet will he not so much haue them heard, as God when hee speaketh by them. For we must marke the exception which he putterh, that he alone is a faithfull pastour of the Church, who gouerneth his sheepe vnder Christ his guiding. And we must note the reason, why the sheepe are said to followe: because they knowe to discerne the sheepe-herdes from wolues by the very voyce: This is the spirite of discretion whereby the elect doe know the truth from the false inuentions of men. Therefore in the sheepe of Christ, there goeth before the knowledge of the truth: then there is added thereunto an earnest desire to obey, that they may not only know what is truth: but receiue the same with all their heart. And hee doth not only commend the obedience of faith for this cause, because the sheepe do come quietly together when they heare the shepherds voyce: but also because the doe not giue eare to strange voyces, neither are they scattered abroad when any man calleth them or rebuketh them.

6 *This similitude.* Behold why they did refuse the light of Christe, being putt vp with the light of wisdom: for they are ouer dull in a matter not very hard. In these wordes, *They vnderstood not what these thynges were,* &c. the reading is diuers amongst the Grecians, some booke haue it worde for worde, *They vnderstood not what things he spake.* The other which I haue followed is more perfect, although the sense come all to one ende. The third is, that they did not acknowledge him to be the sonne of god, who spake of himselfe: but this is not vsed very much.

7 Therefore Iesus said vnto them againe, verily, verily I say vnto you, that I am the doore of the sheepe.

8 *All which came before mee,* are theues and robbers: but the sheepe hearde not them.

9 I am the doore: if any man enter in by mee, he shalbe saued; and hee shall goe in, and goe out, and shall finde pasture.

10 The sheefe commeth not, saue only to steale, and kill, and destroy, I came that they may haue life, and that they may haue it more abundantly.

7 *I am the doore.* Vnlesse this exposition had been added all the whole speech had been allegoricall. Now doth he more plainly expounde that which was the chierest thing in the similitude, when he affirmeth that he is the doore of the sheepe. And the summe is this (as wee haue saide) that the head of all the spirituall doctrine wherewith soules are fed, is contained in him. Vherupon Paul one of the shepherds. 1. Cor. 2. 2. esteemed not to know any thing saue Iesus Christ. For these words import as much, as if Christ had testified that it was he alone vnto whome we must be gathered. Therefore he biddeth all those that desire to be saued, come vnto him. Vherby he giueth vs to vnderstand, that all theyr labour is but lost, whosoever do strue to come vnto God leauing him: because there is but one gate that standeth open, and all other entrances whatsoeuer are stropt.

8 *All which came before mee.* It is worde for worde, All howe many soeuer. And those which restraine this vnto Iudas of Galilee and such, mysse the marke in my iudgement very much, and are farre from Christ his meaning. For he doth generally set all false doctrines against the

Gospell, and all false Prophetes against the godly teachers.

Moreouer, this sentence is extended euen vnto the Gentiles and that not vnfitly, that whosoever from the beginning of the world haue professed themselves to bee teachers, and haue not studied to gather the sheepe vnto Christe, they haue abused this title to destroy soules. This doth in no case appertaine vnto Moses & the Prophetes, who dyd only intende this, to establish the kingdome of Christe. For wee must note, that in the wordes of Christ, contrarie things are conferred together. But there shall bee so small disagreement founde betweene the lawe and the Gospell, that the lawe is nothing els but a preparati-on vnto the Gospell.

To conclude, Christe doeth testifie that all doctrines whereby the worlde was led away from him, were so many deadly plagues: because without him there is nothing but horrible scattering abroad. In þ mean season we see what account God maketh of antiquitie, & what account we ought to make thereof so often as it is, as it were, set against Christ. For least any man should be moued, because there haue been teachers in all ages, who haue cared for nothing lesse, then to directe men vnto Christ, Christ himselfe doth expressely set downe, that It skilleth not how many such there haue been, or how long ago it was since they began to come abroad, because this is to be considered, that there is but one only gate, which being left, they are theeeues which dig through þ walles or make hoales.

*But the sheepe hearde them not.* Hee doth now more plainely confirme that, which he spake euen nowe, vnder the forme of an allegorie: namely, that they were not of the Church of God, which were led away out of the way by seducers. This is said for this cause, first, least when we see a great multitude of those, which goe astray, we should delight to perish by their example: and secondly, least we stumble when God giueth the reynes vnto seducers to deceiue manie. For doubtlesse this is no small comfort, or slender matter of hope, when as wee knowe that Christ hath alwayes defended his sheepe amongest manifolde inuasions and lyinges in wayte of wolues and robbers, with his faithfull ayd, least any one shoulde fall from him. But here ariseth a question, when a man beginneth to be of the flocke of Christ. For wee see many wander through the desert, and goe astray during the most part of their life, which are at length gathered vnto the folde of Christ. I answer, that the worde *sheepe* is taken two manner of wayes in this place: when Christ shall say heereafter, that he hath yet other sheepe, he comprehendeth all the elect of God, who were then nothing like vnto sheepe: he doth nowe vnderstande the sheep which are marked with their sheeheard's marke. VVee are by nature nothing lesse then sheepe, who are rather borne VVolues and Lions vntill the spirit of Christ doe tame vs, and make vs of wilde beastes and vntamed beastes, meeke sheepe. So that according to the secrete election of God, we are alreadie in his heart sheep, being not yet borne: we begin to bee sheep in our selues, by that calling, whereby he gathereth vs into his sheeppolde.

Nowe, as for those that are called to be of the number of the faithfull, Christ affirmeth that they cleaue faster vnto him, then that they can be.

bee carried about with every blast of new doctrine. If any man object, that euen those which had addicted themselves vnto Christe may erre, and that that is proued by often experience, and that this function is not in vaine inioyned a good pastour, *Ezech. 34. ver. 12.* to gather together the disperied sheepe : I confesse inseele that this tallesh out oftentimes, that those which haue bene of the householde of faith, may be estraunged for a time: but this is not contrarie to Christes meaning: because in as much as they erre, they doe after a sort cease to bee sheepe.

Christ meaneth thus much simplie, that although all the elect of God be tempted with innumerable errors, yet are they retained in the obedience of pure faith, least they shoulde bee laid open as a pray vnto Satan & his ministers. And this is no lesse a wonderfull worke of God, when he gathereth together againe the sheepe which are a little wandered, then as if they should still continue shut vp in the sheepefolde. That is alwayes and without ende true, that they are not ours, which go out from vs, *1. Iohn. 2. 19.* but that those which are of vs, do continue with vs vntill the ende. And this place ought to make vs greatly ashamed. First in that we are so little acquainted with our sheepehardes voyce, that there are scarce a few which doe coldly marke the same: and secondly, in that we are so slowe and sluggish to heare the same. I speake of the good who are at least way tollerable: for a great many of those which boast themselves to be the Disciples of Christ, do frowardly kick against him.

Furthermore, in that so soone as the voyce of any stranger doth sound we are carried hyther and thither: this inconstancie and lightnes doth sufficiently bewray vs how little we haue profited in faith. But and if the number of belecuers be smaller then is to be wished, and secondly, if many of a few doe oftentimes fall away: the godly teachers haue a comfort whereon they may stay themselves, that they are heard of the elect of God, who are the sheepe of Christ. It is our dutie to doe our endeouour diligently, and by all meanes to goe about this, that all the whole worlde may growe together into the vnitie of faith, if it can bee possible brought to passe: in the meane while let vs bee content with our number.

9 *If any man enter in by mee.* An excellent comfort for the godly, that so soone as they haue once embraced Christe, they heare that they are without daunger. For Christ promiseth vnto them fastie and prosperous estate. Secondly he expresth two partes and pointes, that they shall goe safely whither soeuer they haue neede: and secondly, they shall be fed to the full. By going in and comminge out, the Scripture doth oftentimes signifie vnto vs all the actions of life: as wee say in Frenche *Aller et venir*, for to bee conuersant. Therefore there is a double commoditie of the Gospel set forth vnto vs in these wordes: that our soules shall finde food in it, which doe otherwise pine away through hunger, & are only fed with winde: and secondly that it shall be vnto vs a faithfull fortresse and strong holde against the inuasions of woules and theeuers.

10 *For the sheef cometh out.* By this saying Christ doth as it were awake vs,

least the ministers of Satan doe enuiron vs before we be aware, and are drow sic. For our too great securitie causeth vs to stande open and naked on euery side vnto false doctrines. For whence commeth so great credulitie, and light beleefe, that they who ought to remaine stedfast in Christe are carried about through many errors, saue onely because they doe not so beware and take heede of suche false teachers as they ought? Furthermore, our vnfatiable curiositie is so delighted in newe and straunge inuentions of men, that we runne wilfully like mad men vnto wolues and theeues. Therefore it is not without cause that Christe doth testifie that false teachers, how flattering soeuer they doe insinuate theselues, doe alwayes offer deadly poyson, to the end we may be the more bent to driue them away. Like vnto this is the admonition which Paule giueth. Collos. 2. 8; *Take heede lest any man spoyle you through philosophie, &c.*

*I am come.* An other similitude, for seeing that Christ hath hitherto called himselfe a gate: and those true shepheardest which gather their sheep vnto this gate: he doth now take vpon himselfe the person of a shepheard, and doth indeed affirme that hee is the onely shephearde, so that this honour and title doth properly appertaine vnto none other. For howe many faithfull shepheards of the Church soeuer there be, yet because hee rayseth them vp, furnissheth them with necessarie gifts, gouerneth them with his spirite, worketh in the, they doe no whit hynder him from being the only gouernour of his Church, and being the only most excellent pastour. For although he vse their ministerie, yet doth hee not cease from executing the office of a pastour by his power: and also they are masters and teachers, so that they take nothing away from his dignitie and office.

Furthermore, this woorde *shepheard*, when it is applyed vnto men is *subalternum* (as they call it) or placed vnder another. And Christ doth so impart his honour vnto his ministers, that hee doth yet notwithstanding remaine the only shepheard as well of them as of the whole flock. Nowe when as he saith, that he came that the sheepe may haue life, his meaning is, that they are only subiect to bee carryed away and deuoured by theeues and wolues, which keepe not themselues vnder his sheephooke. And to the end he may make them the more bold, he affirmeth that life is continuallie by little and little encreased and confirmed in those, which doe not depart from him. And truly the more that euery man goeth forward in faith, the nigher he commeth vnto the perfection of life, because the spirite encreaseth in him which is life.

11 *I am the good shephearde: a good shephearde layeth downe his life for his sheepe.*

12 *But an hyreling and hee that is not the shephearde, whose the sheepe are not, seeth the wolfe comming, and forsaketh his sheepe, and flieth: and the wolfe catcheth them, and scattereth them.*

13 *But the hyreling flieth, because hee is an hyreling, and careth not for his sheepe.*

14 *I am the good shepheard: and I know my sheepe, and am knowne of mine.*



10 As the father knoweth mee, and I knowe the father, and I lay downe my life for my sheepe.

11 A good sheepeheard layeth downe his life. He declareth by that singular affection which he beareth toward his sheepe how truly he sheweth himselfe a shepheard toward them. Because he is so carefull for their safetie, that he spareth not his owne life: whereupon it followeth that they are more then vnthankfull, and an hundred times woorthie to perish and to bee laide open vnto all manner of harme, who refuse to be kept by so bountifull, louing a shepheard. Furthermore, that is most true which Augustine saith, that in this place is set before vs, what is to be desired, what is to be fled, and what is to bee suffered in the gouernment of the Church. There is nothing more to be desired, then that the Church may be gouerned by good and carefull shepheards, Christ doth professe that he alone is a good shepheard, who first by himselfe and secondly by his instruments doth make the Church sound and safe. Therefore so often as things are set in good order, and fit men are made gouernours, there Christ playeth the shepheard in deede. But there bee many Theeues and Vvolumes, who hauing on sheepehardes, viſures do wickedly despoile the Church: Christ affirmeth that suche are to be fled, by what name or title soeuer they be called, and howsoeuer they vaunt and bragge of their name. If the Church could be purged of hyrelings, it should be in better case: but because by this meanes the Lord doth exercise the patience of his faithfull children, and we are also vnwoorthie of that singular benefite, that Christ shoulde appeare vnto vs in sincere pastours: they are to bee suffered, howsoeuer they be not allowed, and do milike vs for good causes. By hyrelings vnderstand those who retaine and keepe backe pure doctrine, and which do rather preach the truth by occasion then of any true zeale, as faith Paule. Phil. 1. 15. Such men are to bee hearde although they doe not serue Christe faithfully. For like as Christ wold haue the Pharisees hard, because they did sit in Moses his chaire. Mat. 23. 3. so must we giue this honor vnto the Gospel, that we despise not the ministers thereof, although they bee not very good. And because euery little offence doth make the gospell vnſauery in our tast, least such daintines do hinder vs, let vs alwaies remember that which I said before, that if the spirit of Christ bee not of suche power and force in the ministers, that hee doe openly shew himselfe in them to be a shepheard, then are we punished for our finnes: and that in the meane season our obedience is tried.

12 But the hyreling and hee that is not the shepheard. Although Christ doth challenge the name of a shepheard to himselfe alone, yet doth he secretly graunt that it is in some respect common to the instruments in whom he worketh. For we know that many after Christ, were not afraid to shed their blood for the safetie of the Church, neither did the prophetes which were before Christes comming spare their liues. But in his owne person he setteth before vs an absolute example, that he may prescribe a rule vnto his ministers. For how filthie and shamefull is our slouthfulness, if our life be more precious vnto vs then the safety of the church, before which Christ did not preferre his owne life? And that which is said in this place of giuing the life for the sheepe, is as a sure and princi-

all signe of fatherly affectiō. Christ his mening was first to testifie vnto vs how singuler a tokē of his loue towards vs he shewed in his death: and secondly to prouoke al his ministers to folow his example. Notwithstanding we must note the difference betweene them and him, that he gaue his life for the price of satisfaction: hee shed his blood to purge our soules: he offered his body for a sacrifice whereby he might purge our sinnes, and pacifie Gods wrath which was stirred vp against vs. But there cā be no such thing in ꝑ ministers of the gospell, who haue all need to be purged, and whose sins are cleansed by that only sacrifice, and are reconciled vnto God. But Christe disputeth not in this place of the efficacy of his death, or fruite thereof, that he may compare himselfe with others: but that he may declare how he was affected toward vs: and secondly, that hee may inuite others to follow his example. In summe, as it was proper to Christ to purchase life vnto vs by his death, and to perforce whatsoeuer the Gospell doth contains: so it is the common office of all pastours, to defend the Gospell and doctrine which they preach with the losse of their life, & by sealing the doctrine of ꝑ gospell with their blood, to testifie that they teach not in vaine, that Christ hath purchased life for them and others. Notwithstanding here may a question be moued whether he isto be accounted an hyeling or no, which doth auoide the inuasion of the wolues for what cause soeuer he wil.

This question was handeled in times past as if it had been in the present matter, when the Tyraunts did cruelly rage against the Church. Tertullian and others in my iudgement, were too seuer in this point. The moderation which Augustine vseth is farre better, who doth so suffer Pastors to flie, if they do rather prouide for the common safetie by their flying, then betray the flocke committed vnto them by forsaking it. And he sheweth ꝑ this is done when as the Church is not destitute of fit ministers, and the enemies doe seeke the pastours life so particularly, that his absence may mittigate their madnes. But & if the danger be cōmon, & it be rather to be feared, least the shepheard be thought to flie, not for any wil he hath to prouide, but for feare least he loose his life, he affirmeth that that is in no case lawfull: because the example of his flight shall doe more harme, then his life can doe good hereafter. Let any man that is disposed, reade the hundreth and fourescore Epistle written vnto Honoratus the Bishop. In this respect it was lawefull for Cyprrian to flie, who was so little afraide of death, that he did valiantly refuse to redeeme the life which was offered vnto him, by traiterous denial. Only wee must hold this, that the Pastour must preferre his flocke, and consequently euery particuler sheepe, before his owne life.

*VVhose the sheepe are not.* Christ seemeth in this place to make all men hyelings without exception, besides himselfe alone. For seeing that he is the only shepheard, it is not lawfull for any of vs to call the sheepe which he feedeth his owne. But let vs remember that those, which are moued with the spirite of Christ, doe account that their owne, which is their heades: and that not to the ende they may vsurpe vnto themselves power, but that they may faithfully keepe that which is committed vnto them. For he that is truly ioyned vnto Christ, will neuer account that strange vnto him, which was so deare vnto Christe. That is it, which

which he saith afterwarde, *that the hyeling doth flie*; because hee careth not for the sheepe: as if he should say, that he is not touched though the flocke be scattered, because he thinketh that it doth nothing appertaine vnto him. For he regardeth the hyre and not the flock, how craftily soeuer he deale in time of the quiet estate of the Church, hee will at length shew some manifest token of his falshood, when he is to encounter with the aduersarie.

14 *And I know my sheepe.* He doth againe commend his loue toward vs in the former member: for knowledge ariseth of loue, and carrieth with it a care: notwithstanding hee doth also giue vs to vnderstande, that he careth not for those which doe not obey the Gospel, as here repeateth in the second member, and confirmeth that which hee said before, that his sheepe doe also know him.

15 *As the father knoweth mee.* It is not appertinent, neither is it expedient to enter into these thornie speculations, howe the father knoweth his wisdom: because that Christ doth simplie make hymselfe the aneane betweene God and vs in as much as he is the bond of our coniunction with him: as if he should say, that it is as vnpossible that hee should forget vs, as that the father should cast him off, or despise him. In the meane season he requireth a mutuall dutie of vs: because like as he bestoweth all that habilitie which hee receiueth of the father to defend vs, so will hee haue vs to bee obedient, ductifull, and wholly addicted vnto him selfe: like as he is whole the fathers and referreth all vnto him.

16 *And I haue other sheepe, which are not of this folde: them must I also bring, and they shall heare my voyce, and there shall bee one sheepefolde and one sheepeheard.*

17 *Therefore doth the father loue me, because I lay downe my life, that I may take it againe.*

18 *No man taketh it from mee, but I lay it downe of my selfe: I haue power so lay it downe, and haue power so take it againe. This commandment haue I receiued of my father.*

26 *I haue other sheepe.* Although some men doe referre this vnto all in generall, as well of the Iewes as of the Gentiles, who were not as yet the Disciples of Christ: yet do I not doubt but that he had respect vnto the calling of the Gentiles. For he calleth the gathering together of the olde people a sheepefolde, which beeing taken from the other people of the worlde, did growe to bee the peculiar people of God and to bee one body. For God had so adopted vnto him the Iewes, that he did appoynt vnto them rites and ceremonies as certaine boundes, least they should bee myxed with the vnbeleeuers. Although the free covenauent of eternall life made in Christ, was the doore of the folde. Therefore hee calleth those, other sheepe, which had not the same marke, but were of another sort. The summe is, that the pastorall office of Christ is not shut vp within the corners of Iurie, but that it reacheth father.

That which Augustine saith is true in this place, as within þ Church

there be many wolues, so without there be many sheepe: but it agreeth not in all pointes with this place: where the outward face of the church is intreated of: because the Gentiles who were for a time straungers, were at length brought vnto the kingdome of God togeather with the Iewes. Notwithstanding I confesse that it agreeth in this point, because Christ calleth the vnbeleeuers sheepe, who could be accounted nothing lesse in themselues then sheep. And he doth not only by this word teach what they shalbe, but he doth rather refer it vnto the hidden election of the father, because we are sheepe vnto God, before we can perceiue that he is our shepheard: like as in another place it is said that we were his enemies at such time as he loued vs. Rom. 5. 9. 10. In which respect Paul doth also say that we were knowen of God before we knew him, Gal.

4. 9.

*Them also.* His meaning is, that the election of God is stedfast and sure, so that nothing can perish which he will haue to be saued. For calling did at length in his time reueale the secrete counsell of God, whereby men are ordeined vnto life: and certainly it is effectually, whylest that he doth regenerate vnto himself by his spirit, those to be his sonnes, who were before begotte of flesh & blood. Notwithstanding here ariseth a question how the Gentiles were brought to bee gathered vnto the Iewes. For it was not meete that the Iewes should cast away the covenant which god had made with the fathers & they might offer theselues to serue Christ: & againe, that it was not conuenient that the Gentiles should take vpon them the yoke of the lawe, that being ingrafted into Christ they might become companions of the Iewes. Here must wee marke the distinction betweene the substance of the covenant and the externall additions. For the Gentiles coulde by no other meanes submit themselues vnto & faith of Christ, saue only by imbracing that eternall covenant, wherein the saluation of the worlde was grounded. By this meanes were the Prophetes fulfilled: Straungers shall speake the language of Canaan, Isay 19. 18. And againe, seuen Gentiles shall catch holde on the cloake of one Iewe, and shall say, we will walke with you. Zach. 8. 23. And againe, they shall come from far, and go vp into the mount Syon. And therefore was Abraham called the father of many nations, Gen. 17. 5. because they should come from the East & VVest which should sit downe in the kingdome of God with him. Mat. 8. 11. And as touching the ceremonies, they are the middle wall whiche Paul saith was taken away. Eph. 2. 14. So that wee were ioyned vnto the Iewes into the vnitie of faith as touching the substance: and the ceremonies were abolished, least there should be any thing which might keepe them back from ioyning hands with vs.

*And there shall be one flock.* That is, that all the children of god may grow into one body: as we doe all confesse one catholike faith, and one body must of necessitie haue one head onely: There is one God (saith Paule) one faith, one baptisme. Therefore we must be one as we are called into one hope, Eph. 4. 4. And although this flock doth seeme to be diuided into diuers fouldes, yet are the faithfull which are dispersed throughout the whole world enclosed with common hedges: because the same worde is preached vnto all, the same sacraments are in vse, there is the same forms of prayer, and those thinges which are requisite in the profession.



profession of faith. Marke the meanes whereby the flocke of God is gathered together: namely, when there is one shepheard of all, and his voyce is hearde. The meaning of which wordes is this, when as the Church is subiect to Christ alone, is subiect to gouernment, and taketh heed vnto his doctrine, then is the estate thereof well ordered. If the Papisles can shew vs any such thing amongst them, let them inioy that title of the Church whereof they boast so much, but and if Christe bee silent there, his Maiestie be troden vnder foote, his holy ordinaunces be mocked: what other thing is their vnity, but a diuclish conspiracie, which is worse and more execrable then all disorder and flattering abroad? Therefore let vs remember that we must alwayes begin at the head. For which cause, when as the Prophetes doe describe the restoring of the church, they doe alway ioyne Dauid the king with God as if they should say, that there is neither any church, where God doth not reigne, neither any kingdome of God, where the honour of a shepheard is not ascribed vnto Christ.

17 *Therefore doth the father loue mee.* There is an other higher cause for which the father loueth the sonne. For the voyce was not heard in vain from heauen. That he was the welbeloued sonne in whom God was well pleased. Mat. 3. 17. But because hee was both made man for our sake, and the father loued him to this end that he might reconcile vs vnto himselfe: it is no maruell that he doth affirme that he is loued therefore: because our saluation is more deare vnto him, then his owne life. And this is a wonderful commendation of Gods goodnesse toward vs, and such as ought worthilie to cause vs to loue him wholly, in that hee doth not only powre vpon vs the loue which is due to his only sonne, but referreth it vnto vs as vnto the finall cause. And truly Christ had no need to put vpon him our flesh, that in it he might be beloued, but that by redeeming vs, he might be a pledge of his fathers mercy.

*That I may take it againe.* Because the death of Christe whereof the Disciples heard, might make the not a little sorowfull, yea might greatly shake their faith, he comforteth them with the hope of his resurrection which should immediately ensue: as if he should say, that he would not die vpon this condition, that he may be swallowed vp of death, but that he may rise againe a conquerour straightway. And we must at this day so thinke vpon the death of Christ, that we doe therewithall remember the glory of his resurrection. So that we do acknowledge him to haue been life, because hauing entred into combate with death, he hath ouercome the same mightily, and triumphed victoriously.

18 *No man taketh it from mee.* The other comfort wherewith the disciples may vphold theselues in the death of Christ is this: that he dyeth not against his will, but doth willingly offer himselfe for the sauegarde of his flocke. Furthermore, he doth not only deny that men haue power to put him to death, saue only in as much as he will suffer them: but he doth also exempt himselfe from all manner force of necessitie. VVe stand in another state, who must of necessitie die, because of sin. Christe himselfe was also borne a mortall man: but this was voluntarie submission, and not any bondage laid vpon him by some other. Therefore Christes intent was to fortifie his disciples, least that seeing him shortly after caried away to be put to death, they should haue bin discouraged, as

if he had been oppressed of his enemies : but that they might acknowledge that he did die to redeeme his flocke, through the wonderfull prouidence of God. There is a continuall profite in this doctrine, that the death of Christ is a continuall sacrifice for our sinnes therefore : because it was a voluntarie sacrifice, according to that saying of Paul, Rom. 5. 19. These wordes, *I lay it downe of myself*, may be expounded two maner of wayes, either that Christ putteth his life from him, hee himselfe re-mayning perfect (as if any man should put off his cloathes) or that hee dyeth of his owne accord.

*This commandement.* Hee calleth vs vnto the eternall counsell of God the father, to the end we may know that he was so carefull for our saluation, that he gaue vs his only sonne, how great soeuer hee bee. And Christ himselfe, who came into the world that he might shew himselfe, obedient vnto the father, sheweth that this is the only marke wherat he symeth in all thinges, to prouide for vs.

19 *There was a dissention therefore againe amongst the Iewes for these sayings.*

20 *And many of them saide, hee hath a Diuell; and is maddo; why doe yee heare him?*

21 *Othersome saide, these are not the wordes of one that hath a Diuell; can a Diuell open the eyes of the blinde?*

22 *And it was at Hierusalem the feast of the dedication, and it was winter.*

23 *And Iesus walked in the Temple, in the porch of Solomon.*

24 *Therefore the Iewes compassed him about, and saide vnto him. How long doe thou holde our soule in doubt? If thou be Christ tell vs freely.*

25 *Iesus answered them, I haue tolde you, and yee beleue not: the workes which I doe in my fathers name these testifie of me.*

26 *But yee beleue not because yee are not of my sheepe, as I said vnto you,*

27 *The sheepe which are mine, doe heare my voice: and I know them, and they follow mee.*

28 *And I doe giue vnto them eternall life, and they shall not perish for euer: neither shall any man take them out of my hand.*

29 *My father which hath giuen them mee, is greater then all; and no man can take them out of my hand.*

30 *I and the father are one.*

19 *There was a dissention.* This was the fruite of Christe his Sermon, that he gathered vnto him selfe some disciples: but because his doctrine hath also many aduersaries, there ariseth thereupon a dissention, so that they are diuided amongst them selues, who were before as it were one body of the Church. For they did all with one consent profess, that they worshipped the God of Abraham, and followed the lawe of Moses.

Nowe so soone as Christe doth appeare, they begonne to disagree because of him. If that had beene a true profession, Christe (who is the principall bond of charitie, & whose office it is to gather together those things which are scattered abroad) should not haue broken their agreement. But he did discouer the hypocrisie of manye by the light of his Gospell, who vnder a false colour did boast that they were the people of God

God. Euen so at this day the frowardnesse of many, doeth cause the Church to be troubled with dissention, and contentions to waxe whor. And yet those which trouble the peace, doe lay the blame vpon vs, and call vs Schismatikes and contentious persons. For the Papiſtes doe chiefly lay this crime to our charge, that our doctrine hath disturbed the quiet estate of the Church. But and if they would meekely submitte themselves vnto Christe, and yeeld vnto the truth, all motions shoulde shortly bee pacified. But seeing that they doe fret and fume againste Christe, and will not suffer vs to bee quiet vpon any other condition; vnlesse the truth of God bee extinguished, and Christ be banished from his kingdome, they doe vniustly burden vs with the crime of dissention; which all men see is to be imputed vnto them.

It is to be lamented truly that the Church is pulled in peeces with inward and ciuill discorde: but it is better that there bee some which separate them selues from the wicked, then that all doe agree togeather in the contempt of God. Therefore wee must alwayes in diuisions marke who those bee which departe from GOD and his pure doctrine,

20 *He hath a Diuell.* They slaunders Christe with as odious a slaunders as they possible can, that all men may be afraid, and refuse to heare him. For the wicked, doe furiously, and with shut eyes, breake out in to the proude contempt of God, least they be compelled to yeelde vnto him, yea they prouoke others vnto the like madnesse, that no worde of Christ may be heard with silence. But the doctrine of Christ is well enough able, to defende it selfe against all slaunders. And this doe the faithfull meane by their answere, when as they say that these are not the words of one that hath a Diuell. For it is as much as if they should require that iudgement might be giuen according to the thing it selfe. For the troth (as the proverbe is) doth sufficiently defende it selfe. And this is the only ayde and stay of our faith, that the wicked shall neuer be able to bring to passe, but that the power and wisdom of God shal shine in the gospel.

22 *And it was at Ierusalem the feast of the dedication.* As if he should say, in nouations: because the temple which was polluted, was consecrated againe by meanes of Iudas Machabeus: and then was it ordeined, that there shoulde be a yeerely feast and famous day of the new dedications: that they might remember the grace of God, which made an end of Antiochus his tyrannie. And Christ appeared then according to his custom in the Temple, that his preaching might bring forth greater store of fruite in a great assemblie of men. The Euangelist calleth Salomons porche the temple: not that it was the sanctuarie, but onely an appurtenance of the temple. Neither doth he meane the olde porch which was sometimes built by Salomō (which was quite pulled down by the Chaldeans) but that which peradventure first the Iewes when they were returned from the captiuitie of Babylon, had called by that name, beeing built according to the patterne of that olde one, that it might haue the greater dignitie: and secondly Herode the builder of the new temple.

24 *Therefore the Iewes did compass him about.* It is questionlesse that they did subtilly set vpon Christ at least those 5 were the principall authours of this counsell & purpose. For the cōmon people might without fraud

desire, that Iesus would make it openly knowen, that he was sent of God to be a deliuerer: but some there were which did go about craftily and captiously to stirre vp this voice in the multitude, that he might either be murdered in the tumult, or els that the Romans might lay hands ypon him. VWhereas they complaine that they stand in doubt, they doe thereby pretend that they did so yehemently desire the promised redemption, that the desire of Christ doth continually trouble & molest their mindes. And this is the true affection of godlines, that that can no where els be found, which can satisfie our minds and truly pacifie them, saue only in Christ, as he himselfe saith, Come vnto me, all yee that are weary and loaden, and I will refresh you, and your soules shall find rest, Mat. 11. 28.

Therefore those that come vnto Christ must be so prepared, as these men do feigne themselues to bee. But they doe vnderfueredly accuse Christ, as if he had not hitherto established their faith: for they themselves were to blame that they had not attained vnto doubt, and perfect knowledge of him. But this is a perpetuall thing amongst the vnbelieuers, that they had rather wauer to and fro, then be grounded in the certaine and sure worde of GOD. So wee see at this day many men, who seeing, they shut their eyes of their own accord, they do spread abroad the cloudes of their doubting, whereby they may darken the cleare light of the Gospel. And also we see many light spirits, who flying through friuolous speculations, do finde no certaine station and resting place during their whole life. VWhen as they desire Christ to make himselfe knowen openly or *freely*, and boldly, their meaning is that he do not insinuate himselfe any longer, ouerthwartly, and as it were by certaine long circumstances. So that they accuse his doctrine of obscurity, which was notwithstanding plaine and shrill enough, vnlesse it had fallen amongst deaf men. This history teacheth vs that wee cannot escape the deceits and slaunders of the wicked, if wee be called to preach the Gospel. VWherefore we must watch diligently, & not be moued herewithall as with some new matter, when the same shall befall vs, whiche befell our master.

25 *I haue told you.* The Lord doth not dissemble that he is Christ, and yet notwithstanding he doth not teach them as if they were apt to learne: bot doth rather cast in their teeth their malice and wickednesse, wherein they were become obstinate: because they had profited nothing hitherto, being taught by the word and works of God. Therefore he blameth them for that, that they did not know him, as if he should say, my doctrine is easie enough to be vnderstood of it selfe: and you are in the fault, because you do wickedly and maliciously resist God. Hee doth afterward speak of works, that he may proue that they are guilty of double stubbornnes. For besides his doctrine, they had an euident testimonie in his myracles, vnlesse they had been vnthankfull vnto God. Therefore he repeaterh that twise, that they did not beleue, that he may manifestly proue vnto them, that they are wilfully deafe, when they shoulde heare his doctrine, and blind, when they shold behold his works, which is a token of extreeme and desperate wickednes. He saith that he hath done workes in the fathers name, because this was the ende thereof, that he might make the power of God knowen by them; whereby it might bee



be made manifest that he came from God.

26 *Because you are not of my sheep.* He sheweth an higher cause why they doe neither beleue his myracles, nor doctrine: namely, because they are reprobates. And we must note Christ his purpose. For because they did boast that they were Gods Church, least theyr vnbeliefe should any whie discredit the Gospell, he pronounceth that the gift of beleueing is speciall, and truly it is necessarie that men be knowne of God that men may know him, as saith Paule, Galat. 4. 9. Again, it must needes be that those whome God regardeth not, must alwaies continue turned away from him. If any man murmur and say, that the cause of vnbeliefe is in God, because it is in his power alone to make sheepe: I answere that he is free from all fault, seeing that men do only of voluntarie wickednesse reiect grace, God doth purchase vnto himselfe so muche credit as is sufficient: but wilde beastes doe neuer waxe tame, vntill suche time as they be changed into sheepe by the spirit of God. They that are such shall in vaine assay to lay the blame of their fiercenesse and wildenesse vpon God, which is proper to their nature. In summe, Christe giueth vs to vnderstande, that it is no maruell if there bee but a fewe that obey his gospell, because they are cruell and vntamed beastes, whosoeuer are not brought vnto the obedience of faith by the spirite of God. VWherefore it is an vnmeet and absurd thing, that the authoritie of the gospell should depend vpon the faith of men: but rather let the faithfull consider, that they are so much the more bound vnto God, because whereas others do continue in blindnes, they are drawen vnto Christ by the illumination of the spirite. Moreouer, the ministers of the gospel haue in this place wherewith they may comfort themselues, if their labour bee not profitable to all men.

27 *My sheepe.* He proueth by an argument drawen from contraries that they are not sheepe, because they obey not the Gospell. For God doth call those effectually whom he hath chosen: so that Christs sheepe, are tryed by faith. And truly this name *sheepe* is therefore giuen vnto the faithful: because they submit themselves vnto God to be gouerned by the hand of the chiefe shepheard, and hauing laid away their former wildenesse, they shew themselves easie to be guided and obedient. This also is no small comfort for godly teachers, that howsoeuer the greater part of the worlde doth not hearken vnto Christe, yet hath hee his sheepe, whom he knoweth, and of whom he is knowne againe. Let them endeour so much as in them lyeth to bring the whole world vnto Christe his sheepfold: but when it falleth not out as they would wish, let them be content with this one thing, that those shall be gathered together by their diligence, who are sheepe. The rest I haue expounded before.

28 *And they shall not perish for euer.* This is an vncomparable fruit of faith, that Christ commaundeth vs to be sure, certaine, & voyde of care, when as we are gathered into his sheepfold by faith. But wee must also note vnto what proppie this certaintie leaneth: namely, because hee wil be a faithfull keeper of our saluation: for he doth testifie that it is in his hand. And if sobeit this be not yet sufficient, he saith that it kept is safe by the power of the father. An excellent place, whereby we are taught that the saluation of all the elect is no lesse sure, then the power of God is invincible,

uincible. Furthermore, Christe would not speake this rashlye and in vaine: but his meaning was to make vnto his a promise, which may remaine surely fixed in their mindes. Therefore we gather that this is Christ his drift in these wordes, that the faithfull and elect may be sure of their saluation. VVe are compassed about with strong enemies, and so great is our weakenesse, that we are not farre from death euery moment: yet because *he is greater (or mightier) then all*, whiche keepeth that whiche is committed vnto him to keepe in our behalfe, there is no cause why we should feare, as if our life were in daunger: we doe also gather heereby howe vaine the hope and confidence of the Papistes is whiche leaneth vnto freewill, vnto their owne power, and vnto the merites of workes. Christe doth teache those that bee his farre otherwise, that they remember that they are in this worlde as in the midst of a wood amongst many robbers: and that besides that they are vnweaponed, and alwaies as a pray, they do also acknowledge that they haue the matter of death shut vp in them: so that they doe walke in safetie, trusting vnto the keeping of God alone. Finally, our saluation is therefore certaine and sure, because it is in the hand of God, because our faith is both weake, and we are too too readie and bent to fall. But God who hath taken vs into his hand, is strong enough, so that hee is able to driue away all the engines of our enemies with the breath of his mouth alone. It is profitable for vs to looke vnto this, least the feare of temptations doe discourage vs. For Christ did intende to shewe some meanes, howe the sheepe might bee safelye conuersant amongst wolues,

*And no man can take them out of my fathers hande.* The copulatiue is heere put in steed of the illatiue. For Christe gathereth out of the inuincible power of God, that the saluation of the godly is not subiect to the will of their enemies: because then must God of necessitie be ouercome, who hath vs vnder the tuition of his hand.

*30 I and my father are one.* His intent was to preuent the scoffes of the wicked: for they might obiekt that the power of God did nothing appertaine vnto him, so that he might promise vnto his Disciples the sure ayde thereof. Therefore hee doth testifie that hee and his father are so ioyned together, that hee and his sheepe shall neuer want his ayde.

The old writers abused this place, that they myght proue that Christ was consubstantiall with the father. For Christ doth not dispute concerning the vnite of substance: but concerning the agreement whiche he hath with the father: namely, that whatsoeuer Christe doth it is confirmed by the power of the father.

*31 Therefore the Iewes tooke vp stones againe to stone him.*

*32 Iesus answered them, I haue shewed you many good workes from my father: for which of them doe yee stone mee?*

*33 The Iewes answered him, saying, we do not stone thee for thy good workes sake, but for thy blasphemie: and because thou whereas thou art a man, doest make thy selfe a God.*

*34 Iesus answered them, Is it not written in your lawe, I haue saide yee are Gods?*

35 If hee called them Goddess, vnto whom the worde of GOD was spoken, and the scripture cannot bee broken:

36 Doe yee say that hee doth blaspheme, whom the father hath sanctified, and sente into the worlde, because I said, I am the sonne of God?

37 Therefore the Iewes tooke vp stones againe. As Godlines doth enflame him with the zeale of God in defending his glory whome the spirite of God doth gouerne: so vnbeliefe is the mother of fury: and the Diuell doth so pricke forward the wicked, that they desire nothing but slaughter. This end and issue doth shew with what minde they asked Christ: for the open confession, whereof they feigned themselues to be desirous doth by and by make them mad: and yet notwithstanding it is not to be doubted but that when as they were thus violently carryed to oppress Christ, they did it vnder colour of iudgement: as if they did this according to the prescript of the law, where GOD commaundeth that false prophetes be stoned Deut. 13, 5.

38 Many good workes. Christ doth not onely in this place denie that there is any cause why they should thus rage: but he doth accuse them of vnthankfulnesse, because they did so vniustly recompence Gods benefites. He saith that hee had deserued well at their handes, not for one worke or two only, but that he had been beneficiall vnto them in many thinges: Secondly, he proueth vnto them that they were not onely vnthankfull vnto him, but rather to God, when he calleth himselfe the fathers minister, who hath brought his power to light, that it might bee knowne vnto them. For when he saith *from the father*, his meaning is; that God was the authour thereof. The summe is this, God his intent was to bee made knowne vnto you by mee, he hath bestowed excellent benefites vpon you by my hand: trie mee as muche as you will, I haue done nothing amongst you, but that which is worthie of thanks and prayse. Therefore it must needs bee that you will furiously persecute in mee now, the giftes of God. And the interrogation is more forceable to pricke their consciences withall, then if he had spoken simplicie affirmatiuely.

39 Not for thy good workes sake. Howsoeuer the wicked doe make open warre with God, yet will they neuer offend without an honest colour. Therefore when as they rage against the sonne of God, being not yet content with this crueltie, they doe of their owne accord accuse him, and make themselues patrones and reuengers of Gods glory. VVherefore it is necessarie that a good conscience bee vnto vs a brazen wall, whereby wee may be able to beate backe the reproches and slaunders, wherewith we are strongly assaulted. For howsoeuer their wickednesse be brauely painted, and howsoeuer they slander vs and cause vs to be euill thought of for a time, if we feight in Gods cause, he wil not denie himselfe, but will defende his truth. But because the wicked doe neuer want cloakes and colours to burden the seruants of God, and there is also added thereunto most hard impudencie, so that when they are ouercome they cease not to speake euill: wee haue neede of meeknesse and patience to hold vs vp and vnderproppe vs vntyll the end.

The

The scripture referreth this woorde blasphemie which is generally taken amongst profane writers for euery rayling, vnto God, when any poynt of his Maiestie is derogated and slandered.

*Because thou whereas thou art a man.* There be two sorts of blasphemies either when God is dispoyled of his owne honour, or when any thing is forged vpon him which is vnmeet for, or contrarie to his nature. I therefore they hold and auouch that Christ doth both blaspheme, and commit sacriledge, because he being a mortall man doth vsurpe to himselfe Gods honour. And this had been in deed a true definition, if Christ had been nothing els but man: they doe only offend in this, that they do not vouchsafe to behold his diuinitie which appeared in the myracles.

34 *It is not written.* Hee refuteth the crime that was laide to his charge, not by denying that he was the sonne of God: but by defending that this was well said. Although he doth rather applie this his answer vnto the persons, then thoroughly expound the matter it selfe. For hee thought it sufficient for him at this present, to refute their wickednesse. Hee doeth rather by the way insinuate, then plainly expresse in what sense he calleth himselfe the sonne of God, And the argument which he vseth is not taken from things that are equal, but from the greater to the lesse. The scripture calleth them Goodes on whom the Lorde hath laid an honourable function: therefore he is farre more worthie of this title of honor whom God hath separated, to excel all other men. VVherupon it followeth that they are wrong & malicious interpreters, which admit the former, and doe take an occasion of offence in the latter. The testimonie which Christ citeth in the Psa. 82. 6. VVhere God chideth kings and iudges of the earth, who abuse their gouernment and might tyrannously to their owne lust, to oppress the miserable, and to commit all manner wickednesse. And he vpbraideth them, that beeing vnmindefull whence they had so great dignitie, they doe profane the name of God. Christ applieth this vnto this present matter, that they are called Gods, because they are Gods ministers to gouerne the worlde. In the like respect the scripture doth also call the Angels Gods, because by the glory of God shineth abroad in the worlde. VVee must note this phrase *vnto whom the worde of God was spoken*, for his meaning is, that they were appointed by the certaine commaundement of God. VVhence we gather, that empyres and gouernments did not rashly begin, neither yet through mans error, but that they were appointed by the will of god: because he will haue ciuill order kept amongst men, and haue vs gouerned by authoritie & lawes. In which respect Paule saith, Ro. 13. 2. that they rebel against God whosoever do resist the power: because ther is no power but of God. If any man obiekt, that other callings are of God also, and that he alloweth them, and that yet notwithstanding husbandmē, and neatherdes, and coblers are not called Gods: I answer, that this is no generall thing, that all those shoulde be called Gods, who are called vnto some certaine kinde of life: but Christ speaketh of kinges, whome God hath extolled vnto an higher degree, that they may rule and excell. To be brieue, let vs know that Magistrates are called gods for this cause because God hath committed vnto them the gouernment. Vnder this worde *lawes*, Christ doth comprehend all the doctrine, wherehy GOD did gouerne the old Church. For because the Prophetes were only interpreters



interpreters of the lawe, the Psalmes are also worthilie accounted an addition or appurtenance of the lawe. *That the scripture cannot be broken,* importeth as much as that the doctrine of the scripture cannot be violatē.  
<sup>36</sup> *VVhome the father hath sanctified.* All the godly haue a certaine common sanctification : but Christ challengeth to himselfe in this place a farre more excellent thing : namely, that he alone was separated from all other, that in him the power of the spirite and the maiestie of God might shew themselues : like as he said before (chap. 6. 27.) that he was sealed by the same father. And this is properly referred vnto Christ his person in as much as he was reuealed in the flesh. Therefore these two are ioyned together, that he was sanctified, and sent into the world. But we must also vnderstand to what ende and vpon what condition hee was sent : namely, that he might bring saluation from God, and that he myght in all respectes prooue and shewe himselfe to be the sonne of God.

*You say that he doth blaspheme.* The Arrians did in times past wrest this place, that they might proue that Christ was not God by nature, but that he had the diuinitie as it were at the will and pleasure of another. But this error may easily be refuted : because Christ doth not in this place dispute, who he is in himselfe, but what hee ought to be knowne to be by his myracles in mans flesh. For doubtles we can neuer comprehend his eternall diuinitie, vnlesse we imbrace him, in as much as he was giuen by the father to be a redeemer. Moreouer we must remember that whiche I touched before, that Christ doth not plainly and openly (as amongst his Disciples) testifie who hee is, but doeth rather stande vpon the refuting of the slander and cauilt of his enemies.

<sup>37</sup> *If I doe not the works of my father, beleue me not,*

<sup>38</sup> *And if I doe them, although you beleue not mee, beleue the workes : that you may know and beleue, that the father is in me, and I in him.*

<sup>39</sup> *Therefore they sought againe to apprehend him : and hee escaped out of their hande.*

<sup>40</sup> *And hee went againe beyond Iordan, into the place where Iohn did first baptise, & stayed there.*

<sup>41</sup> *And many came vnto him and said, Iohn truly did no myracle : but what thinges soeuer Iohn said of him were true,*

<sup>42</sup> *And many beleued in him there.*

<sup>37</sup> *If I doe not the workes.* Least the Iewes shoulde obiekt that he did in vaine make his boast of sanctification, and whatsoeuer did depende thereupon, he doth againe reapeate these myracles, wherein hee had shewed a most manifest token of his diuinitie. And it is a kind of graunting : as if he should say, I will not haue you vpon any other condition bounde to beleue mee, then if the thing it selfe appeare manifestly : you may freely reiect me, if God doe not openly testifie of me. Hee calleth those workes the fathers, which were in deed diuine, wherein there appeared greater power, then that they coulde be ascribed vnto man.

<sup>38</sup> *And if I doe the workes of my father.* Hee sheweth that they were openly guiltie of wicked and sacrilegious contempt, because they giue no

honour vnto the manifest workes of God. And there is a second grauing, when he saith, although I suffer you to doubt of the doctrine, at least it shall not be lawfull for you to denie that the workes which I haue shewed are of God. Therefore you doe openly reiect God and not man. And in that he setteth knowledge before faith, as if it were inferiour in order, he doth it for this cause, because he had to doe with vnbeleeuing and froward men, who doe neuer yeeld vnto God, vnlesse they be ouercome and enforced by experience. For the rebellious will knowe before they can beleue. And yet notwithstanding God doth so farre forth beare with vs, that the knowledge of his workes may and doth prepare vs vnto faith. But the knowlege of God & of his hydden wisdom, doth follow faith in order: because the obedience of faith openeth vnto vs the gate of the kingdome of heauen.

*The father is in mee.* He repeateth the same thing which hee had saide before in other wordes, I and the father are one. This is the drift of al, that in his administration he differeth not from his father. *The father, saith he, is in mee:* that is, the diuine power doth shew it selfe in me. *And I am in the father.* That is: I doe nothing without his direction and authoritie, so that there is a mutuall coniunction betweene mee and the father. Neither doth he speake in this place of the vnicite of the essence, but of the reuealing of the diuine power in Christes person, whereby it did appeare that he was sent of God.

39 *Therefore they sought to take him,* VVithout doubt that they might pull him out of the temple to be stoned by and by: for doubtlesse their furie was not asswaged with the wordes of Christ. In that he saith that hee escaped out of their handes, this could by no other meanes come to passe, saue only by the wonderfull power of God. VVhereby wee are taught that we are not laide open vnto the lust of the wicked, whiche God doth restraine with his bridle so often as he thinketh good.

40 *Hee went beyond Iordan.* Christ went ouer Iordan, least hee should fight continually without any great fruite. Therefore he hath taught vs by his example, that we must vse opportunitie. Concerning the place wherunto he departed, reade the 2. chap. ver. 28.

41 *And many came vnto him.* This concourse doth shew that Christe sought not the wilderness, to the end he might foreshowe his office, but that he might erect the sanctuarie of God in the wilderness, seeing that Ierusalem (which was his owne seate) had obstinately refused him. And truly this was an horrible vengeance of God that seeing that the temple which was chosen of God was a denne of theeues, the Church of God was gathered together in a base place.

*Iohn truly.* They gather that Christe was more excellent then Iohn because he wrought so many notably myracles, whereas Iohn did no myracle: not that we ought alwayes to iudge by myracles, but because myracles being ioyned vnto doctrine are of no small importance, as we haue sometimes already saide. Furthermore, this speeche is vnperfect: for they compare Christe with Iohn, but they doe onely expresse the one member. Secondly, they take this for a thing which all men do graunt, that Iohn was a great prophet of God, and that he was endewed with the singular grace of the spirit. Therefore they reason fitly, that Christ was to be preferred before Iohn: because this came to passe  
only

only by the certaine providence of God, that Iohn who was otherwise the greatest Prophete, should yet notwithstanding bee set forth by no myracle: whereby it is proued, that there was respect had of Christe in that, that there might the more account bee made of him, *And whatsoeuer thinges.* It seemeth that they said not thus, but that it is added by the Euangelist, that hee might teache vs that they were perswaded by a double reason to beleue in Christ: because they did in deed see that the witness which Iohn bare of him was true, & the myrales did purchase vnto him more dignitie.

## Chap. II.

**1** *And there was a certaine man sicke called Lazarus of Bethania the towne of Marrie and Martha her sister.*

**2** *And it was Mary that annointed the Lord with oynment, and wiped his feete with her hayre, whose brother Lazarus was sicke.*

**3** *Therefore his sisters sente vnto him, saying, beholde, hee whom thou louest is sicke.*

**4** *And when Iesus hard this, he said, this sicknes is not vnto death: but for the glory of God, that the sonne of God may be glorified through it.*

**5** *And Iesus loued Martha and her sister, and Lazarus.*

**6** *Therefore after that hee heard that hee was sicke, he abode then in the place where he was two dayes.*

**7** *Then afterwarde he saide vnto his disciples, Let vs goe into Iury againe.*

**8** *His disciples say vnto him, Master, the Iewes seughs euennow to kill thee, and dost thou goe thither againe?*

**9** *Iesus answered, are there not twelue houres of the day? If any man walke in the day time, he stumbleth not: because hee seeth the light of this world.*

**10** *But and if any man walke in the night, hee stumbleth, because he hath no light.*

**1** *And there was a certaine man sicke.* The Euangelist passeth ouer vnto another historie, which conteineth a most famous myracle. For besides that Christ did shewe a singuler token of his diuine power in raising Lazarus from death, he hath also set before our eyes a liuely image of the resurrection to come. And this was as it were the last act & conclusion: for the time of his death did now draw neere. It is no maruell therefore if he did especially set forth his glory in that worke, the remembrance whereof he would haue deeply imprinted in their minds, that it might be a certaine sealing of all the former thinges. Christ had raysed vp other that were dead, but now he sheweth his power vpon a rotten and stinking carkasse. The circumstances which serue in this myracle to set forth the glory of God, shall bee noted in their place and order. In that he saith that Lazarus was of *Bethania the towne of Marrie & Martha*, it is likely that this was expessed, because Lazarus was not famous amongst the faithfull as were his sisters. For these holy women were wont to lodge Christ, as it appeareth out of Luk. 10. 38.

The Monkes and such bablers in time of Papistrie did too grossly erre, who made of *Castellum* (that is a little towne or streete) a Castle. It proceedeth from like ignorance that they feigne that this Mary the sister of Lazarus, was that infamous and wicked woman, whereof Luke maketh mention. 7. 37. The annoynting was the cause of the errour: as if it did not manifestly appear that Christ was oftentimes annoynted, and that in diuers places. The sinnefull woman of whom Luke maketh mention, annoynted Christ at Ierusalem where she liued. And Mary did the same thing at Bethania afterward in her streete. And the pretence which the Euangelist vseth, *annoynted*, must not be referred vnto the time of the thing done, which we haue now in hande, but vnto the time when the Euangelist did write, as if he should say this is Mary which did afterwarde powre out the oyntment, which caused the murmuring amongst the disciples.

3 *Beholde, hee whome thou louest is sick.* A short message, but yet such that Christ might gather out of the same what the two sisters meant, for vnder this complaint they do modestly insinuate their praier, that he would helpe them. For we are forbidden to vse a long forme of prayer: yet the summe is this, that we must cast our cares, and what miseries soeuer doe vex vs into God his bosome, that he may send remedie for them. So doe these women deale with Christ. They doe familiarly lay before him their grieffe, and doe hope to be released thereof. We must also note that they conceiue hope to obtaine helpe, by the loue of Christe. And this is a continuall rule of praying aright: for where the loue of God is, there is certaine and present health: because he loueth not, and forsaketh!

4 *And when Iesus heard this.* His meaning was by this answer to deliuer his Disciples from care, least they shoulde be greeued, because they sawe him so carelesse in his friend his daunger. Therefore least they shoulde be in the meane season carefull, hee saith that the sicknesse is not vnto death: but he rather promisseth that it shalbe vnto him a new matter of glory. Furthermore, although Lazarus were dead, yet because Christe restoreth him shortly after vnto life, respecting this end, he saith that the sicknesse is not vnto death. The other member, *for the glory of God*, is not so set against it, as if this were a perpetuall argument. For wee know that euen whilest the wicked do perish, the glory of God doeth no lesse manifestly appeare in their destruction, then in the saluation of the godly. But Christ dyd properly in this place speake of the glory of god which was ioyned with his office.

Furthermore, there appeared no fearefull power of God in the myracles of Christe, but that which was sweete and bountifull. Therefore seeing that he affirmeth that there is no perill of death, when hee will shew forth his glory and the glorie of his father, wee must consider wherefore, and to what end he was sent of his father: namely, that hee may saue, & not destroy. Furthermore, this speech is of great importance, *for the glory of God, that the sonne of God may be glorified*. For we doe gather thereby, that God will bee so knowen in the person of his sonne, that what honour soeuer he requireth to be giuen vnto him, may be giuen vnto his sonne.

Therefore we had before chap. 5. 23. He that honoureth not the sonne, doth



doth not honour the father. V Wherefore the Turkes and Iewes doe in vaine pretend that they worship God, seeing that they rayle vpon Christ and are enuiously bent against him: yea by this meanes they endeavour to pull away God from himselfe.

5 And Iesus loued Martha. These things seeme at the first blush to bee contrary, that Christ carryeth two dayes beyonde Iordan, as not regarding Lazarus his life, and is yet said to loue him and his sisters. For seeing that loue causeth caretulnesse, he ought to haue runne vnto him. Furthermore, seeing that Christ is the only glasse of Gods fauour, wee are taught by this his delay, that we must not esteeme the loue of God by the present estate of things. Hee doth oftentimes deferre his aide when he is requested, either that he may the more sharpen the teruentnesse of praying, or that he may exercise our patience, and may also accustom vs to obey. Therefore let the faithfull so craue Gods helpe, that they doe also learne to suspend their petitions, if at any time hee stretch forth his hande more slowly to helpe them, then necessitie seemeth to requyre. For howsoeuer he linger, yet doth he neuer sleepe, nor forget those that bee his. In the meane season let vs be certainly perswaded that he will haue all those whom he loueth to be saued.

7 Then afterward he saith. He doth now at length declare that he cared for Lazarus, when as the Disciples thought hee had forgotten him, or at least that he preferred other things before the life of Lazarus. Therefore he exhorteth them that passing ouer Iordan, they goe into Iurie.

8 Master, euen now the Iewes sought. VVheras the disciples terrifie Christ, they doe it peraduenture not so much for his sake as in respect of them selues, because euery one is afraid of himselfe: like as the daunger was common to them all. Therefore seeing that they withdraw themselves from the crosse, and are ashamed to confesse so much: they pretend that they are carefull for their master, which hath a fairer shew. The same thing befalleth manie dayly: for they which foreslowe their duetic for feare of the crosse, gather to themselves many cloakes and colours here and there to couer their softnesse withall, least they seeme to defraude God of his due obedience without iust cause.

9 Are there not twelue. This place hath been diuersly expounded. In that some haue thought that we are taught by these wordes, that the mindes of men are mutable, so that they take sometimes new and other counsell euery houre, it is too farre from Christ his meaning: neither had I vouchsafed to recite it, vnlesse it had been a common prouerbe. Therefore let vs be content with the naturall and plaine meaning. First of all, Christ boroweth a similitude from night & day. For if any mā iourney in the darke, it is no maruell if he stumble oftentimes, or goe astray, or fall: But the light of the Sunne sheweth in the day time, the way, that ther may be no danger. And the calling of god is like vnto the day light, which suffereth vs not to wader or stumble. Therefore whosoever doth obey the worde of God, and taketh nothing in hand without his commaundement, he hath him also from heauen to be his guide and director, and vpon this hope he may safely take his way without feare: for (as it is in the Psalm. 9. 11.) whosoever walketh in his wayes, hee hath his Angels to keepe him, and by their guiding is hee defended, least hee

dash his foote against a stone. Therefore Christ trusting to this aide, goeth forward courageously into Iurie, not fearyng stonyng : because wee are in no daunger of going astray, where GOD, doing the dutie of þ sun giueth vs light, & doth gouerne our course. VVe are taught by these wordes, that so often as man doeth submit himselfe vnto his owne counsels without the calling of God, his whole life is nothing els but a wandering and erronious course : and that those which seeme to themselves to be most wise, when as they aske not the mouth of God, and haue not his spirite to be the gouernour of their actions, are blinde and goe grabbing in darknes : & that this is the only right way, if being well assured of the calling of God, we haue God alwayes to go before vs. The certaine hope of prosperous successe, doth ensue this rule of framing the life : because it cannot bee but that God doeth gouerne happily. And we haue more then neede of this knowledge, for the faithfull can scarce set one foote forward to follow him, but Satan doth lay a thousand stumbling blockes in their way, hee sheweth them diuers daungers on euery side, and endeuoureth by all meanes to stop the way before them. But whenas the Lorde doth bid vs goe forward, hauing as it were lighted his light, we must goe forward courageously, although many deaths doe stop the way, because he doth neuer bid vs goe forward, but he doth therewithall encourage vs by adding a promise, so that we may certainly persuaide our selues, that that shal fal out well for vs, whatsoeuer we take in hande at his commandement. This is our charriot, whereinto whosoever shall climbe, he shall neuer saynte for wearisomnesse: yea if the lets be harder then that we can be carryed through them in a chariot, yet being furnished with these winges, wee shall alwayes find a way to get out, vntill we come to the marke : not because no aduersitie doeth befall the faithfull : but because aduersitie helpeth them forward vnto saluation. The summe is this, that the eyes of God shalbe alwaies ouer those to keepe them, who shall be obedient and readie to marke his becke.

Againe, we doe gather heereby that so often as men neglecting and despicing the worde of God doe rashly flatter themselves, and take in hand whatsoeuer pleaseth them, all the course of their life is accursed of the Lorde, and there is vengeance alwayes prepared for their boldnesse and blinde lust. And here Christ diuiderh the day into twelue houres according to the olde custome. For although the dayes doe differ in Sommer and VVinter, yet they had alwayes twelue houres in the daye, and twelue in the night.

11 Hee spake these thinges, and after this he saith vnto them, our friende Lazarus sleepeþ: but I goe to awake him.

12 Therefore his disciples said, Lord, if he sleepe he shalbe safe.

13 Howbeit Iesus spake of his death: but they thought that hee spake of naturall sleepe.

14 Therefore Iesus said then plainly vnto them, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that you may beleene. But let vs goe vnto him.

16 Then Thomas that was surnamed Didimus, said vnto his felow disciples, let vs go also that we may die with him.

17 Therefore

17 Therefore Iesus came, and founde that hee had lyen in the graue foure daies already.

18 Our friend sleepeeth? Because hee said before that the sicknesse was not vnto death, least the disciples should bee too much troubled with a thing vnlooked for, he doth now also declare that he was dead, and putteth them in hope of his resurrection. And their rudenesse is wonderful, that they vnderstand the saying of Christ of sleepe. For although it be a metaphoricall kinde of speech, yet is it so often vsed, and so common in the scriptures, that it ought to haue bin wel knowen vnto all the Iewes.

12 If he sleepe, he is safe. VVhen as they say that sleepe will be wholesome for Lazarus, they do by this means by the way exhort Christ not to goe thither. And yet doe they not craftily wrest the wordes of Christe vnto their owne commoditie: but because they thought hee spake of sleepe, they doe willingly catch at that occasion to escape daunger. Augustine and many after him, do cunningly play the Philosophers in this worde *sleepeeth*: namely, that it is applyed vnto death for this cause, because it is as easie a matter for God to rayse the dead to life, as it is for vs to awake those that sleep. But we may gather out of the continual vse of the scripture, that Christ thought no such thing: yea seeing that this selfe same translation is common also amongst the profane writers, it is without all doubt, that it came into vse by no other means saue only because the dead carkeas lyeth without any sense or feeling, euen as the body of man when he sleepeth, For which cause sleepe is not vnfitly tearmed the image of death, & in Homer it is called the brother of death. Furthermore, whereas by this worde, the sleeping of the bodies onely is signified, certaine mad felowes do most foolishly wrest it vnto the soules as if being deprived of vnderstanding they were in daunger of death. Furthermore, Christe setteth foorth his power in this, because he saith he will come that he may awake Lazarus. For although the easinesse of the resurrection is not expressed by this woorde *sleepe*, yet Christe sheweth that he is the Lord ouer death, when as he saith that he awaketh those whom he restoreth to life.

Therefore Iesus said this plainly vnto them. This was the most singuler goodness of Christ, that he could suffer so great grossenesse in his Disciples. And truly he deferred to endow them with greater grace of the spirit, for a season, that being renued in a moment, the myracle might bee the greater. VVhen he saith, *And I am glad for your sakes*, his meaning is that his absence was profitable for them, because his power should haue byn more obscure, if he had holpen Lazarus by and by. For the higher the workes of God doe drawe vnto the ordinarie course of nature, the more base doe they waxe, and the glory thereof doth the lesse appeare: which thing we doe dayly trie. For if hee reache foorth his hande by and by we do not lay holde vpon his helpe. Therefore to the ende the Disciples myght acknowledge, that the resurrection of Lazarus was indeede a work of God, it was requisite that it should be deferred, that he might be most farre from all remedie that could come by meanes of man.

And we must remember that which I saide before, that the fatherly sus-

ferance of god is here represented in þ person of Christ. Therefore when as God doth suffer vs being ouerwhelmed, with griefs long time to languish, let vs know that hee doeth by this meanes prouide for our safetie. VVe truly doe grone being carefull and sorrowfull: but the Lorde reioycesth in our welfare: and there appeareth in this poynt double gentleness of his, that he doth not only pardon our faults, but doth ioyfully find meanes to redresse the same.

*That you may beleue.* He doth not meane that this was the first beginning of faith in them, but a confirmation of the faith which was already begun, for as much as it was very small and weake. Neuerthelesse he telleth them that they would not haue beleued, vnlesse the hande of God had been openly shewed.

*16 Then Thomas.* Hitherto the disciples endeououred to pull backe Christe. Now is Thomas readie to follow: but without any confidence: he doth only arme himselfe with Christ his promise, that he may follow him ioyfully and quietly. For these are wordes of distrust, *Let vs see that we may dye*, whereas it became them to be sure of life. Furthermore, the relatiue (*him*) may bee expounded as well of Lazarus as of Christ: but and if you expound it to be spoken of Lazarus, it is a taunt: as if he had saide, what good shall we doe by comming thither? Vnlesse peraduenture we cannot otherwise doe the dutie of friendes, vnlesse we die together with him. Yet doe I rather allow the other sense that Thomas doth not refuse to die with Christ. But this (as I haue said) floweth from a rash zeale: because he should rather haue been encouraged by the faith of the promise.

*18 And Bethania was nigh to Ierusalem, almost fiftene furlongs.*

*19 And many of the Iewes came vnto Martha and Mary, that they might comforte them for their brother.*

*20 Therefore when as Martha had heard that Iesus did come, she came to meet him: and Mary sate at home.*

*21 Therefore Martha saide vnto Iesus, Lord, if thou hadst been heere, my brother had not been dead.*

*22 But nowe I knowe also, that what soeuer thou shalt desire of God, God will giue it thee.*

*23 Iesus saith vnto her, thy brother shall ryse againe.*

*24 Martha saith vnto him, I know that he shall rise againe in the resurrection in the last day.*

*25 Iesus saith vnto her, I am the resurrection and the life: he that beleueth in mee, though he were dead, yet shall he liue.*

*26 And euery one that liueth and beleueth in mee, shall neuer die. Doeſt thou beleeue this?*

*27 Shee saith vnto him, truly Lord I beleue, that thou art Christ the sonne of God, whoſt should come into the worlde.*

*28 And Bethanie was.* The Euangelist doth diligently prosecute those things which serue vnto the certaintie of the historie. He sheweth how nigh Ierusalem was vnto the towne of Bethanie, least any shoulde marvel, that many of their friendes came thence to comfort the sisters, who God would haue to beare witnesse of the myracle. For although they were



were moued with the dutie of curtesie, yet were they gathered together by the secrete counsell of God, to some other ende, least the resurrection of Lazarus should be obscure, or shoulde haue those onely to beare witness thereof, who were of his owne family. And here is proued the malicious vnthankfulnesse of the nation, that this so manifest a token of Gods power being shewed in a famous place, in a great assemblie of people, and euen almost at the gates of the Citie (as vpon a stage) doth straightway vanish out of their sight. Yea the Iewes shutting their eyes maliciously, did of set purpose not see that which was before their eyes. And truly this is no new or strange thing, that men who doe alwayes too greedily gape after myracles, are altogether dull and blockish at the consideration thereof. The distance of place which is here noted, was not two miles. For a furlong containeth fixe hundred foote, that is an hundred and siue and twentie pases.

19 *That they might comfort them.* This was the thing for which they came, but God had respect vnto another thing, as I haue already saide. Furthermore, it appeareth that the house of Lazarus and of his sisters was full of dignitie, and honourably reuerenced. And because it is a naturall thing that the death of friendes should bring vnto men sorrow & heauines, this dutie whereof the Euangelist maketh mention is not to be disallowed: saue only that the corrupt excesse which reigneth as in other parts of the life, so in this, doth corrupt a thing which is of it self not to be discommended.

20 *Therefore when Martha had heard.* Martha went out of the Towne, as wee shall afterward see, peraduenture not only for reuerence sake: but that she might receiue him more priuily: because the daunger was freshe in memorie, and the rage of the enemies was as yet scarce wel appeased, which being somewhat pacified by the departure of Christ into Galilee, might breake out a fresh so soone as it was heard that hee was returned.

21 *Lord, if thou hadst been heere.* She beginneth with a complaint: although shee doeth by this meanes modestly signifie vnto him what shee wold. For it is as much as if she shold say, Thou couldest by thy presence haue deliuered my brother from death, yea thou canst euen now do it: because God will denie thee nothing. And by speaking thus, she doth rather fauour her affection, then keepe her selfe vnder the rule of faith. I confesse indeede that these wordes did partly proceede from faith: but I say, that ther were certaine disordered affectiōs mixed with the, which carryed her beyond her boundes. For whence had she this hope that her brother should not haue died if Christ had been present? Truly it was not conceived of any promise of Christe, therefore it remaineth that she doth rather obey her owne desires, then submit her selfe vnto Christ. It is a poynt of faith that shee ascribeth vnto Christe power and most singuler goodnesse: but in that she promiseth herself more then she had heard of Christ, that agreeth not with faith. For we must alwayes hold the mutuall consent betweene the worde and faith, least man doe forge vnto himselfe any thing rashly besides the worde of God. Moreouer, Martha did sticke too much in the corporal presence of Christ. Therefore the faith of Martha being mixed with, and intangled with immoderate desires, and not altogether void of superstition, could not shine out

with perfect brightnesse: so that there do only certaine sparkles appeare in these wordes,

23 *Thy brother shall rise againe.* This is wonderfull gentlenesse of Christe, in that pardoning vnto Martha those faultes whereof we haue spoken, he promiseth vnto her more of his owne accord, then she durst precisely and openly aske.

24 *I know that he shall rise againe.* Now appeareth the too too greates fearfulness of Martha, in that shee doth extenuate the saying of Christ. VVe said euen now that she went farther then was meete, when shee feined vnto her selfe, an hope after her owne imagination: now shee falleth into the contrarie vice, in that shee stood as it were trembling, when as Christe reached out his hande. VVherefore wee must take heed of both these things, that we take not vnto our selues friuolous hope heere and there as winde, being destitute of the worde of god, and againe that the Lord doe not finde our heartes eyther shut, or els too straitly restrained when he openeth his mouth. But Martha meante to gather out of this answer some other thing, then she durst hope for out of the wordes of Christe: as if she should say, if thou meane the last resurrection I doe not doubt but that my brother shall rise againe in the last day, and with this hope doe I comfort my selfe: but I cannot tell whether it hath any farther meaning or no.

25 *I am the resurrection and the life.* Christe doth first of al affirme that he is the resurrection and life: that done, he doeth seuerally expounde both the members of that sentence. In the former place he calleth him selfe the resurrection: because the restoring from death to life is former in order, then is the state of life. But all mankinde is drowned in death. Therefore no man shall bee made partaker of life saue hee that shall first rise from death. So that Christ doth teache that hee is the beginning of life, and he addeth afterwarde that the perpetuities & continuance of life is a worke of his grace, Furthermore the exposition which foloweth immediatly doth manifestly declare that he speaketh of the spirituall life: *He that beleeueth in me although hee shall bee dead yet shall hee liue.* VVhy, is Christ then the resurrection? Because he doth regenerate by his spirite the children of Adam, who were estranged fro God through sin, that they may begin to lead a new life. VVhich thing I haue handeled more largely before in the Chap. 5. 21. and 24. ver. And Paule vnto the Ephesians is the best interpreter of this place, Ephesians 2. 5. and 5. 8. Let them now bee packing who babble that men are prepared by the motion of nature to receyue the grace of God. It is as much as if they should say that dead men doe walke. For in that men doe liue and breath, are endowed with sense, vnderstanding, and will, all that tendeth to destruction: because there is no part or facultie of the soule, which is not corrupt, and turned away from that which is right. VVhereby it commeth to passe that death reigneth euery where. For the estranging from God is the death of the soule. Therefore those which beleue in Christ, whereas they were before dead, they do begin to liue: because faith is the spirituall resurrection of the soule, & doth after a sort quicken the soule it self, that it may liue vnto God, according to that which is said before. chap. 5. 25. The dead shall heare the voyce of the sonne of God: and they that shall  
heare

heare shall liue. This is surely an excellent title and commendation of faith, that powring the life of Christe into vs, it deliuereth vs from death,

26 And every one that liueth and beleueeth in mee. This is the exposition of the second member: namely, how Christ is the life: because he doth neuer suffer that life to fall away which he hath once giuen, but preferueth it vnto the ende. For what should become of men in so greate frailtie of the fleshe, if hauing once obtained life they shoulde afterward be left vnto themselves? Therefore the continuall estate of the life must be grounded vpon the power of the selfe same Christ, that hee may finish that which he hath begunne. And the faithfull are saide neuer to dye, for this cause, because their soules being borne againe of the vncorruptible seed, haue the spirite of Christ abiding in them, whereby they are continually quickned. For although the body be subiect to death, because of sinne, yet that spirite is life for righteousnesse, Rom. 8. 10. And in that the outwarde man is dayly corrupted in them, that is so farre from impayring theyr true life, that it euen helpeth forward the same: because the inwarde man is renewed from day to day, 2. Cor. 4. 16. Yea death it selfe is in them a certaine setting free from the bondage of death.

Doest thou beleue this? Christ seemeth at the firste sight to intreate of the spirituall life, for this cause, that hee may withdrawe the minde of Martha from her present desire. Martha did desire to haue her brother restored to life. Christ answereth that he is the authour of a better life: namely, because he quickneth the soules of the faithfull by his heavenly power. But I doe not doubt but that his meaning was to comprehend a double grace. Therefore he commendeth generally the spirituall life which he giueth vnto all those that be his, but he will giue some tast thereby of this power, which hee would afterward shewe in raysing vp Lazarus.

27 Truly Lord. To the end that Martha may prooue that she did beleue that which she had heard of Christ, that he is the resurrection & the life, she maketh answere, that she beleueeth that he is Christe and the sonne of God: so that indeed this knowledge comprehendeth in it selfe the summe of all good things. For we must alwayes mark to what end the Messias was promised, and what office the Prophetes doe attribute vnto him. And when as Martha confesseth that it was he that should come, she confirmeth her faith with the prophesies of the Prophetes. Vwhereupon it followeth that the full restoring of all thinges, and perfect felicitie is to be hoped for at his hands, and finally that he was sent for this cause, that he may erect & set in order a true and absolute estate of the kingdome of God.

28 When she had said these thinges, she went and called her sister Mary secretly, saying, the master is present and calleth thee.

29 So soone as shee heard that, shee ryseth straightway, and commeth vnto him.

30 And Iesus was not yet come into the towne: but was in the place where Martha met him.

31 The Iewes therefore, which were with her at home, and did comfort her, seeing that Mary arose suddenly, and went out, they followed her, saying, see goeth vnto the graue that shee may weep there.

32 Therefore

32 Therefore after that Mary came where Iesus was, when shee sawe him, shee fell at his feete, saying vnto him, Lords, if thou haddest beene heere, my brother had not beene dead.

33 Therefore so soone as Iesus saw her weeping, and the Iewes which came with her, weeping: he grieved in the spirite and troubled himselfe.

34 And hee sayde, where haue you laide hym? They say vnto him, come and see.

35 Iesus wept.

36 Therefore the Iewes said, behold how he loued him.

37 And certaine of them said, could not he which opened the eyes of one that was blinde, bring to passe that this man should not die?

38 Then Iesus grieved againe in himselfe, and came vnto the graue; and it was a caue, and a stone laid vpon it.

39 Called her sister. It is likely that Christ stayed without the towne at the request of Martha, least he should come into such an assemblie of men. For she feared daunger, because Christ had but of late hardly escaped out of the midst of death. Therefore least his comming shoulde be noyed abroad any further, she telleth her sister priuilie. *The master is present.* This word *master*, doth shew what account these godly matrones did make of Christ, And although they had not profited so much as became them, yet was this a great matter, that they had wholly addicted themselues to be his disciples. And the sodaine departure of Mary, that she might come to meet him, doth not a little testifie how she reuerenced him.

40 Therefore the Iewes that were with her. Although Christ suffereth Martha to returne home, that she might draw aside her sister out of the companie, yet Christe did intend an other thing: namely, that he might haue the Iewes to see the miracle. They doe in no case thinke vpon this: but it was no new matter that men should be brought thither, as it were in darknes by the secret prouidence of God, whyther they went not. They thinke þ Mary goeth vnto the graue, as those are wont to doe who seek to haue their sorrow stirred vp. For this disease reigneth commonly euery where, that husbands being deprived of their wiues, and parents of their children, and again wiues of their husbandes, and children of their parents, or kinsfolkes, or friendes, doe increase ambitiously by all means possible their mourning: and it is a solemne thing to finde out diuers inuentions to this ende. So that indeede whereas the affections of men are already inordinate, they prick them forward with newe prickes, to the ende they may the more vehementlye and with greater force resist God.

Furthermore, it was their dutie to pull backe Mary, least by beholding the Sepulchre she should gather matter of mourning: but they dare not vse so sharpe a remedie: but euen they themselues doe nourish the intemperancie of her grief, in that they beare her companie. So that it falleth out oftentimes, that their consolations are little worth, who beare with their friendes too much.

41 Shee fell downe at his feete. In that she falleth downe at his feet, we doe thereby gather, that he was worshipped in that house about the common order and manner of men. For although they were wont to prostrate themselues before kings and zulers: yet because Christ had him



fesse no princely or loftie thing in himselfe according to the flesh, Mary falleth downe at his feete for another ende. Neither would she haue doone so, vnlesse shee had beene perswaded that hee was the sonne of God.

*Lord if thou hadst been here.* Although she seemeth to speake honourably of Christ, after a sort, yet we haue of late declared what corruption is in these wordes, For doubtlesse the power of Christ which did replenish heauē & earth, ought not to haue bin restrained vnto his corporall presence.

*33 Hee goned in the spirite.* Vnlesse Christ had sorrowed togeather with them, he woulde haue stood rather with a fierce countenance, but when as he conformeth himselfe vnto them, euen vnto weeping, he declareth his agreement with them. For the Euangelist seemeth in my iudgement to expresse the cause of such affection, when he saith that he saw Mary and the rest weep. Although I do not doubt but that he had respect vnto some higher matter: namely, vnto the common miserie of man. For he vnderstood what commaundement the father had giuen him, and wherefore he was sent into the worlde: namely that he might deliuer vs frō all euilles. y<sup>s</sup> he did this in very deed, so his meaning was to declare that he did it with an earnest affection of the minde. Therefore whenas he was about to rayse vp Lazarus, before he did help & remedie him, he doth testifie by the deepe groning of the spirit, by the feeling of grieve and teares, that he is touched with our miseries in like sort as if he felt them in himself. But how doth groning & perturbation agree with the sonne of God? Because it seemeth to some an absurd thing if we say that Christ was subiect to humane passions as some one of the number of men, they thinke that hee sorrowed and reioyced no other wayes, saue only because he receiued into himselfe these affections so often as he thought good, by a secret dispensation. Augustine thinketh that the Euangelist said for confirmation of this opinion, that Christe troubled himselfe, whereas other men are carried by their affections, which doe tyrannously rule them to trouble their mindes. Therefore he thinketh that the meaning of the wordes is this, that Christe who was otherwise quist in minde and free from all manner passions did of his owne accorde grone and sorrowe. But in my iudgement, this plainnesse agreeth better with the scripture, if we say, that when the sonne of God did put vpō him our flesh he did also willingly take vpō him mans affections, that he might not differ from his brethren in any thing, sinne only excepted. By this meanes the glory of Christ is no whit impayred, seeing that his submission is said to haue been only voluntarie, whereby it came to passe that he was like vnto vs in the affections of the soule. And after that he submitted himselfe from the beginning, we must not thinke that he was voide and free from them: and in this hath he proued himselfe to bee our brother, that we may know that we haue a mediator, that can easily pardon our infirmities, & is readie to help them, which he hath felt in himselfe. If any man object, that seeing that humane passions are corrupt, it is not likely that they are common to the sonne of God with vs: I answer, that there is a great distance betwene vs and Christ. For our affections are corrupt, for this cause, because they runne headlong intemperately, neither keepe they any meane: but

in Christ they were voide of all corruption, because they were framed to obey God. Yea the affections of men are corrupt and froward two manner of wayes. First, because they are carried with a troublesome motion, neither are they ordered according to the true rule of modesty. Secondly, because they doe not alwayes arise from a lawfull cause, or at least are not referred vnto a lawfull ende. I call it intemperancie, because no man reioyce and sorroweth so much as is sufficient, and as much as God doth permit: and also there be many which doe rather refuse to be brideled.

Furthermore, the vanitie of our minde causeth vs to lament and be sorrowfull for things of no importance, or for no cause: because we are too much addicted vnto the world. There was no such thing in Christ: for there was no passion of his, which did goe beyond his meane, there was none but that which was iust, and taken from reason and right iudgement. To the ende this may the more plainly appeare, it shall be good and profitable to distinguish betweene the first nature of man, as it was created of God, and this degenerate nature which is corrupt through sinne. When God dyd create man he gaue him affections, but those which were dutifull and obedient vnto reason: and in that they are now disordered and rebellious, it is an accidentall fault.

Nowe Christe did take vpon him humane affections, but without disorder, whereby it cometh to passe that hee which obeyeth the passions of the flesh, hee doth not obey GOD. Christe troubled himselfe and he was vehemently moued: but yet so, that he contained him selfe within the boundes of his fathers will. To be brieue, if you conferre his passions with ours, they shall no lesse differ, then faire and cleere water which runneth pleasantly, doth differ from pudly and muddy fomes. Furthermore, the sole example of Christ ought to be sufficient for vs to teach vs to refuse the stony hardnes of the Stoicks: for whence must we fet the rule of principall perfection, but from him? And we must rather studie, hauing corrected, and tamed the stubbornnesse, wherewith our affections are intangled by reason of Adam his sinne, to follow Christe as a guide, that he may bring vs into order. So Paule, 1. Thess. 4. 1 3. doth not require at our hands stonie blockishnes, but he commaundeth vs to moderate our mourning, that wee be not swallowed vp of sorrow as the vnbelleeuers, who haue no hope: for euen for this cause dyd Christe take vpon him our affections, that through his power we may subdue what corruption soeuer is in them.

<sup>36</sup> Beholde how hee loued him. Iohn describeth in this place vnto vs a double iudgement of Christ. For the former sort of men which said, behold how he loued him, although they think not so honourable as became them to doe, in that they attribute nothing vnto him, but that which was humane, yet doe they speake more iustly and modestly of him then the other, who doe maliciously backbite him, because hee deliuered not Lazarus from death. For although they commend the power of Christ (whereof the other spake nothing) yet they doe not this without a certaine vpbraiding. It appeareth sufficiently thereby, that they knewe of the myracles which Christ had wrought: but yet their vnthankfulnesse is so much the more filthie, in that they are not afraide to murmur, because he did now cease off in one point. In like sort

Fort men haue alwayes been vnthankfull vnto God, and proceede so to be: vnlesse he graunt all our desires. wee doe by and by breake forth into complaining. Seeing that he hath been alwayes wont to help me hitherto, why doth he now forsake and disapoint mee? And heere reigneth a double disease: first, because we doe rashly desire that which is not expedient, yet wil we make God subiect to the desires of our flesh: and secondly, because we are importunate beggers, and run headlong through the seruientnesse of our wilfulnesse and rashnesse before the time.

38 *When Iesus therefore had groned againe.* Because Christ commeth not vnto the Sepulchre as an idle beholder, but as a chāpion preparing himselfe vnto the combate, it is no maruell if he grone againe. For the violent tyrannie of death which he was to ouercome, was before his eyes. There be some which expound it, that this groning did proceede from indignation, because this vnbeliefe whereof we haue spoken, did offende him. But the other way seemeth vnto me more fit: namely, that he did rather behold the thing it selfe thē the men. There follow diuers other circumstances which doe more set forth the power of Christe in raising Lazarus from death: namely, the space of foure dayes, that y<sup>e</sup> graue was couered with a stone, which Christ commandeth to be taken away in presence of them all.

39 *Iesus saith vnto them, take away the stone, Martha the sister of him that was dead, saith vnto him, he sinketh by this: for he hath been dead foure dayes.*

40 *Iesus saith vnto her, said I not vnto thee, that if thou beleue thou shalt see the glory of God?*

41 *Therefore they tooke away the stone, where he was laid, that was dead: and Iesus listed vp his eyes, and said, Father, I thanke thee that thou hast hearde mee:*

42 *And I did knowe that thou hearest mee alwayes, but because of the companie which standeth aboute, I haue saide it, that they may beleue that thou haste sente mee.*

43 *When he had spoken these wordes, hee cryed with a loude voyce, Lazarus come forth.*

44 *And hee that was dead came forth, bounde hande and foote with bandes, and his face was bounde with a napkyn. Iesus saith vnto them, loose hym, and let him goe.*

39 *Lord he sinketh by this.* This is a signe of distrust, because shee is not so fully perswaded of the power of Christe as becommeth her. The roote of this euill is, because she measureth the infinite and incomprehensible power of Christ with the sense of her flesh. For because there is nothing which agreeth lesse with life then rottennesse and stinke, Martha gathereth that hee was already past remedie. So that when as peruers cogitations doe possesse our mindes, God is after a sorte driuen away from vs, so that hee cannot fulfil and accomplish his worke in vs. Truly there wanted no will in Martha to haue her brother lie in the graue continually: because cutting of all hope of his life from her selfe, shee doeth also endeavour to stoppe the way before Christe and keepe hym backe from raising him vppe: and yet shee intended nothing lesse.

This

This commeth to passe through the weaknesse of faith, that being dra-  
wen hyther and thither, we fight with our selues, and whilst that rea-  
ching out the one hand we craue helpe of God, we put backe the same  
with the other whē it is offered vnto vs. Martha lied not, when she said,  
*I know that whatsoeuer thou shalt desire of God hee will giue it thee* : but a confused  
and intangled faith helpeth but a little, vnlesse when we are come vnto  
the matter it bee applyed vnto our vse. And in Martha may we see what  
manifold defects and wants there be in faith euen in the best. She came  
the first of all to meete Christe : this was no small testimonie of godly-  
nesse : and yet doth she not cease to let him. Therefore to the end we may  
make way for the grace of God that it may come vnto vs, let vs learne  
to attribute farre greater power vnto him then our senses can compre-  
hend. And if sobeit the first and only promise of God be not of suf-  
ficient force with vs, yet at least let vs stay our selues as did Martha, whē  
he confirmeth vs the second and third time.

49 *Did not I say vnto thee.* He reproveth the distrustfulnesse of Mar-  
tha, because shee had not conceiued sufficient hope of the promise which  
she had heard. And it appeareth by this place that there was somewhat  
more saide to Martha, then Iohn doth set downe worde for worde : al-  
though (as I haue said) Christ meant thus much, when hee called him  
selfe the resurrection and the life. Therefore Martha is condemned, be-  
cause she doth not wayt for some work of God.

*If thou beleue.* This is said for this cause, not only because faith ope-  
neth our eyes, that we may see the glory of God shining in his woorkes :  
but because our faith maketh a way for the power and goodnes of god,  
that it may shew foorth it selfe towards vs, as is said, Psal. 81. 11. Open  
thy mouth wide and I will fill it. Like as on the other side, vnbeliefe  
stoppeh the way before God, and doeth as it were keepe his handes  
fast shut : in which respect it is said in another place, Iesus coulde not  
shew any myracle there because of their vnbeliefe. Math. 13. 58. Not  
that the power of God is tyed vnto the wil of men, but because so much  
as in them lyeth, they driue away the same with the let of their wicked-  
nesse, they are vnworthie that he should reueale himselfe vnto them. It  
commeth to passe oftentimes, that god doth ouercome such lets : yet not-  
withstanding, so often as hee plucketh backe his hande from helping  
the vnbeleeuers, he doth it for this cause, because they doe not admitte  
and accept the same, beeing enuironed with the straytes of vnbe-  
liefe.

*Thou shalt see the glory of God.* Note that the myracle is called the glorye  
of God wherein whilst God sheweth foorth the power of his hande,  
he glorifieth his name. Martha being at length content with this se-  
cond saying of Christ, doth suffer the stone to be remoued : she saw no-  
thing as yet : but because she heareth that the sonne of God, did not in  
vaine command them to doe this, she doth willingly depend vpon his  
commandement alone.

41 *And Iesus lifted vp his eyes.* This was a token of a mind that was  
well framed to pray : for to the ende a man may rightly call vpon god,  
he must be ioyned with him, which cannot be vnlesse being lifted vp a-  
boue the earth, hee ascend vp into the very heauens. This is not done  
with the eyes : seeing that hypocrites, who are drowned in the deepe  
filth



filth and dregges of their flesh, seeme with their sterne countenance to draw heauen vnto them : but the children of GOD must sincerelie perforce that which they doe feigne. Neither yet must he that listeth vp his eyes toward heauen there include God in his cogitation, who is euery where, and filleth heauen an earth : but because mens mindes can neuer escape from and acquit themselues of those grosse inuentions, but that they shall surmise some base and earthly thing of God, saue onely when they be lifted vp about the worlde : the scripture calleth vs thither, and testifieth that heauen is Gods seate. As touching the lifting vp of eyes, it is no continuall ceremonie, which lawfull prayer cannot want. For the publicane that prayeth with his countenance turned toward the earth, doth neuertheless pearce the heauens with his faith. Yet that is a profitable exercise, whereby men awake and stirre vp themselues to seeke God. Yea, the seruientlie of prayer doeth so affect and moue the body oftentimes, that besides meditation it doth willingly follow the minde. Certainly it is without all doubt that when Christe lifted vp his eyes towards heauen, hee was carried thither with singuler vehemencie. Moreouer, as he was wholly with the father: so he would also bring others vnto him besides himselfe.

*I thank thee.* He beginneth with thanks giuing, although he asked nothing; but although the Euangelist doth not declare that he prayed in plaine words, yet is it questionles that there went some petition before: for otherwise he could not be heard. And it is to bee thought that hee prayed in time of those gronings whereof the Euangelist maketh mention : for there is nothing more vnlkely then that he raged inwardly in himselfe, as men amazed are wont to doe. Having now obtained Lazarus his life he giueth thanks vnto the father. Furthermore, in that he acknowlegeth that he receiued this power from his father, in this hee confesseth that he is only his fathers minister : for, as he applyeth himselfe vnto mans capacitie, sometimes defending openly his diuinitie, he challengeth to himselfe whatsoeuer is proper to God: sometimes being content to beare the person of a man, he graunteth all the glory of the diuinitie vnto the father. The Euangelist reconcileth both thinges together in one worde very well, when he saith, *that Christe is heard of the father: and that he giueth thanks, that men may knowe that hee was sent of the father* : that is, that they may confesse that hee is the sonne of God. For because the Maiestie of Christ could not be comprehended in his highnesse, the power of God, which appeared in his flesh, carryed vp the rude and dull senses of men by degrees vnto that highnesse. For seeing that he would be ours wholly, it is no maruell if hee apply himselfe vnto vs diuers wayes: yea, it is no marvell if hee doe abate himselfe for our sakes, who suffered himselfe to be humbled for vs,

<sup>42</sup> *I did know that thou didst alwayes.* This is a preuention, least any man shold think that he was not so highly in the fathers fauour, that he could readily worke what myracles soeuer he would. Therefore hee giueth them to vnderstand that there is such agreement betwene hym and the father, that he denieth him nothing : yea that hee had no neede to make any prayer, seeing that he did only that which hee knewe his father had commanded him to do; But to the end it might the better be

made knowen vnto men, that this was a worke of God, he called therefore vpon the fathers name. If any man obiekt: VVhy did he not then rayse all the dead: we may easily answere, that there was a certaine meane appointed by the counsell of God for myracles, as much as he knewe was sufficient to proue the Gospell,

43 *Hee cryed with a loud voyce.* In that he touched him not with his hand but did only call vpon him with his voyce, his diuine power did therein the better shew it selfe: and he doth therewithall set forth vnto vs the hidden and wonderfull power and force of his worde. For howe doth Christ restore life to the dead saue only by the word? Therefore he shewed a visible token of the spiritual grace in rayling Lazarus, whiche we doe dayly trie by the sealing of faith, whilest that he sheweth that his voyce doth quicken.

44 *Bound with bandes.* The Euangelist doth diligently reckon vp the kerchiffe, and bandes, to the ende wee may knowe that Lazarus came out of the graue in such sort, as he was laid there. The Iewes also retain this manner of burying at this day, that hauing wounde the bodie in a linnen cloath, they wrap the head apart in a kerchiffe. *Loose him.* This thing remayned to amplifie the glory of the myracle, that the Iewes might also feele with their handes the worke of God, which with their eyes they had beholden. For Christ could haue made Lazarus shake off the bandes wherewith he was bounde, or haue caused them to fall away of their owne accord: but he did intende to haue the handes of those that stood by him to bee his witnessers. Thise ridiculous are the Papistes who gather auricular confession thence, Christe (say they) after that he had restored Lazarus to life, would haue his Disciples to loose him: therefore it is not sufficient for vs to be reconciled to God vnlesse the Church doe also forgiue our sinnes. But whereby doe they coniecture that the disciples were appointed to loose Lazarus? Nay rather we gather that he commaunded the Iewes to doe this, to the ende he might take from them all occasion of doubting.

45 *Many therefore of the Iewes, which came vnto Mary, behelde what things Iesus had done, and beleueed in him.*

46 *But some of them wente vnto the Pharisees, and tolde them what Iesus had done.*

47 *Therefore the high Priestes and Pharisees, gathered a councell, and said, what doe wee? because this man doth many myracles.*

48 *If we let him goe thus, all men shall beleue in him: and the Romanes shall come and take away our place, and the nation.*

49 *And one of them called Caiphas, who was high Priest that yeere, said vnto them, Tce know nothing:*

50 *Neither doe yee consider, that it is expedient for vs, that one man die for the people, and that all the nation doe not perish,*

51 *And he said not this of himselfe: but for asmuch as hee was chiefe Priest that yeere he prophesied, that Iesus should dye for the nation.*

52 *And not for the nation only, but that hee might gather together in one the children of God which were dispersed.*

45 *Many therefore.* Christe did not suffer the myracle which hee wrought to bee vnfruitfull ; because by this meanes hee brought some vnto faith. For we must note that there is a double vse of myracles : namely, that they may either prepare vs vnto faith, or confirme vs in the faith. The Euangelist toucheth the former in this place : for hee meaneth that those of whom he speaketh did maruell at, and reuerence the diuine power of Christe, so that they submitted themselves vnto him to be his disciples : otherwise the bare myracle could not haue been sufficient vnto faith. Therefore we must vnderstand nothing els in this place by this worde *beleued*, saue onely readinesse to imbrace the doctrine of Christ. In the other which forsake Christe there appeareth detestable vnthankfulnesse : or rather horrible madnesse : wherby we gather how blinde and madde vngodlinesse is. The resurrection of Lazarus ought to haue softened euen stonie heartes : but there is no worke of God, which vngodlinesse doth not infect and marre with the bitternes of her poyson. I herfore if men will profite by the myracles of God they must haue cleane heartes. For those in whom there is no feare of God, although they see heauen and earth goe together, they will neuer cease to refuse sounde doctrina. So you may see at this day, many enemies of the Gospel, fight against the manifest and euident hand of god like mad men. Yet notwithstanding they doe in the meane season craue myracles at our handes : but to no other ende, saue this, that they may shewe themselves to be monsters of men by resisting stubornely. And in that Christ is brought vnto the Pharisees, it is done for this consideration, because by reason of their hypocrisie they were more sharpe let to resist the Gospel. In like sort he doth afterward expresse the by name, whenas he saith that there was a councell gathered together. They themselves were a part of the priests : but the Euangelist nameth them specially, because they were as fannes to set on fire the fury of all the whole companie.

47 *Therefore the high Priestes gathered together.* There is no lesse monstrous blindnesse described in this place in the priests. Vnlesse they had beene more then dull and blockish, they ought to haue been touched at least with some reuerence of Christe after so euident a token of his diuine power : nowe they meete togeather of set purpose to oppresse the glory of God (with the beholding whereof they become amazed). They do not in plaine wordes make their boast, that they would make warre against God : but seeing that they cannot suppress Christ, without the subuersion of Gods power, they doe questionlesse fight againste this openly and without doubt with sacrilegious boldnes. Infidelitie is alwayes proude and a contemner of God : but she doth not straightway breake out into this, that she lifteth vp her hornes against God. But when as men haue long time wrasted with God, this is still the ende to endeavour like Giants to climbe vp above the heauens without anye feare of God. For they confesse that Christe wrought many myracles. And whence had hee so great power? Therefore they doe openly ad-dresse theselues to suppress the power of god which appeareth in y myracles of Christ. In the mean while god is not slacke: But although he dis-  
solbeth for a time, he laugheth at their foolish arrogancie, vntil y time to  
 S 2 bring

forth his wrath do come, as it is Psal. 2. 12.

*VVhat doe wee?* In these wordes they accuse their slouthfulnesse: as if they shoulde say that it came to passe through their delay, that Christe creepeth farther: because they are able by behauing themselves stoutly, to breake off his course. This is the boldnesse of the wicked, whereby they challenge to themselves all thinges: as if it were in their hande to doe whatsoeuer should seeme good in their owne eyes: and as if the successe of the worke were subiect to their desires. And if a man doe well weigh all thinges, they doe in this place set their owne industrie against the power of God, as if they coule exceede God through their diligence.

48 *If wee let him goe.* VVhat if they doe not let him goe? Certainly (as I haue said euen now) they are fully perswaded that it is in their will to stop the way before Christ, that he may goe no farther, so they be diligent to withstand him. If Christ had bin som seducer, it had bin their dutie to haue medled in the matter, least he should lead away the sheepe from the Lordes flocke: but in that they confesse his myracles, they doe sufficiently declare, that they cared not for God, whose power they doe so carelessly and hautilly contemne.

*The Romans shall come.* They couer their wickednesse with a fayre colour: namely, the desire which they had to preferue the common wealthe: this was the feare which troubled them most, least their tyranny should fall to the ground: but they feigne that they are carefull for the Temple, and worship of God, for the name of the nation, for the estate of the people. And wherefore was this? For doubtlesse they doe not seeme to vse such colours that they may deceiue: they preach not vnto the people: they consult together apart and in secretes. Seeing that they are all guiltie of the same falshood in their owne consciences, why doe they not utter their counsels and meanings? Because how grosse and euident soeuer vngodlinesse is, yet it hath alwayes almost hypocrisie to accompanie it. It doth so inwrap it selfe in croked boughtes and lurking corners that it deceiueth vnder the shew of vertue. It was their chiefe drift to shewe some shape of grauitie, moderation, and wisdom, that they might deceiue others: but it is to be thought that they were also deceiued with that vaine visure for as much as they feigned that it was a iust occasion to persecute Christ. So hypocrites, although their conscience doth inwardly accuse them, yet doe they make themselves drunken with vayne inuentions, that they may seeme innocent in sinning: neuerthelesse they are manifestly contrary to themselves. For at the beginning these men did confesse that Christ wrought many myracles: nowe they are afraide of the Romanes: as if there were not helpe enough and more then enough in the power of God, which sheweth it selfe to be present in these myracles.

*The Romanes shall come.* The Euangelist meaneth that this was the summe of their deliberation, to auoide the daunger which did hang ouer their head. If (say they) the Romanes shall vnderstande that there is any thing renued in our state publike, it is to bee feared least they will sende an armie, and destroy both our nation, the Temple, and the worship of G O D. But that is a peruerse consultation, whiche is had about



about the auoiding of those daungers which we cannot escape, vnlesse we wil turne aside from the right course. VVe must first of all see what God commaundeth, and will haue to be done: what euent soeuer shall befall vs, that must continue sure and certaine. But those men thinke it best to make away with Christe, least any discommoditie doe befall them, if they suffer him to goe forward as he had begun. But what and if he were sent by God? VVill they reiect a Prophet of God, that they may redeeme peace with the Romans? These are their counsels, who doe not feare God truly and from their heart, they passe not what bee lawfull and right, or what be vnlawfull and wrong: because they depend only vpon chaunce. But this is the onely way to take godly & good counsell, for to seeke and see what doth please God: secondly, to follow that couragiously, whatsoeuer he prescribeth, and not to bee discouraged with any feare, although wee bee compassed about with a thousand deathes. For our actions are continually to be directed not according to euery blast of winde, but according to the wil of God alone. VVhosoever doth boldly despise daungers, or at least hauing ouercome the feare of them, doth simple please god, he shal at length haue an happy ende. For God doth blesse contrary to all hope, the constancie which is grounded in the obedience of his worde: as for the wicked, their cautions do them so little good, that the more feareful they are, the more doe they entangle themselues in snares. In this historie we haue þ forme and shape of our age most liuely depainted out vnto vs. Those that desire to be accounted prudent and circumspect, they haue this song oftentimes in their mouth, that we must take care for the common tranquillitie, and that that innouation which we goe about is not free from many daungers, after that they haue burdened vs with this false enuie they can finde no better way, then by burying Christe, to preuent all tumults. As if they should haue good successe with such wicked contempt of the grace of God, whilst that they inuent this remedie to pacifie tumultes withall, that the doctrine of saluation may be abolished. Nay rather that shall befall the wicked whereof they are afraide: notwithstanding howsoeuer the wicked doe obtaine that which they hope for: yet this is an vnmeete rewarde to pacifie the worlde by offending God.

*Our place.* It is vncertaine whether they speake of the Temple or of their Countie. They thought their safetie did consist in both. For when the temple was pulled downe, the sacrifices, the solempne worshippe of God, and the calling vpon his name, did cease. Therefore if they had any care of religion, it became them to be carefull for the temple. And againe, this was very profitable for maintenaunce of the estate of the Church, not to be carried away out of their countie againe. They did yet remember the captiuitie of Babylon, whiche was a most sharpe vengeance of God. Againe, that was common amongst them as a proverbe, which is oftentimes repeated in the law, that it was a kinde of casting off, if the Lorde should cast them out of that land. Therefore they gather, that the Church cannot continue in safetie, vnlesse Christ be destroyed.

49 *One of them called Caiphas.* This was a short consultation, because Caiphas did not suffer them to stande in doubt long. Furthermore,

hee assigneth one way to obtaine health, and safety that they fle a innocent: Behold into how great wickednes those men breake out, who doe rather take counsell according to the sense and reason of their flesh without the feare of God, then according to the worde of God, and doe thinke that that will be profitable for them, which they cannot do without displeasing the authour of all goodnes. For it is as much as if Cai-phas should say that they must prouoke the wrath of God, that thinges may goe well with them. V Wherefore let vs learne neuer to separate that which is profitable, from that which is lawfull: seeing that wee must hope for no good thing or ioyfull thing, saue only from the blessing of God, which is not promised vnto the wicked & rebellious, who seeke for helpe at the handes of the Diuell, but vnto the faithfull who walke plainly in the wayes of God. And yet this reason had some colour: because the common commoditie ought alwayes to bee of more weight. But (as I said euen now) the people is no more safe by the wicked death of an innocent, then the whole body of man, whilst that the throte onely is cut, or the breast thrust through with a sword.

*VWho was high Priest.* Hee doth not call him high priest of that yeere, because it was a yerely office only: but whereas it was sold for money, it was giuen vnto diuers men, contrary to the prescript of the law, God would not haue the honour ended vnlesse the man did die: but when as thinges were all out of order, and turned topsie turuie, it came to passe that the Romanes did oftentimes chaunge the Priestes. Furthermore, the Euangelist saith that Caiphas spake not this of himselfe, not that he spake that which he vnderstood not, as a madde man, and one that is frenlie: (for he spake as he thought) but the Euangelist meaneth that there was a superiour mouing of his tongue, because God meant to shewe foorth by his mouth some greater matter then came into his minde. Therfore Caiphas was at that time as it were double tongued. For he vomited out that wicked & cruell counsell and purpose to put Christ to death, which he had conceiued in his minde: and God turned his tongue another way, that he might also vnder doubtfull words vtter a Prophetie. God would haue the heauenly oracle to proceede euen from the seate of the high priest, that the Iewes might be the more without excuse. For although no mans conscience of all that crue was touched, yet they perceiued afterward that their blockisines deserued no pardon. Neither yet did the wickednesse of Caiphas any whit hynder his tongue from being the instrument of the holy Ghoste, because God had rather respect vnto the Priesthood which he himselfe had instituted, then vnto the mans person, and that was the reason, which I touched, that the voice comming from an high place, might be the better hearde, and might haue the more reuerence and weight. In like sort did he blesse his people by the mouth of Balaam, whom he had endowd with the spirit of prophetie. But the Papistes are more then ridiculous, who doe thereby gather that that is to be accounted as an oracle, whatsoeuer it please the bishop of Rome to blunder out. First of al, admit we graunt (which thing is in vaine) that he is alwayes a Prophet who is high priest, yet must they proue of necessitie, that the Bishop of Rome is created by the commaundement of God. For the Priesthoode of one man was abolished by the comming of Christe, neither doe wee  
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any where reade, that it was afterwarde ordeined, that any one man should gouerne the Church. But admit we graunt them this secondly, that the title and honour of the high priest was translated vnto the bishop of Rome, we must marke what good this did the Priests, that they embraced Caiphass his prophesie. They conspyre together to put Christ to death, that they may subscribe vnto his iudgement. But let such obedience be farre from vs, which may driue vs vnto horrible apostacie, by denying the sonne of God. Caiphass doth with one voyce blasphemie and also prophesie: those which obey his saying doe contemne the prophesie and catch at the blasphemie. VVe must take heed least the same befall vs, if we giue eare vnto the Romane Caiphass, otherwise the similitude should be vnperfect.

Furthermore, I aske this question, whether all the wordes of the high Priest be prophesies or no, because Caiphass did once prophesie. But hee did afterward condemne the chiefeest and principall poynt of our faith of blasphemie: whence we gather, that that was extraordinarie whereof the Euangelist maketh mention now, & that it is preposterously takē for an example.

51 *That Iesus should die.* The Euangelist doth first of all declare that the summe of our saluation consisteth in that, if Christ do gather vs together into one. For by this means he reconcileth vs vnto<sup>r</sup> father, in whose power the fountaine of life is. VVhence we doe also gather that mankinde is scattered abroad, and estranged from God, vntill such time as the children of God doe growe together vnder Christe their head. So that the communion of the saints is the preparation vnto eternall life: because they abide all in death, whom Christ doth not gather vnto the father: as we shall see againe in the sixteenth Chapter. Therefore is it that Paule Ephe. 1. 10. teacheth that Christ was sent, to the ende hee might gather together all things which are in heauen and earth. VVherfore if we will enjoy the saluation which is brought vnto vs by Christ, we must remoue all dissention and be at one with God, the Angels, and amongst our selues. The death of Christ was the cause of this vnitie and the pledge thereof, whereby he tooke all thinges vnto himselfe: but yet we are gathered together dayly by the Gospell into Christ his sheepefolde.

52 *And not for the nation only:* The Euangelist his meaning is, that the reconciliation made by Christ is also extended vnto the Gentiles. But how are they called the children of God, whom the miserable scattering abroad, wherein they wandered, did make the enemies of God? I answer (as I haue saide els where) that they were sonnes and children in the breast of God, who were in themselves wandering & lost sheepe yea nothing lesse then sheepe, but rather wolues and wild beasts. Therefore he counteth them the children of God by their election, euen before they be called, because they begin at length to be reuealed both vnto themselves and vnto others by faith.

53 *Therefore from that day they tooke counsell to put him to death,*

54 *Therefore Iesus walked no more openly amongst the Iewes: but went thence into a region nigh vnto the desert, into a citie called Ephraim: and abode there with his disciples.*

55 And the Iewes Easter was at hande: and many of the countrie went up to Ierusalem, before Easter that they might purifie themselves.

56 Therefore they sought Iesus and said amongst themselves, as they stood in the Temple, what thinke yee, that he came not unto the feast.

57 And the Priestes and Pharisees had giuen a commaundement, that if any did knowe, where hee were, he should tell it, that they might take him.

58 They tooke counsell to put him to death, The Euangelist saith that Christe fled againe, seeing that he knewe that his enemies did so furiously pursue him, Yet let vs remember that he did not so flee that hee myght withdrawe himselfe from his fathers calling. For this was his only purpose to present himselfe readie, to suffer death willinglye at the time which God had appointed. Furthermore, the counsell whereof the Euangelist maketh mention, was not so much concerning the death of Christe, as that they might finde some meanes howe to suppress him, This was alreadie decreed amongst them, that he was to be made away: the other deliberation did onely remaine, how they might accomplish, that which they had determined.

59 Which is called Ephraim. I thinke that the name of the citie which is heere set downe, was either corruptlie pronounced or els was some new name. For we know what great alteration was made in the tongue after the captiuitie of Babylon, and also howe much the fashion of the lande was chaunged. VVhen he speaketh of the disciples of Christ, hee meaneth not al those which receiued his doctrine but those which were continually with him, and were wont to liue together with him in the same house.

60 Many of the countrie went up &c. before Easter, that they myght purifie themselves. This was not flatly commaunded that they should purifie themselves before the offering of the Paskeouer. Therefore the Euangelist saith not that they came all, but *manie*: It was not lawefull for any that was vnclane to eate: but I saye that they tooke vppe this sanctifying of their own accord, and of some priuate affection, so that the other were not forbidden to eate, although they were not prepared by any such rite, before the feast day. But the drift of the Euangelist is, to shew howe famous Christe was, and howe greatly hee was spoken of throughout all Iurie. For those that meete together out of all partes in the Temple, are especially bent to seeke Christe, and talke together concerning him. They seeke him after the manner of menne, but yet by seeking hym they declare that the tyrannie of the Priestes was the cause that he did not appeare openly.

## Chap. 12.

1 Iesus therefore, sixe dayes before Easter came to Bethania, where Lazarus was, that had bene dead, whom he had raysed up from the dead.

2 Therefore they made him a banquet there, and Martha serued: but Lazarus was one of those that sate at meate with him.

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3 Then tooke Marie a pounde of Spicknard precious, she annoynted the feete of Iesus, and wiped them with her haire : and the house was filled with the sauour of the oymment.

4 Therefore one of his disciples, Iudas Iscariot Simons sonne, whiche was about to betray him, said,

5 Why was not this oymmente sold for three hundred pence, and giuen to the poore?

6 This said he, not that he cared for the poore : but because he was a theefe, and had the bag, and did carry those things which were giuen,

7 Therefore Iesus said, shee hath kept this vntill the day of my buriall.

8 For you haue the poore alwayes with you, but me yee haue not alwayes.

1 Iesus, &c. came to Bethania. VVe see that their iudgement was ouer rash, who thought that Iesus would not come, whereby wee are taught that we must not make such hast, but with patient and quiet minds stay vntill the opportunitie come whereof wee know not. Christ came first to Bethania, that he might goe thence to Ierusalem three dayes after. In the meane while his intent was to giue Iudas a fit time and place to betray him, that he might be a sacrifice readie, at the appointed houre. Neither is he ignoraunt what shall befall him, but goeth willingly to be offered vp. VWhereas he came to Bethania sixe dayes before Easter, we may gather out of Mattheue and Marke that hee stayed there foure dayes. Iohn doth not expresse the day wherein the banquet was made vnto him, wherein he was annoynted by Mary, but it is likely that this was done not long after his arriall. Furthermore, in that some do thinke that this was not the annoynting wherof Mattheue and Marke make mention, they are deceiued therin. The respect of þ time moueth them, because before the two Euangelists say, that Christ was annoynted, they make mention of two dayes. But the answere is easie, and that double. Iohn saith not that Christ was annoynted the first day hee came. So that this might haue been done when as he was redie to depart. Although (as I haue said already) the other coniecture is more lik to be true, that he was annoynted a day or two before his departure. For it is certaine that Iudas had bargained with the Priestes, before Christe had sent two of his disciples to prepare the passeouer : and it must needs be that there was one day betweene at the least. The Euangelists adde, that he waited a fit time to betray Christe, after that he had his hire. Therefore in that, hauing made mention of two dayes, they adde the historie of the annoynting, they set downe that first which was done last. The reason is, because that seeing they had recited the wordes of Christe: you know that after two dayes the sonne of man shalbe betrayed : they now adde that which was before omitted, howe and vpon what occasion hee was betrayed by the disciple. It appeareth sufficiently that he was annoynted at Bethania. Mattheue and Marke say that he supt then with Simon the Leper, Iohn doth not expresse the house: but he doth sufficiently shewe that he supt at some other place then with Lazarus and Martha, whylest that he maketh Lazarus one of those that sate at meate : that is, that hee was inuited together with Christe. Neither is there any disagreement in this that Mattheue and Marke do say that his head was annoynted, and our Euangelist his feete. The annoynting of the head was ordina-

rie, whereupon Plinie counteth it a poynnt of too much ryot, that certain did annoynt the ancles. The three agree together in this, that Mary did annoynt Christ plentifully, and powred out great store of oymntente. Therefore whereas Iohn speaketh of the feete, it is as much as if he had said, that all the whole body of Christ was annoynted euē vnto the feete. For there is an augmentation in this word *feet*, which appeareth better by that which followeth, when he addeth, that Mary did wipe his feete with her hayre; *And the house was filled with the smell.* It was no simple liquor drawen out of Narde, but a compounde confectiō made of smellyng things: therefore it is no maruel if all the house were filled with the smel.

4 Therefore one of his Disciples saith. The murmuring of Iudas followeth, which Matthew attributeth vnto the Disciples in generall, and Marke only to certaine of them. But that is a vsuall thing by *Synecdoche* to apply that vnto many, which belongeth only vnto one or a few. Although it seemeth to mee a thing like to bee true, that the murmuring began at Iudas alone, and that the rest were moued to consent vnto him, as it is an easie matter for diuers affections to be kindeled in vs by whisperings, as with fannes: and principally backbitinges (as we are too much bent vnto sinister iudgements) doe take place in vs. But the too too great credulitie and rashnes in beleeuing, which the spirit of God reprobeth in the Apostles, teacheth vs, and is vnto vs an example, that we be not too readie & credulous to heare malicious speeches.

5 *VVhy was not this oymnt.* A pound of common oymnt cost but (as Plinie doth testifie) ten pence: but the same man affirmeth that the highest price of the best oymnt was three hundred & ten pence. The Euangelistes agree together in this, that this was the most costly oymnt, wherefore it is not without cause that Iudas doeth valewe it at an hundredth pence, which summe amounteth vnto fiftie poundes of French money, according to Budæus his account. Furthermore, forasmuch as all daintinesse almost, hath included in it a superfluous ryot, the greater the losse of the money was the more colour had Iudas for his murmuring: as if he should haue said, if Mary had bestowed som small cost, shee should haue some excuse: but now seeing that she hath wasted a great summe of money vpon a matter of no importance, hath she not done iniurie to the poore, who might haue been greatly relieved therewithal? Therefore her fact deserueth no pardon.

6 *Because he was a theefe.* The rest of the Apostles do condemne Maty, not of any euill affection, but rashly: but Iudas coloureth and couereth his wickednesse with an honest cloake, when he speaketh for the poore, for whom he cared not. By this example are we taught what a monstrous beast the desire to haue is: the losse which Iudas thought he had sustained, by hauing the matter of stealing taken from him, doeth driue him vnto so great outrage, that he feareth not to betray Christe. And it is likely that he had not onely lyed vnto others, that the poore were defrauded: but also that he flattered himselfe inwardly (as hypocrites are wont to doe) as if it had beene but a light offence to betraye Christ that he might thereby recompence the damage which he had re- ceiued. This was one cause which moued him to betray Christ, that hee might pull againe vnto himselfe the pray which had escaped him by som manner of means. For the indignation which he had conceiued by rea- son

son of the gaine which he had lost, caused him to determine to betray Christ. It is a maruell that Christe woulde choose such a man to be his steward as he knew was a theef, for what other thing was this but to reach him an haulter to hang himselfe withal? Mortall man must make no other answere in this place, but that the iudgements of God are a deepe dungeon. Neuerthelesse the fact of Christ must not be made a common rule, that we commit the caring for the poore or any other office to a wicked & vngodly man. For God hath giuen vs a law, wherein he hath set downe who those be that must be called vnto the gouernment of the Church and vnto other offices, which law wee may not violate. Christ his estate was far vnlike vnto ours, who seeing that he was the eternall wisdom of God, he suffered his secrete predestination to take place in the person of Iudas.

7 *Suffer her.* VWhenas Christ commandeth the to let Mary alone, hee teacheth that those men do wickedly & vniustly who molest their neighbours without cause, & procure contention about a matter of nothing. Christ his answere is longer in the other Euangelists, yet the summe is al one, The anointing, wherewith Iudas found fault, is defended by this reason, because it was done to bury him. Therefore Christ doth not allow it to be an ordinarie worship, & which ought to be commonly vsed in the Church. For if he wold haue such dutie done vnto him dayly, he would rather haue said any thing, then that this was giuen to his buriall. And truly God careth not for externall pompe: yea seeing that hee seeth that mans nature is too much bent vnto carnall rites, he doth oftentimes command vs to be sparing & sober in these things: wherfore they mistake Christ very much, who infer out of his answer, that god is delighted in costly & gorgeous worshipping, seeing that he did rather excule Mary, because she did vnto him an extraordinarie dutie, which ought not to be made a common rule of worshipping God. *Against the day of my buriall, &c.* In that he saith that the oyntment was kept, his meaning is, that it was not powred out in vain, & out of sealon, but according to þ circumstance of þ time. For that is said to be saued or kept, which is laid vp safe, that it may be brought foorth in due time. For it is certaine that if any would haue burdened him before with sumptuous dainties, he would not haue suffered him. And he saith not þ Mary did this according to þ custome, but that she might doe him the last dutie. Furthermore, the annoynting of the bodies was the no vain ceremony: but rather a spirituall signe, to set before the eyes of men, the hope of the resurrection. The promises were as yet dark, Christ was not yet risen againe, who is for iust causes called þ first fruits of those that rise againe. 1. Cor. 15. 20. Therefore the faithfull had neede of suche helpes, þ they might direct the vnto christ, who was yet absent. Therefore the anointing of Christ was not superfluous the, seeing that he should shortly after be buried. For he is annoynted as if he should haue been laid in his graue. The disciples knewe not thus much as yet: and without doubt Mary was inforced, at a sodaine, to doe that through the direction of the spirite, whereon she thought not before. Christ applieth that vnto the hope of the resurrection, which they did so much dialowe, that the commoditie it selfe might reclaim them from wicked churlishnes. But how soeuer Christ would haue the childhood of the old people to be gouerned with such exercises, it were

an absurd thing for vs to assay the like now: neither coulde we doe it without doing iniurie to Christ, who hath driuen away such shadowes by his comming. Because his resurrection had not as yet fulfilled the figures of the lawe, it was requisite that his buriall shoulde bee adorned with the externall rite: the smell of his resurrection hath strength enough of it selfe now, without nard and oyntments, so that it quickeneth the whole worlde. And let vs remember that in iudging concerning mens factes, we must stand to Christ his iudgement alone, before whose iudgement seat we must once stand.

8 For yee haue the poore alwayes. VVe must note that which I saide before, that the extraordinarie fact of Marie, is in this place distinguished from the common worship of Christe. VVherefore they are Apes and not true followers, who couet to worship Christ with pomp and sumptuous apparrell: as if Christe did allow that because it was once done, and not rather forbid it to be done afterward. VVhereas he saith that he will not be alwayes with his Disciples, it must bee referred vnto the manner of his presence wherewith carnall worship and costly honour can agree. For in that he is present with vs by the grace and power of his spirit, in that he dwelleth in vs, in that he doth also feed vs with his flesh and blood, this appertaineth nothing vnto bodily worship. Therefore what pompe soeuer the Papists did inuent to worship Christ withall, they did bestow it vpon him all in vaine, seeing that hee doth openly refuse it. VVhereas he saith that the poore shall be alwayes with vs, although he toucheth therein the hypocrisie of the Iewes yet may we gather a profitable doctrine thence: that is, that the sacrifices whiche God alloweth, and which smell sweete, are those almes deedes wherewith the pouertie of the poore is holpen, and that there is no other cost rightly bestowed in worshipping of God.

9 A great companie of the Iewes knewe that hee was there, and came, not for Iesus his sake onely: but that they myghte see Lazarus also whom hee raysed uppe from the dead.

10 And the chiefe Priestes tooke counsell together to put Lazarus to death also.

11 Because many of the Iewes did depart because of him, and beleued on Iesus.

12 On the morrow a great multitude, which came to the feast, when they had heard that Iesus came to Ierusalem,

13 They tooke braunches of Palme trees, and went out to meete him, and cryed, Hosanna, blessed is he that commeth in the name of the Lord, king of Israel.

14 And when Iesus had founde a young Assse, he sate thereon, as it is written, Feare not daughter of Syon, because thy king commeth sitting vpon the colt of an Assse.

9 Therefore the multitude knewe. The nigher the time of Christes death did drawe the more requisite was it that his name should be praysed & spoken of amongst all men, to the ende this might be a preparation vnto more perfect faith after his death. The Euāgelist mentioneth especially, & that fresh miracle of Lazarus who was rayled vp from death was most famous, and because Christe did shewe therein a singular token of his diuinitie, god would haue many to see the same. VVhen as he saith that they came not for Iesus his sake only, but also because of Lazarus, hee meaneth



meaneth not for Lazarus sake, as if they gaue him this honor apart, but that they might see a manifest token of Christ his power in Lazarus.

*They tooke counsell together.* This was more then furious madnesse, to goe about to kil him, who (as it did manifestly appeare) was raised from death by God. But this is the spirite of gyddinesse, wherewith Satan pricketh forward the wicked, so that they make no ende of their madnesse, although God doe set the heauen, the earth, and the sea agaynst them. For this so wicked a consultation is described for this cause, that we may knowe that the enemies of Christ were brought vnto so great stubbornnesse, not through error or madnes, but through furious wickednes, so that they were not afraid euē to make war against God himselfe: and secondly, that we may know that the power of God was nothing obscure in Lazarus his resurrection, to extinguish the which, vngodlines could inuent no other remedie, but to make away an innocent man by cruell and detestable death. But seeing that it is Satans whole drift to suppress, or at least darken the workes of God: it is our dutie to be bent continually to meditate thereupon.

*12 The next day a great companie.* The other Euangelistes set downe this entrance of Christ more at large: yet this our Euangelist comprehendeth the summe of all. VVe must first of all note Christes purpose: namely, that he came to Ierusalem of his owne accorde, that hee might offer himselfe to die: for it was requisite that his death should bee voluntarie, because the wrath of God conceiued against vs could be appeased by no other meanes saue only by the sacrifice of obedience. For hee knew what successe he should haue. Yet before he be crucified, he wil be entertained and receiued of the people as a king, with some solemne rite: yea, he declareth manifestly that he beginneth his kingdome by going to die. Although his comming was celebrated by a great assembly of people, yet is it vnknownen to his enemies, vntill such time as he proued himself to be the true Messias, by fulfilling the prophesies (which we shall see in their place). For he would omit nothing which might serue to the perfect confirmation of our faith.

*A great multitude which came to the feast.* Therefore straungers were far more ready to do the dutie of godlines vnto the sonne of God, then the citizens of Ierusalem, who notwithstanding ought to haue been an example vnto others. For they had the sacrifices dayly: the temple was alwayes in their sight, whiche thing ought to haue kindeled in their heartes the desire to seeke God: there were the principall doctors of the Church, there was the sanctuarie of Gods light. Therefore theyr vnthankfulnes was too filthie, that hauing had such excercises from their childhood, they doe either refuse or els neglect the redeemer promised them frō the beginning. But this hath been a common vice almost in all ages, that men doe so much the more boldly despise God, the nigher & more familiarly he offereth himselfe vnto them. But there was greater zeale and seruenteesse in the other, who hauing left their houses were come together to celebrate the feast day, so that they enquired diligently after Christ: & wheas they heare þ he commeth into the Citie, they goe out to meete him, and to welcom him. Questionles they were raised vp to meet him in such sort, by þ secret instinct of the spirit. VVe do not reade that this was done before: but as earthly princes do call  
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their subiects vnto them by the sounde of a Trumpet or the voyce of a Cryer, when they take possession of their kingdomes: so Christe gathered together this people by the vehement motion of his spirit, that they might salute him as a king. VVhen as the multitude would haue made him a king in the wildernes, he withdrew himself priuily into the mountaine: for at that time they thought vpon no other kingdome, saue only such a one, during which they might haue their bellies well filled, lyke brute beastes. Therefore Christe coulde not yeld vnto their foolish and disordered desire, vnlesse he would deny himselfe, and cast off that function, which was enioyned him by the father. But he doth now chaleng such a kingdome, as hee had receiued of his father. I confesse indeede that the common people, which went out to meete him, did not throgghly know the nature of this kingdome: but Christe had respect vnto the time to come. Neuerthelesse he suffered them to doe nothing, but that which did agree with the spiritual kingdome.

14. *Boughes of palme trees, and they went out to meete him.* The Palme tree was a token of victory and peace amongst the menne of olde: but they were also woonte to vse braunches of Palme trees, when they did ascribe the empyre vnto any, or humbly craue pardon of one that was a conqueror. Notwithstanding it seemeth that these menne tooke braunches of Palme trees in their handes, as a token of mirth and ioy, seeinge they did entertaine a new king.

*They cryed Hosanna.* By this woorde they did testifie that they did acknowledge that Messias in Iesus Christe, whoe was promised in tymes past to the fathers, and at whose hands they were to hope for redemption and saluation. For the hundred and eighteenth Psalme, out of which this crye is taken, was made touchinge the Messias to this ende, that all the Saintes might feruentlye with continuall petitions desire his comming, and receiue him with great reuerence, when hee was reuealed and giuen. Therefore it is like to bee true, yea truelye it may be gathered, that this prayer was aunciente euery where amongst the Iewes, and so consequentye, that it was in euerye mannes mouth. Therefore these menne wished well vnto Christe, the spirite of GOD goinge before theyr woordes, and they were chosen as cryers to make it knowne that the Messias was come.

This woord *Hosanna* being compounded of two Hebrew wordes, signifieth asmuch as *Save, or, make safe, I pray thee*. The Hebritians pronounce it after another sorte, namely *Hosiab-na*: but it is an vsuall thinge for the pronounciation to be corrupted so often, as wordes are translated into another tongue. Notwithstanding although the Euangelists wrote in Greeke, yet retained they the Hebreuve worde, to the end they might the better declare that the multitude did vse a solempne forme of prair, which was first deluyered by Dauid, and receiued continually from time to time amongst the people of God, and was sanctified peculyerly vnto that end and vse, that they might blesse the kingdome of Christ. To the same end tendeth that, which followeth immediately, *Blessed is he that commeth in the name of the Lord*. For this is also an happy prayer, for the ioyfull and prosperous successe of that kingdom, whereupon the felicity and restoring of the Church of God did depende. But because Dauid seemeth rather

rather to speake of himselfe, then of Christ in that Psalme, we must resolve this doubt first of all. Neyther is it any hard thing to do : for wee know to what end the kingdome was established with Dauid and hys posteritie: namely, that it might be as it were a certeine entraunce into that eternall kingdome, which was to bee manifested at the appoynted time.

Neither was it for Dauid to stay in himselfe, and the Lorde doth euer now and then turne the eies of al the godly vnto some other by the prophets. For whatsoeuer Dauid did say of himselfe, it is referred for good causes vnto that king, which shuld arise according to the promise of his seede, to be a Redeemer. Hence haue we to gather a profitable admonition. For if we be members of the Church, the Lord dooth stirre vs vppe euen at this day vnto that self same desire, wherewith he would haue the faithfull to bee moued vnder the lawe : namelye with all our hearte to wish that the kingdome of Christ may flourish and haue good successe: and not that onely, but that by prayer wee doe testifie this : and to the end we may be the more encouraged to pray, wee must note that he setteth downe the woordes, which we shall vse. VVoe bee therefore vnto our sluggishnes, if we doe either extinguish with our coldnes, or choake with our lukewarmnes that seruientnes, which God stirreth vppe. In the meane season let vs know that our prayers shall not bee in vaine, whiche we make through Gods direction and instruction. Onely let vs not be sluggish, or weary in asking: he wil be a faithfull gouernor of this kingdome, that hee may defend the same by his inuincible power and ayde. The maiesty thereof wil continue and stande, though we do cease : but in that it doth not flourish so gorgeiously ostentimes, as it ought, but doth rather decay (as we see at this day horrible scattering abroad and disorder, yea wastenesse of the same) it is certeine that that happeneth through our sinnes. And in that there appeareth verie small or almost no restoring therof, or at least that it goeth but slowly forward, let vs impute that vnto our slouthfulnesse. VVee craue daylye of God, that his kingdome may come but scarce one of an hundreth beggeth this in earnest & feruently. Therefore we are iustly deprived of that blessing of God, which we cannot aforde to aske.

Moreouer we are taught by this word, that it is God alone that saueth and defendeth his Church: neither doth he challeng or commaunde any thing to be attributed vnto him, saue that which is his owne. Therefore when as (hauing our tongues by him directed, we craue that he wil preserve Christ his kingdome, wee confesse that God himselfe is the onely authour of safety, that this kingdome may stande in his estate. He vseth in this thing mens diligence, yet such as he hath framed and made meete with his owne hand. Secondly he vseth the helpe of menne to further or preserve the kingdome of Christ in such sorte, that he alone doth begin and accomplish all things through their meanes by the power of his spirit.

He that commeth in the name of the Lord. VVee must first marke what this phrase meaneth, To come in the name of the Lord. Hee commeth in the name of the Lord, who intrudeth not himself rashly, nor vsurpeth to himselfe the honour falsely: but being rightly called, hath GOD to be the guid and authour of his actions.

This

This title belongeth vnto all y<sup>e</sup> lawfull ministers of God. That Prophet commeth in the name of God, who being directed by the spirit of god, deliuereth that doctrine sincerely vnto men, which he hath receiued from heauen. The king commeth in the same name, by whose hande god doth gouerne his people. But because the spirit of y<sup>e</sup> Lord rested vpon Christ, and he is the head of all, and because whosoever haue been appoynted to rule the Church, they haue been subiect to his power and gouernement: yea they are but streames flowing from this fountaine: he is properly said to haue come in the name of the Lord. Neither doth he only excel others in the degree of gouernement: but because god doth wholly reueale himselfe vnto vs in him. For in him dwelleth the God-head bodily as saith Paule, Col. 2. 9. and hee is the expresse image of God: Finally, he is the true *Immanuel*. VVherefore he is saide to haue come in the name of God by a singular kinde of right, because God reuealed himself by him not in part (as before time by the Prophets) but in whole. Therefore we must begin with him, as at the head, whēas we wil speake good of the ministers of God.

Now because the false Prophetes doe proudly boast of the name of God, and doe vaunt themselues vnder this false colour ( whereas notwithstanding they are carried through the vehement motion of the Diuell to destroy the Church) we must vnderstand the opposition, that the Lord may scatter them abroad, and bring them to naught. So that we cannot blesse Christ but we must curse the Pope, and that sacrilegious tyrannie which he hath set vp against Christe. Hee shaketh his curses against vs as thunder bolts and lightning with great force: yet may we safely condemne them as vaine and proud wordes. On the contrarie, the holy Ghoste setteth down in this place an horrible curse, wherewith he may be drowned euen in the deepe pit of hell, with all his glory and pompe. Neither hath he need of any high Priest, to pronounce a curse against him, seeing that Christ did once endow children with this power, when as hee confirmed their crie as the other Euangelists doe say,

14 *And when Iesus had found a young Asse,* The other Euangelistes doe more distinctly set downe this part of the historie: namely, that Christ sent two of his Disciples to fet the Asse. It was enough for Iohn who writ the last of all, briefly to note the summes of the things which were handled by the rest alreadie. Hereby it commeth to passe that he omitte many circumstances, And the show of contrarietie which troubleth many, is easily taken away. VVhereas Matthew saith, that Christe sate vpon an Asse and her colte, it must bee taken as spoken by *Senecadoche*. Some doe thinke that he sate first vpon the she Asse, and afterwarde vpon her colt, & frō this their surmise they draw an allegorie, that he sate first vpon the Iewish people, which had been long time accustomed to beare the yooke of the lawe: and afterward he made the Gentiles subiect vnto him as a wilde and young Asse. But that is simply true, that Christ did ride vpon an Asse, which was brought together with his damme: & hereunto do the wordes of the Prophet agree, who hath a repetition which is common enough amongst the Hebritians, which expresseth one thing twice in diuers wordes, vpon the Asse saith he, and vpon the colte of the Asse accustomed to the yoke. Our Euangelist who studieth to be brieue, omitting



omitting the former member doth only bring in the latter. Furthermore, the Iewes themselves are enforced to expound the prophesie of Zacharie contained in the ninth chapter & ninth verse, which was the fulfilled of the Messias. And yet they doe mocke vs, because being deceived with the shadow of the Asse, we giue the honour of the Messias vnto the sonne of Mary. But our faith leaneth vnto farre other testimonies. Neither doe we whenas we say that Iesus is Christ, begin heere, because he came to Ierusalem sitting vpon an Asse. For there appeared in him such glory as became the sonne of God, as wee haue had before in the first chapter. And his diuine power appeared chiefly in his resurrection. But we must not despise this confirmation, that God did by his wonderful prouidence as it were set open before all men as vpon a stage, the prophesie of Zacharie which was fulfilled: by that entrance. *Feare not.* In this sentence of the prophete, as the Euangelist repeateth it, we must first note, that our mindes cannot be in quiet by any other meanes, and that we are not deliuered from feare & trembling by any other meanes, saue only when as Christ doth reigne amongst vs. The Prophete vtieth other wordes (for he exhorteth the faithfull to be light and glad) but our Euangeliste hath expressed howe our mindes reioyce with true ioy: namely, when as we are deliuered from feare, wherewith all men are tormented vntill such time as being reconciled vnto God, they haue that peace, which proceedeth from faith. Rom. 5. 1. Therefore we haue this goodnesse through Christ, that being deliuered from the tyranny of Satan, the yoke of sinne being broken, guiltinesse being dissolued, death being abolished, we doe freely make our boast, trusting to the ayde of our king, vnder whose tuition whilest we are, we need not feare any daunger, not that we are void of feare so long as wee liue in the worlde, but because that hope which leaneth vnto Christ, surpasseth all feare. VVhen as Christ was as yet farre off, the Prophete commaunded the godly of that time to be mery and ioyfull, because he should come, *Behold (saith he) thy king shall come,* therefore feare not. Nowe sithence that he is come so that wee doe enioy his presence, we must so much the more valiantly wrastle with feare, that being safe from our enemies, wee may worship our king meekly and ioyfully. The Prophete spake in his time vnto Syon: because the house and seate of the Church was there, God hath now gathered vnto himselfe a Church out of all the whole world: yet this promise is properly directed vnto the faithfull, who submit themselves vnto Christ, that he may reigne in them. In that he bringeth in Christ riding vpon an Asse, he giueth vs to vnderstand that his kingdom shalbe void of worldly pompe, gorgeousnesse, riches and might, and that it was requisite that that should be shewed by some externall figure to the end all men might openly acknowledge that it was spirituall.

16 These things knew not his disciples at the first: but when Iesus was glorified, they remembered that these things were written of him, and that they had done these things vnto him.

17 The multitude therefore, which was with him, when he called Lazarus out of the graue, and raysed him up from the dead, bare him witnesse.

18 Therefore the multitude met him, because they had heard that hee had wrought this miracle.

19 Furthermore, the Pharisees said among themselves, *ye see that ye preuaile not, beholde the world is gone after him.*

16 *These things knew not his Disciples.* As the seede springeth not vppē so sone as it is cast into the ground, so the fruit of the works of God appeareth not by and by. The Apostles are the ministers of God to fulfill the prophesie, but they cannot tell what they doe. They heare the peoples crie, and that no confused crie, but that Christ was plainly saluted as a king: yet they doe not as yet vnderstand to what ende this is, or what it meaneth. Therefore it is vnto them a vaine spectacle vntill such time as the Lorde doth open their eyes. VVhen as it is said, that *they remembered at length, that these things were written of him,* the cause of such grosse ignorance is noted, which went before knowledge: namely, because they had not the scripture to be their guide and teacher then, to directe their mindes vnto the pure and right consideration. For we are blinde vnlesse the word of God doe goe before vs. Although euen this is not sufficient, that the worde of God doth shine vnto vs, vnlesse on the other side the spirite doe illuminate our eyes, which should otherwise be blind euen in perfect light. Christ vouchsafed to bestow this grace vppon his disciples after his resurrection: because the full time was not yet come, wherein he poured out abundantly the riches of his spirit, vntill such time as he was receiued into the heauenly glory, as wee had in the vii. chapter ver. 39. Let vs learne by this example to iudge of all things which appertain vnto Christ according to the scripture, and not according to the proper sense of our flesh. Let vs secondly marke that this is a peculiar grace of the spirite, that he doeth instruct vs in tract of time, least wee be dull in considering vpon the workes of God. I interpret this member, *That these things were written of him, and that they had done these things vnto him,* thus, that the disciples did then first of all remember that these things were not done vnto Christ rashly, and that these men did not rashly mocke him: but that all this businesse was gouerned by the prouidence of God (because it was requisite that all these things should be fulfilled which were written, Therefore resolue it thus, *They did these things vnto him, as they were written of him.*

17 *The multitude bare him witness.* Hee repeateth that againe which he had said alredie, that many being stirred vp with the fame of so great a miracle came to meete Christ. For they went out by troupes for this cause, because the rumour of the raising againe of Lazarus from death was euery where dispersed. Therefore these men had iust matter and cause ministred vnto them, to giue the honour due vnto Christe vnto the sonne of Marie, seeing that such excellent power of his was made knowen vnto them.

19 *Ye see that ye preuaile not.* By these wordes they pricke forward themselves vnto greater madnesse. For it is a certaine vpbraiding of sluggishnesse, as if they shoulde say that the common people fell away vnto Christ, because they themselves were too slacke and faint harted. This manner of phrase is common amongst desperate fellowes, when as they prepare themselves to assay euen the verie last and vttermost things. But and if the enemies be so stubbornly bent to do euil, we must be farre more constant in a good purpose.

20 And there were certaine of those that went uppe to worship on the holye day, Greeces.

21 Therefore these men came vnto Phillip, which was of Bethsaida of Galilee, and requested him, saying, Syr wee will see Iesus,

22 Phillip came and tolde Andrew : againe, Andrew and Phillip tell Iesus hym- selfe.

23 And Iesus answered them saying, the houre commeth, and now is, that the sonne of man must be glorified,

24 Verily, verily I say vnto you, vlesse the wheat corne when it is fallen into the earth, shall die, it abideth alone, but if it dye, it bringeth forth much fruite,

25 He that loueth his life shall destroy it: and he that hateth his life in this world, shall keepe it vnto eternall life.

26 If any man will serue mee, let him follow mee: and where I am, there shall my minister bee also: and if any man shall serue mee, him shall the father honour.

20 And there were certaine, I doe not thinke that they were Gentiles, or vncircumcised: because it followeth shortly after, that they came to worship. And this was straitly forbidden by the lawes of Rome, and the procōsules and other Magistrates did sharply punish it, if any man were founde, which fell vnto Iudaisme, hauing lett the worship of his Countrie. It was lawfull for the Iewes which were disperfed through Asia and Grecia to come ouer the Sea to offer sacrifice in the Temple. Secondly, the Iewes woulde neuer haue suffered the Gentiles to be mingled amongst them in that solemne worship of God: because they would haue thought that both the Temple and themselves and the sacrifices were polluted by this meanes. And although they came of the Iewes: yet because they dwelt farre beyonde the Sea, it is no maruell if the Euangelist bring them in as strangers and men whiche knewe not all those things which were then done at Ierusalem or at the places nigh thervnto. Therefore his meaning is that not only the inhabitants of Iudæa which came out of the villages and cities vnto the feast, did intertaine Christe as a king: but that his fame was spread abroad also vnto those that dwelte beyonde the Sea, whiche came from farre Countreies.

To worship. They might doe this also in their countrie, but Iohn speaketh of a solemne kinde of worship, which was ioyned with the sacrifices. For although religion and godlinesse were not tyed vnto the Temple, yet was it not lawfull to offer sacrifices vnto God any where els. Neyther had they the ark of the testimonie, which was a tokē of Gods presence any where els. Euery man did worship God dayly spiritually at his owne house, yet was it requisite that the holy men whiche were vnder the lawe shoulde outwardly professe religion, and that they shoulde make suche profession as was commaunded by Moses that they shoulde present them selues in the Temple before the face of the Lorde: and vnto this end were the festiuall dayes appoynted. If so bee it these menne dyd take suche a longe iourney, not without greate charges and trouble, that they mighte not neglecte the externall profelssion of their godlinesse: what excuse can wee haue at this day, if wee doe not testifie that wee worshippe the true GOD,

at our owne house? The worship of the lawe is ceased : yet the Lorde hath left vnto his Church, Baptisme, the holy Supper, and the publike rite of prayer, that in these the faithfull may exercise themselves, Therefore the neglecting of these things, doth bewray, that the studie of godlinesse is too cold in vs.

21 *They came vnto Phillip.* This is a signe of reuerence, that they goe not straightway vnto Christ, but are desirous to haue Phillip to make a way for them that they may come vnto him. For reuerence doeth alwayes bring forth modestie of her selfe. And whereas the Papistes do hereby gather, that the dead must be called vpon, that they may be our patrones with Christ and God the father, it is so ridiculous that it needeth no refutation. The Greekes speake in presence of Phillip: he that calleth vpon the dead from whom he is separated, how is he like vnto them I pray you? But these are fruites of mans boldnesse, after that it hath once graunted to it self libertie to wander without the bounds of the worde of God. The Papistes did foolishly and rashly inuent of their owne braine the inuocation of Saints: now to the ende they may get to themselves some false colour and cloake out of the worde of God, they corrupt and rack the scriptures, and are not afraide to set the same to be laughed at shamefully.

23 *The houre commeth.* Many doe expound this of his death, because the glory of Christ was thereby declared : therefore (as they thinke) Christ doth now shew that the time of his death was at hand. But I do rather referre it vnto the preaching of the Gospell: as if he had said, that the knowledge of him should be immediately spread abroad throughout all partes of the world. So that he meant by this meanes to preuent that despayre or casting downe, into which his death myght bring his disciples. For he sheweth that there is no cause why they should bee discouraged, because the doctrine of the Gospell shall neuerthelesse be published throughout the whole world.

Furthermore least this cogitation concerning his glory, doe vanish away shortly after, when as he shalbe adiudged to die, hanged vpon the crosse, and at length buried : he preuenteth that in time, & sheweth that the slander of his death doth no whit hinder his glory. He vseth a most fit comparison concerning this matter, *unlesse* (saith he) *the wheat corne shall die, or rot, it remaineth drie and barren.* But the death of the seede doth quicken it better, that the fruite may come thence. In summe Christ compareth his death vnto sowing, which whilest that it seemeth to tende to the destruction of the wheat, it is a cause of farre greater encrease. And although this admonition was most necessary at that instant, yet it hath a continuall commoditie in the Church, And it is meete that wee begin first at the head. That terrible shewe of ignominie and curse, which appeareth in the death of Christ, doth not only darken his glory but also take it quite away out of our sight. Therefore wee must not sticke and abide in his death alone, but wee must also consider what fruite his resurrection brought forth. So that nothing shall keepe backe his glory from shining euery where. Afterward we must passe vnto the members. For we doe not only thinke that wee perishe in death, but our life is also like vnto a continuall death. Colloss.



Therefore we shall be quite vndone, vnlesse that comfort doe helpe vs wherewith Paule listeth vs vp: If our outward man be corrupt, the inward man is renewed from day to day, 2. Cor. 4: 16. Let this therefore be the continual meditation of the godly, whenas they are oppressed with diuers sorrowes and miseries, whenas they are brought vnto the greatest straits, whenas they are pinched with hunger, nakednes or diseases, whenas they are vexed with iniuries, whenas they thinke that they shalbe continually swallowed vp of death, that this is the sowing which shall bring forth fruite in due time,

25 *he that loueth his life.* Christ adioyneth an exhortation vnto doctrine: for if we must die that we may bring forth fruite, we must patiently suffer God to mortifie vs. And because he setteth the loue of life against the hatred thereof, we must vnderstand and know what it is to hate the life, and what to loue it. He which is intangled with the immoderate desire of this life, and cannot leaue this world willingly, he is said to loue his life: and he that contemning this life, doeth goe vnto death with a valiant minde, is said to hate his life. Not that the life is simple to be hated (which is for good causes reckoned amongst the chiefest benefites of God:) but because the faithfull must willingly cast away the same, when as it keepeth them backe from comming vnto Christ. Likeas if any man should shake off from his shoulders a troublesome and vnprofitable burden, when as he will make hast to go to some other place. To be brieft, it is not euill of it selfe to loue this life, so that we be only as strangers in the same, being alwaies bent toward  $\text{p}$  mark. For this is the lawfull maner of louing the life, if wee continue in the same, so long as the Lorde thinketh good, and are alwayes readie to depart out of the same at his will and pleasure: or (that I may conclude in a word) if carrying the same as it were in our hand, we do offer it vn to God as a sacrifice. VVho soeuer is addicted vnto this life, beyonde this, he destroyeth his life, that is, he throweth it into eternal destruction. For  $\text{p}$  word *perdere* doth not signifie in this place to loose a thing, which we loue dearely, but to destroy. This word *anima*, is vsually taken for the life. Some doe take it in this place for the place of the affections, as if Christe had saide, hee that yeeldeth too much vnto the desires of the flesh, he destroyeth his soule. But this is too far set:  $\text{p}$  other is more simple and plaine, that hee hath the best way to enioy his life continually, which neglecteth the same. Furthermore, to the end the sense may the better appeare, this clause *in the worlde*, which is only once expressed must be repeated twice, that the sense may be, that those men do but euil prostitute for their life, which loue the same in this worlde: & againe that those men doe truly know howe they may saue their life, who despise the same in the worlde. And truly who soeuer is tyed fast to the worlde, hee doth of his owne accord deprive himselfe of life, whereof wee shall not bee heires vnlesse we be pilgrimes and strangers in the worlde. Therefore that is a beastly affection whiche reigneth in all the vnfaithfull, whiles that desiring to be, they include that their beeing, in the worlde. Hereby it commeth to passe that the more euery man is bent to saue himselfe, the more doth he estrange himselfe from the kingdome of God, (that is from the true life.) *He that hateth his life.* I haue already saide that this is spoken comparatiuely, because wee must despise the life so often

as it hindereth vs, from liuing vnto God. For if the meditation of the heauenly life doe beare the greatest sway in our heartes, the worlde shal not be able to keepe vs backe. Here is also answered the question which may be objected in this place, many me do slay them through despaire, or for other causes, and chiefly because they are wearie of their life: notwithstanding we will not say that these men doe prouide for their satisfie and soules health: other some die through ambition, which doe also throw theselues headlong into eternall destruction. But Christ doth in plaine words in this place comend the hatred or contempt of the fraile life, which the faithfull do conceiue by the feeling of a better life. Therefore whosoever doth not looke vp into heauen, he hath not yet learned how to saue his life. Furthermore Christ added this latter member, to the end he might terrifie those that were too desirous of the earthly life: because if we be too much drowned with the loue of the world, so that we cannot easily forget the same, we cannot walke towardes heauen. But for asmuch as Christ doeth so violently awake vs, it were too absurd a thing to sleepe a deadly sleepe.

26 *If any man shall serue mee.* To the end death may bee the lesse bitter and troublesome vnto vs, Christe doth inuite vs vnto the same by his example. VVe shall be ashamed to refuse this honour, to become his disciples. But he admitteth vs into the number of his children, vpon no other condition, but that we follow the way which he himselfe prescribeth. But he doth goe before vs vnto death. Therefore the bitterness of death is assuaged, and doth become as it were sweete, whilst that the condition to die is common to vs togeather with the sonne of GOD. Therefore it is so farre off, that we must loath Christe for the crosses sake, that we must rather therefore desire to die. To the same end tendeth þ which followeth, *And where I am, there shall my minister be also.* For he requireth, that his ministers refuse not to submit themselves to die, seeing that they see him goe before them. For it is not meete that the seruant be separated from his master. The future tence in the woordes *shalbe* is put in steede of the Imperatiue mode, after the manner of the Hebricians. Somethinke that this is a consolation, as if Christ did promise, that they shalbe partakers of his resurrection, whom it greeueth not to die together with him. But that whiche I saide seemeth more like to be true. For the consolation is added afterward, that the father shal not defraude Christ his ministers of their hyre, who haue kept him compaignie continually as well in life as in death.

27 *Now is my soule troubled and what shall I say? Father saue mee from this houre: but therefore came I into this houre.*

28 *Father glorifie thy name. Therefore there came a voyce from heauen: I haue both glorified it, and will glorifie it againe.*

29 *Therefore the multitude which stood, and had heard, sayd, that it thundreth: other said, an Angel spake vnto him.*

30 *Iesus answered and saide, this voice came not because of mee, but for your sake.*

31 *Nowe is the iudgement of this worlde: nowe shall the prince of this worlde be cast out,*

32 *And*

32 And if I shall be lifted up from the earth, I will drawe all men vnto my selfe.

33 This spake he signifyingng what manner of death he shoulde die.

37 Now is my soule. This sentence seemeth at the first to disagree much with the speech next goyng before. That was a manifest token of an heroyicali hearte, to exhort his not only to dye, but also to die willingly when as the matter so requireth. Nowe in that he flyeth from death, he doth confesse his faintneise of hearte. Yet notwithstanding wee reade nothing in this place but that which is most couenient, like as euey nā is taught by his owne experience. If those wittie fellowes do laugh, it is no marueile: for doubtlesse this cannot be vnderstood without practise. But it was profitable, yea necessarie for our saluation, that the sonne of God should bee thus affected. VVee must chiefly consider in his death, the sacrifice wherewith hee pacified the vwrath and curse of God.

Furthermore, that could not be, vnlesse he shoulde take to himselte our guiltinesse. Therefore it must needs be that that death which he dyed was full of horror: because he could not make satisfaction for vs, but that hee must needes feele the horrible iudgement of God. VVhence wee may better gather the crueltie of sinne, which the heavenly father did so sharply punish in his only begotten sonne. Therefore let vs know that death was no sport or pastime to Christe: but that hee was throwen euen into extreame torments for our sake. Neither was it any absurde thing that the sonne of God should be thus troubled: for his diuinitie being hidden, and not shewing foorth his force, did after a sort rest, that it might make roome for the sacrifice. Christ himselte dyd not only put vpon him our fleshe, but also humane affections. These were indeede voluntarie affections in him: (because hee was not enforced to feare, but because he submitted himselte willingly vnto feare) yet notwithstanding wee must thinke that hee feared indeede and not feignedly. Although he was vnlike other men in this, in that he had his affections tempered to obey Gods iustice: as we haue said els where. Also there commeth another commoditie hence vnto vs. If there had beene no perturbation in Christe, by reason of the feare of death, which of vs woulde, thinke that his example did appertaine vnto himselte. For doubtlesse it is not graunted vnto vs to die without feeling of sorrow & grieve, but whenas we heare that there was not in him hard strength, we encourage our selues to follow him. Neither doth the infirmitie of the flesh which feareth death, hinder vs from adioyning our selues vnto our captaine as companions, to strue and wrastle.

And what shall I say. Here we see plainly how deare a price the sonne of God did pay for our saluation, whilest that being brought euen into the greatest straites, he found not wordes, wherewith he might expresse the vehemencie of his grieve, neither yet counsell according to man. And (which did only remaine) he flieth vnto prayers, and desireth to be deliuered from death. Againe, because he doth also see that he was appointed by the eternall counsell of God to be a sacrifice for sinnes, he doth by and by correct that petition which his huge sorrowfulnes had wroung out of him, and doth as it were with his owne hand pull backe himselte that hee may stay himselte wholly vpon his fathers will.

VVe must note in this place fīue degrees. For the complaint possesseth the first place, which breaketh out of his vnmeasurable sorrow: secondly, he perceiued that he had need of remedie, and least he be ouerwhelmed with feare, he asketh of himselfe, what he should doe: thirdly, hee getteth himself vnto his father, and desireth him to deliuer him: fourthly, he calleth backe that petition which hee knewe was contrary to his calling, and desireth to suffer whatsoeuer, rather then he should not fulfill that function which was enioyned him by his father: Lastly, beeing content with the Glory of God alone, he forgetteth all other thinges, and setteth nothing by them. But this seemeth to be vndecent for the sonne of God, that a petition doth escape him vnaduisedly, whiche hee must by and by call backe againe and renounce, that hee may obey the father. I confesse indeede that this is the foolishnes of the crosse, wherewith proud men are offended, & wherat they do stumble. But the more the Lorde of glory abased himselfe, the more manifestly doeth his loue towards vs appeare. VVe must remember that which I said before, that the humane affections from which Christe was not free, were in him pure, and free from sinne: The reason is, because they were framed and tempered to obey God. Neither is any let but that Christe may feare death naturally, and yet may desire to obey God: namely according to diuers respects. Hence proceedeth that correction, *But therefore am I come into this houre,* For howe soeuer hee feareth death of it selfe: yet notwithstanding because he considereth to what ende he was sent, and what the office of a redeemer doth require, he offereth the feare which he had conceived by the sealing of nature, to be gouerned of his father: or rather when he had tamed the same, being free and at libertie, he addresseth himselfe to doe that which God had commanded him to doe. If so be it was requisite that the affections of Christe whiche were free and pure from all vice shoulde be thus brought vnder, that hee might obey his father: how diligent must we be in this point, seeing that there are as many enemies of God in vs, as there flow affections from our flesh? Let this therfore be the meditatio of the godly, & they do violence to themselues vntil they denie themselues. VVe must also note that we must not only bridle those affections which are flat contrarie to the will of God, but also those which do hinder the course of our calling, although they be not otherwise wicked or corrupt. To the ende this may the better appeare, we must place the will of God in the first degree: & the sincere & perfect will of man in the second, such as was that whiche God gaue Adam, & such as was that which was in Christe: in the last, ours, which is infected with sin. The will of God is a rule wherunto all that must be subiect which is lower then it is. Nowe the pure will of nature shall not rebell against God of it selfe: yet shall man bee preuented with many hinderances, although he be wholly framed to do that which is right, vnlesse he bring vnder his affections so, that they may obey god. Therfore Christ had but one and a single combate so that he ceased to feare that which he feared naturally, whenas he acknowledged that it doth please God, that it should be otherwise. But we haue a double combate, because we must wrastle with the stubbornnes of our flesh. Hereby it commeth to passe that euen the most valiant champions doe not geethe vpper hand without a wound.



*Father saue mee.* VVe must keepe this order so often as we are vexed with feare, or tormented with sorrowe, that our hearts do straightwaies lift vppe themselues vnto God: for there is nothing worfe or more hurtfull, then to nourish that within, which tormenteth vs, as we see a great part of the world gnawe themselues with blinde torments: and this is a iust punishment for slouthfulnesse in all those which arise not vppe vnto God, that they feele no release and ease.

28. *Father glorifie thy name.* He sheweth by these wordes that he preferreth his fathers glory before all other things, yea he setteth nothing by his life in respecte thereof. This is the true moderation of all our petitions, if we doe in such sort desire Gods glory, that all other things giue place thereunto. For this recompence oughte to satisfie vs abundantly, that we beare and suffer those thinges with a quiet minde, which are grievous and troublesome vnto vs. *And I haue glorified it.* These woordes import as much, as if he had sayd, I will finish that which I haue begun: for doubtlesse God doeth not leaue the worke of his handes vnperfect, as it is in the Psal. 138. 8. And because God his intent and purpose was to preuent the offence of the crosse, he doeth not onely promise that the death of Christe shall be glorious: but doeth also set out so many ornaments wherewith he had already adorned the same.

29. *That it thundered.* This is like to a monster, that the multitude was astonied and became amased, when as they sawe so manifest a myracle. Some doe heare that with deafe eares, as a confused noyse, which God vttered plainly. Other some were not so blockish: yet doe they greatly diminish the maiestie of the voyce of God, when as they saine that an Angell was the authour thereof. But the same is also common at this day. For God speaketh plainly inough in the Gospel, and the force and efficacie of the spirite doeth shewe it selfe there, whiche ought to shake heauen and earth: but this doctrine is as cold amongst many, as if it did only proceede from a mortall man. Vnto other some the word of God is balde and barbarous like vnto thunder. Notwithstanding, the question is whether that voyce sounded from heauen, in vain or no. I answer, that that which the Euangelist doeth heere ascribe vnto the multitude, doeth only belong vnto a part thereof. For there were some besides the Apostles, which were not so sinister interpreters: but the Euangelist hys meaning was briefly to note, what is wont most commonly to happē in the world: to wit, that whē the more part hearing God speak plainelye and alowd, it doth not heare.

30. *Not for my sake.* Had Christe no neede of confirmation, or did the father care lesse for him then he did for vs? But we must holde that maxima, that like as Christ did put vpon him flesh for our sake, so what good thinges soeuer he receiued of the father, they were bestowd vpon him for our sake. Again, this is also true, that the voice came from heauen in respecte of the people. For doubtlesse hee hymselfe hadde no neede of anye externall myracle. Furthermore heere is a certeine secrete kynd of exprobration, that the Iewes are deaffe like stones, when as they heare the voice of God. For seeing that God speaketh for their sakes, they vnthankfulnesse hath no excuse, whilest that they doe not hearken.

31. *Now is the iudgement of this world.* The Lord hauing ended his com-  
base,

bare, and hauing cōquered not only feare, but also death, he triumpheth. For he doth royally shew forth the fruit of his death, which might haue beene a cause of casting downe and discouragement vnto his Disciples. Some thinke that this woord *iudgement* doth signifie reformation, other some thinke that it signifieth damnation. I doe rather agree with the former sorte, who expound it thus, that the world shall be restored into a good order. For the Hebrew word *Misphat*, which is translated *iudgment*, doth signifie good order. And we knowe that without Christe there is nothing but confusion in the world. And although Christ had begunne already to erect the kingdome of God, yet was his death the beginning of the well ordered estate, and was the perfect restoring of the worlde. Yet we must note that this good order cannot be had in the worlde, vnlesse the kingdome of Sathan be first abolished, and the flesh bee brought to nothing, and whatsoeuer is contrary to the righteousnes of God. Finally mortification must needes goe beefore the newnes of the worlde. Vwherefore Christ pronounceth that the prince of this world muste be cast out: because discipation & deformity proceed hence, because whilest that Sathan vsurpeth his tyranny, iniquitie dooth get the vpper hande. Therefore when as Sathan is once cast out, the world is reclaymed from backsliding, and is brought vnder the gouernment of God. If anye man demaund how Sathan was cast out in the death of Christ, who ceaseth not to make warre continually. I aunswere that this casting out is not restrained vnto any small time, but that that excellent effect of Christes death is described, which appeareth daily.

*Jo. 32. VVhen I shall be lifted vp.* The maner of appointing this iudgment doth followe: namely, that Christ, when as he is lifted vp vpon the crosse, shall draw al men vnto him, that he may lift them vp from earth to heauen. The Euangelist saith, that Christe did shew the manner of his death. Therefore it is not to be doubted but that the sence is this, that the crosse shall be like to a chariot, wherein he may lifte vp all men vnto the Father with him. He might seeme then to haue beene lifted vp from the earth, to the end he might haue nothing to doe with men afterward: but hee pronounceth, that it shall fall out farre otherwise: namely, that hee maye drawe them vnto himselfe, who were fastned and wholly set vpon the earth. And although he allude vnto the forme of his death, yet hee meaneth generally, that his death shall be no breach, whereby he shall bee separated from men, but a new way to drawe the earth into heauen. In that he saith, all men, it is to be referred vnto the children of God, who are of his flocke. Yet doe I agree with Chrysostome, who teacheth that Christ vsed the vniuersall word: because the Church was to be gathered aswell of the Gentiles as of the Iewes, according to that, there shall bee one shepheard, and one sheepefold, aboute 10. 16. The old latine translation hath, I wil draw all thinges vnto me: and Augustine holdeth that it ought to be read so: but the agreement of al the Greeke bookes ought to be of greater force amongst vs.

*34 The multitude answered him, we haue heard out of the lawe, that Christe abideth euer: and how saist thou then the sonne of man must be lifted vp? who is that same sonne of manne?*

33. Therefore Iesus sayd vnto them, yet a litle while is the light with you: walke whilst that yee haue the light, leaſt the darknes catch you: and he that walketh in darknes, knoweth not whether he goeth.

36. Whilst ye haue the light, beleene in the light, that ye may be the children of the light. These thinges spake Iesus, and going away, he hid himself from them.

34. VVo haue heard out of the law. It is questionlesse that their intent was maliciously to cauill at the wordes of Christ: therefore he maketh them blinde in their owne wickednes, so that they can see nothing in the clear light. They deny that they must take Iesus for Christe, because he saide that he should die, whereas the law attributeth vnto the Melsias perpetuity: as if both these were not expresly set downe in the law; that when as Christ shal dye, his kingdome shal flourish vntill the end of the world. These men take occasion to cauill, out of the seconde member. But the beginning of the errour was this, because they did esteeme the gorgeousnes of the kingdome of the Melsias, according to the sense of the fleshe. Hereby it commeth to passe, that they refuse christ, because he is not correspondent vnto their surmise. Vnder this word law they do also comprehend the Prophets, and the present tence is put in steede of the future tence in this word *abideth*, according to the Hebrew phrase. This interrogation, *who is that son of man?* containeth in it a mock, as if Christ did yeeld, being overcome with that short refutation. VWhereby it appeareth how arrogant ignorance is. For it importeth as much as if they had said, go thy wayes now, and boast thy selfe to be Christe, seeing that thine owne confession proueth that thou art vnlike vnto him.

35. Yet a litle while. Although the Lord doth gently admonish them with this answere, yet doeth he therewithal prick them sharply: for he chideth them, because they could not see in the light, and doth also denounce that the light shalbe taken from them shortly. VVhe as he saith that there remaineth but a smal time of light, he confirmeth that which he had already said concerning his death. For although he doth not meane the light of his corporal presence, but of the gospel: yet hee alludeth vnto his departure, as if he should say, when as I shal then go away, I wil not cease to be light: so litle shal your darknes be able to impare me. VVhen as hee saith that the light is present with them, he toucheth them by the way, because they passe ouer the light with shut eies. And therefore he giueth them to vnderstand, that they were vnworthy to haue their obiection answered, because they minister vnto themselves matter of errour, of their owne accord. VVhen as he saith that the light shineth vnto them only for a short time, it is a thing common to al the vnbeleeuers: for the scripture promisseth that the sonne of righteousness shal arise vnto the children of God, which shal neuer sit, Isai. 60. 19. The sunne shal not shine vnto you hereafter by day, nor the moone by night: but the Lord shalbe vnto you an euerlasting light. Yet must al men walk circumspectly because darknes doeth followe the contempt of the light. VVhich thing was also the cause that such thick night & darknes did ouerwhelm the whole world, because there were but a few that vouchsafed to go forward when as the brightnes of the heauenly wisdom appeared vnto them. Christ shineth vnto vs by the gospel to the end we may folow the way of saluation, which he sheweth. Therefore those men which do not vse the grace of God, do, as much as in them lieth, extinguish the light which is offered them.

And

And (to the end he may the more terrifie them) he telleth them how miserable the estate of those men is, who being destitute of the light, doe wander during theyr whole life. For they cannot moue their foote towards without daunger of slyppinge or fallynge. And now Christe pronounceth that we are in darknes, vnlesse he giue vs light. Hence gather of what force the quicknes of mans minde, in seeing things is, whē as she is her own mistresse and guid without Christ.

36. *Beleeue in the light.* Hee exhorteth them to possesse the lighte by fayth. For he calleth those *the children of light*, who like true heires doe enioy the same vntill the end.

*These thinges spake Iesus.* It may seeme a merueilous matter, why he withdrew himselfe from them, who receiued him so willingly: but we may readily gather out of the other Euangelists, that this speech concerneth the enemyes, who were grieved at the godlye desire of good and playne men. For the straungers, which went out to meete Christ, followed him euen into the temple, where hee hit amongst the Scribes and the multitude of the Citie.

37. *Furthermore, although he had wrought so many miracles before them, they beleeued not in him:*

38. *That the wordes of Iſaias the Prophet might be fulfilled, whiche hee spake, Lorde, whoe hath beleeued our reporte? and vnto whome is the arme of the Lorde reuealed?*

39. *Therefore they could not beleeue, because Iſay saith, againe:*

40. *Hee hath blynded their eyes, and hardened theyr hearte, that they may not see with theyr eyes, and vnderstand with theyr heart, and be conuerted, and I may heale them.*

41. *These thinges, sayeth Iſaias, when hee sawe his glorie, and spake of him.*

37. *Although he had wrought.* Least that shoulde hinder any manne, that Christ was despised amongst the Iewes, the Euangeliste remoueth this stumbling blocke, shewing that he was furnished with excellent and euident testimonies, which might make him and his doctrine to be of credit: but yet the blinde did not see the power and glorie, whiche shined plainly in the miracles. Therefore we must first of all holde, that Christ was not in the faulte, that he was not beleeued amongst the Iewes: because hee didde abundantly testifie by manye miracles, who hee was: and that therefore it is an vnjust thing, and contrary to reason, that their vnbeliefe should any whit discredit him. But because this self same thing might haue caused many to stand in doubt, whence this came, that the Iewes were so dull, that the visible power of God did moue them nothing, Iohn goeth further: namely, that faith ariseth not from the common sense of man: but that it is a singuler and rare gift of God: and that this was sayde before of Christe, that scarce a fewe shoulde beleeue the Gospell.

38. *That the wordes of Iſaias.* Iohn meaneth not that there was any necessity laide vpon the Iewes by reason of the prophesie: neither did Iſaias vtter any thing, Chap. 53. 1. Rom. 10. 16. saue that whiche God had reuealed vnto him out of the hidden treasures of his counsel. That shuld haue happened although the Prophet had said nothing: but because it



was not known what shuld haue befallen them, vnlesse God had made it knowne by the mouth of the Prophet, the Euangeliste setteth beefore their eyes, as in a glasse, a matter, which was otherwise darke, and vncredible almost.

*Lord, who hath beleeued.* This sentence hath two members: in the former Esay hauing already begunne to speake of Christe, seeing that hee foreseeeth, that whatsoeuer eyther he shoud speake, or the Apostles shuld afterward publish, it should be reiected of the Iewes: beeing as it were astonied with some great wonder, he cryeth out, *Lord, who shal beleene our report?* And in the second member he acknowledgeth what was the cause that they were so few: to witte, because men come not vnto this by their owne industry: and God dooth not illuminate all men in generall, but dooth onely youchsafe to graunt the grace of his spirite vnto a fewe. And if so be the obstinate vnbeliefe of many ought not to haue hindered the faythful amongst the Iewes, how few soeuer they were: the same reason ought also to perswade vs, not to be ashamed of the Gospell, although it haue but a few Disciples: yet must we especially note that reason, which is added, that not their own wit, but the reuelation of God doth make men to be faythful. It is well knowne, that by this woorde *arme*, is meante the power of G O D. The Prophet telleth vs that the arme of God, whiche is included in the Gospell, dooth lye hidde, vntill suche time as it bee reuealed, and hee doth also testifie, that all menne generallye are not partakers of this reuelation. VVhereuppon it followeth that manye beeing voyde of thys inwarde lyght, are left to their blindenesse, who in hearing cannot heare.

39. *Therefore they could not beleue.* This is somewhat harder: because (as the wordes doe sound), the way was stopt before the Iewes, and the power to beleue was cutte off, because that the prophesie of the Prophet had adiudged them vnto blindnes, beefore they did chuse eyther of the two. I answere, that there is no absurdity, if it could not otherwise come to passe, then God had foreseene. But wee must note that the bare and plaine foreknowledge of God is not the cause of things. Although we must not so much respecte the foreknowledge of God in this place, as his iudgment and vengeance. For God doth not declare what he seeth from heauen menne wil doe, but what he himselfe wil doe: namely, that he will strike the wicked with dulnesse and giddinesse, that he may be auenged of their wickednes. For here is set downe the nigh and inferior cause why God wil haue his word, which is by nature wholsome, to be the cause of death and destruction vnto the Iewes: to wit, because they had so deserued for their wickednes. It was impossible for them to escape this punishment, when as God had once determined to cast them off into a reprobate sense, and to turne vnto them the light of his worde into darknes. For this latter prophesie is vnlke to the former in this: because the Prophet doth testifie, that none doe beleue, saue those, whome God dooth illuminate of his free good pleasure, the cause wherof doth not appeare. For seeing that all men are lost alike, God doth of his mere mercy and goodnes distinguish whom he thinketh good, from the rest. And here he maketh mention of the hardning of the heart, wherewith God did reuenge and punish the wickednes of the ynthankfull people.

*They*

They which marke not these degrees, do wickedly confound and mixe together diuers places of scripture.

40. *He blinded their eyes.* This place is taken out of the sixt chapter of Iesaias, where the Lorde telleth the Prophet by times, that his paynes which he shall bestow in teaching, shall haue no further fruit, saue onely that the people shall be made worse. Therefore he saith first, Go and tel this people: In hearing, heare ye, and heare not. As if he should say, I send thee to speake vnto those that are deaffe. Afterwarde hee addeth, Make blinde the heart of this people, &c. In which wordes he giueth vs to vnderstand, that he appointeth his worde to be a punishment vnto the reprobate, to the end their blindnes may be made the thicker thereby, and they may be the deeper drowned in darkenes. It is an horrible iudgmēt of God, when as he doth so ouerwhelme the mindes of menne with the light of his doctrine, that they are depriued of all vnderstanding: yea, when as he bringeth darknes yppon them by their onely lyght. Furthermore, we must note that that is a thing, which befalleth the woorde of God accidentally, that it doth blinde menne. For there is nothing more vnconuenient, then that trueth should differ nothing from lyinge, that the bread of life shuld become deadly poyson, and that the disease shuld be encreased with the medicine. But that is to be imputed vnto the wickednes of man, which turneth life into death. Furthermore, wee must note, that the Lord doth sometime make mens mindes blinde himselfe, when as he depriueth them of iudgement and vnderstanding: somtimes by Sathan and the false Prophetes, when as hee maketh them foolyshe through their iuglinges: and somtimes also by his ministers, when as the doctrine of saluation is vnto them hurtfull and deadly. But so that the Prophetes doe apply themselues diligently in their function, and commit the fruit of their labor vnto the lord, althogh it fal not out as they wold wish, they must not faint and faile. Let this be rather sufficient for them, that they know that God alloweth their labour, althogh it be vnprofitable to men: yea, that that smell of doctrine, whiche the wicked make deadly to themselues, is good and sweete to God, as Paule doth testifie, 2. Cor. 2. 15. The heart is sometimes taken in the scripture for the place and seate of the affections: but in this place (as in manye other) by thys word is meant the intellectuall part of the soule (as they call it.) In lyke sorte Moses saith, Deut. 29. 4. The Lord hath not giuen thee an hearte to vnderstand.

*That they may not see with their eyes.* Let vs remember that the Prophet speaketh of the vnbeleeuers, who hadde now already refused the grace of God.

It is certeine that all menne are such by nature, vnlesse the Lorde did frame those whom he hath chosen vnto his obedience: therfore the condition of men is lyke and indifferent from the beginning: but after that the wicked rebelled against GOD of their owne accorde and through their own wickednes, this vengeance taketh place, that beeing cast into a reprobate sense, they cease not to runne more & more into their owne destruction. Therefore in that the Lorde will not haue them to be converted, it floweth from their fault, because they themselues were vnto themselues the aũthours of dispayre. By these wordes of the Prophet wee are taught briefly after what sort we beginne to turne vnto God: name-  
lye,

lye, when as he lighteneth our heartes, which must needs bee turned away from him so long, as they are ouerwhelmed with the darknesse of Sathan. On the other side, such is the force of the diuine light, that it pulleth vs vnto it, and transformeth vs into the image of God. The fruite of the conuersion is added, which is healing. By which woord the Prophet meaneth prosperous estate, the blessing of God, and consequentlie deliuerance out of al miseries, which procede from the wrath of God. Now, if this besal the reprobate contrary to the nature of the word, we muste mark the opposition of the contrary vse: namely, that the woord is preached vnto vs, to that end that it may illuminate vs so, that we may know God aright, that it may turne vs vnto God, and reconcile vs vnto him, to the end we may be blessed and happy.

41. *These things saith Iesaias.* Least the readers should thinke that this testimony is cited out of season, Iohn telleth them plainely, that the Prophet was not a teacher for one age onely, but that the glory of Christe was rather reuealed vnto him, that hee might beare witness of those things, which should happen in the time of his reigne. For to what end serued the propheticall reuelations, saue only that they might deliuer, as it were, with their handes that which they hadde receiued of G O D. The Euangeliste taketh this for a thing which all men doe graunte, that Iesaias saw the glory of Christe, whence he gathereth, that hee applyed his doctrine vnto the estate of that kyngdome, whiche should be.

42. *Notwithstanding many, euen of the rulers beleeued in him: but they did not confesse, because of the Pharises, lest they should be cast out of the Synagogue.*

43. *For they loued the glory of men more then the glory of God:*

44. *But Iesus cried and said, he that beleeueth in me, beleeueth not in me, but in him that sent me.*

45. *And he that seeth me, seeth him that sent me.*

46. *I came as a light into the world, to the end that euery one that beleeueth in me, may not abide in darknes.*

42. *Notwithstanding.* Seeinge that the Iewes didde so frowardlye reiecte Christe with so confused a noyse and fearcenesse, it myght seeme that they hadde all conspired together. Notwithstandinge the Euangeliste saith, that euen in the middest of so great maddenesse of the nation, there were many that were well minded. This is an example of the grace of God worthy to be remembered: for impiety, after it hath once gotten the vpper hande, it is a certeine vniuersall plague, which infecteth all the partes of the body with the infection thereof. Therefore it is a singuler gift of God, when as some remaine sounde in the middeste of a people that was so corrupt. Although the same grace of God appeareth euen at this daye in the world: for how much soeuer vngodlynesse and the contempt of God doe rage euery where, and an infinite companye doe endeour viterly to banish the doctrine of the Gospel, yet it findeth many bie places where to rest: whereby it commeth to passe, that sayth hath as it were her resting places, lest shee should be quite banished out of the world.

This woorde *euen* is of great force: for the Gospell was so deadlye hated

hated amongst the rulers, that it is an vncredible thinge, that anye one shuld be found there, whiche was so saythfull: so much the more was the power of the spirit to be wondred at, which pearced in thither, where there was no entraunce. Although this was not the faulte of one age onely, that the rulers were stubborne & rebellious against Christe: for honor & riches & dignitie, haue pride almost alwaies to keepe the company. VWherefore it is a hard matter for those menne to be tamed with willing humility, who beinge puffed vppe with arrogancye, doe scarce acknowledge themselues to be men. Therefore what man soeuer is excellent in the word, let him if he be wise, not trust too much to his greatnes, least it be to him an hinderance. VWhereas hee saith, that they were many, you must not so take it, as if they were either the more parte, or the halfe: for being compared vnto others, whereof there was a great multitude, they were but a few: but the same were many, if they were considered in themselues. *Because of the Pharisees.* Hee seemeth to speake vnproperly, when as he separateth faith from confession. For with the heart man beleeueth vnto righteousness, with the mouth confession is made vnto saluation: neither can it be but that faith being once kindled in the heart, she must put forth her flame. I aunswere, that in this place is declared how weake their faith was, who were so lukewarme, or rather cold. To be brieft, Iohn meaneth that they embraced the doctrine of Christ, because they knew it did proceede from GOD: but yet there was no liuely faith in them, and such a faith as was endowed with that power, which was requisite: because Christ giueth not vnto those that be his the spirit of feare, but of constancy, that they may be bold freely and without feare to confesse, that which they haue learned of him. Although I doe not think that these were altogether dumbe: yet because their confession was not free enough, the Euangelist in my iudgement doth flatly denye that they made confession of their faith. For that was a lawfull profession, openly to giue their names vnto Christ. VWherefore let no man flatter himselfe, who couereth and cloaketh his faith in any point, least he incurre the hatred of men. For how much soeuer they hate the name of Christe, yet that feare is not to bee excused, which compelleth vs to turne aside, euen but a litle from the confessing thereof. Note also that there is lesse strength and constancy in the rulers: because ambition doth reigne in them for the most parte, then which there is nothing more seruile. And (that I may be brieft) earthly honours do as it were bind men with golden fetters, so that they cannot doe their duety freely. Therefore those that be base and of low estate must be therewith so much the rather contented: because they are free from manye (at least the worst) snares. Neuerthelesse great and noble men must strue with their estate, least it be vnto them an hinderance, and keepe them backe from submitting themselues vnto Christ. Iohn saith, that they were afraide of the Pharisees: not that it was lawfull for any man to call himselfe the Disciple of Christ for the other Priests and Scribes: but because there was a more outragious kynd of crueltye in these menne coloured with zeale. Zeale to defend relygion is an excellent vertue: but when as there lyeth hypocrisie vnder it, there canne bee no worse plague. VWherefore wee must the more instantly desire the Lord to gouerne vs with the certeine and sure rule of his spirit.



*Least they should be cast out of the Synagogue.* Bechold what was the thing that hindered them: to witte, the feare of infamy: because they shuld haue beene cast out of the Synagogue. Furthermore, heereby appeareth howe great the frowardnes of men is, which doth not onely corrupt the beste ordinaunces of God: but turneth them into deadly tyranny. Excom- munication ought to haue beene a string and sinow for holy discipline, that they might haue a punishment in readines, if any manne did despise the Church. But it was brought to that passe, that whosoeuer did confesse that he was Christes, he was banyshed from the company of the faith- full. Likeas the Pope dooth at this daye falselye pretende the lawe of excommunication, that he may practise the lyke tyrannie: he dooth not only with blind madnesse thunder and cast out his lightnings agaynst all the godly, but dooth also endeuoure to throwe downe Christ out of his heauenlye seate. And yet is he not ashamed impudently to pretende the tyle of the holy iurisdiction, wherewith Christ didde adorne hys Church.

43. *For they loued.* The Euangelist doth in plaine words set downe, that these men became not superstitious: but did onely auoide reproach amongst men. For if ambitio was of more force amongst them, then the feare of God, it followeth that they were set free from the vaine feare of cōsciēce. Now let the readers mark of what great ignominy their fear- fulnes is condemned with God, who dissemble and cloake their sayth a- mongst men, for feare of enuy. VVhat is more preposterous, yea what is more beastly, then to preferre the vaine praises of men, before the iudge- ments of God? And yet he pronounceth, that they are all possessed with such madnesse, who auoide the enuy of menne, when as the pure faith must be confessed & that for good causes: for, when as the Apostle, Ho. 11. 27. doth commend the inuincible constancy of Moses, he saith, that he waxed hardye, as if he had seene him that was inuisible. In whiche woordes hee giueth vs to vnderstand, that when as any man hath faste- ned his eyes vppon God, his heart shall be strong and more hard then the Adamant.

Therefore hence commeth that softnesse, which maketh vs fall away vnto vnfaithful dissimulation, because al our senses waxe dull in behol- ding the world. For the sincere beholding of God should by and by put away al the smokes of honour and riches. Let them now go shake theyr eares, who thinke that the wicked denying of Christ is but a lighte and veniall sinne, seeing that the spirit pronounceth on the contrary, that this is a more filthy monster, then if the heauen and earth shuld go together. *To loue the glory of men,* doth signifie in this place, to be desirous to be esteem- ed of amongst men. Therefore the Euangeliste meaneth that those men were so addicted vnto the woorld, that they hadde rather please menne then God. Moreouer whylest that the Euangelist accuseth the denyers of Christ of this crime, hee dooth also declare that excommu- nication was litle sette by: because the high Priestes did abuse it contra- ry to equitie and ryghte. VVherefore lette vs knowe that all is but a vaine terrifyinge, what cursinges and excommunications soeuer the Pope dooth thunder out againste vs, when as wee knowe assuredly that hee goeth aboute nothinge else, saue onely to leade vs away from Christ.

44. *And Iesus cryed.* This sentence tendeth to this ende, that Christe may encourage his vnto the iust and vnbowable constancy of faith: yet there is contained herein a reprehension, whereby he meant to correcte that wicked feare. The crying serueth to make this more vehemēt, because it is not a doctrine onely, but an exhortation also to prick them forward. The sum is this, that the faith in Christ doth not leane vnto any mortal man, but vnto God: because it findeth nothing in Christ, but that which is diuine: yea, it beholdeth God in his face. Thence he gathereth that it is an absurd thing that it shuld faint and quaille, as being doubtful. For we cannot do God greater iniury, then if his trueth bee not sufficiente for vs. Therefore that man hath rightly profited in the Gospel, who leaning vnto this confidence & hope, that he beleeueth not men, but God, doth persist strong and quiet against al the engines of Satan: therefore to the end we may giue God his honour, let vs learne that we must stande in the faith not only when as the world doth faile, but also when as Satan doth trouble and supplant whatsoeuer is vnder heauen. The faithful are said not to beleue in Christ, when as they doe not abyde in beholdinge him as hee is manne. For when as hee compareth himselfe in this place with the father, he commaundeth vs to haue respecte vnto the power of God, beecause the weakenes of the fleshe hath of it selfe no strength. VWhen as he shall afterward exhort the disciples to beleue in him, hys wordes shall haue another meaning. For God is not set in that place against man: but Christ is set in the midst withal his giftes, which ought to haue sufficient force to retaine our sayth.

45. *And he that seeth me.* Take this light for knowledge. For, to the ende he may set at rest the consciences, who should otherwise be subiecte to many tosinges and turmoylings, he calleth vs vnto the father. For the stabilitie of faith is certeine and firme for this cause, because it is aboue the world. And when as Christ is truly known, the glory of God shineth in him, so that we maye knowe assuredly that the faith which wee haue in him doth not depend vpon man: but that it is grounded in the eternal God, because it riseth from the flesh of Christ vnto his diuinity: which thing if it be so, it must not only be settled continually in the hart, but also it must vtter it self in the tongue without feare, when need shal require.

46. *I came as a light.* To the end hee may make his disciples the more stout and strong, he proceedeth yet in preaching the certainty of sayth. And he doth first of all testifie that hee came into the worlde, that hee might be a light, whereby men may be deliuered from darknes and errours: and also assigneth the meanes to attaine vnto so great goodnes, saying, that whosoever beleueth in me, &c. Furthermore hee acculeth them all of vnthankefulnes, who being taught by his Gospel, doe not separate themselfes from the vnbeleuers. For the more excellēt this good thing is, to be called out of darknes into light, the lesse excuse haue they, who choake the light that is kindled in them with their slouthfulnes & contempt. These wordes are of great force, *I came as a light into the world.* For althogh Christ was a light from the beginning, yet doth he not in vain adorne himself with this title, that he came to fulfill the function of the light. And (to the ende we may haue distinct degrees) hee teacheth that he is rather a light vnto others, then vnto himself; and secondly, not on-

ly to Angels, but also to men: thirdly, that he was revealed in the flesh, to the end he might shew forth perfect brightnes. The vniuersall word seemeth to be put in of set purpose, partly to the end he might make this goodnesse common vnto all the faithfull without exception, partely that he might shew that the vnbeleeuers do therfore perishe in darknes, because they flye from the light of their own accord. Nowe, if all the wisdom of the world be gathered together, there shall not be founde one sparkle of true light in that huge heape, but it shall be rather a lump without forme: for as much as it is proper to Christ alone to deliuer vs out of darknes.

47. *And if any man shal heare my words, and shal not beleue, I do not iudge him: for I came not to iudge the world, but to saue the world.*

48. *He that reiecteth me, and doth not receiue my words, hee hath one that shal iudge him: the word which I haue spoken, it shal iudge him in the last day.*

49. *Because I haue not spoken of my self: but the father that sent me, he gaue mee a commandment, what I shal say, and what I shall speake.*

50. *And I know that his commandment is eternal life. The things therefore which I speake as the father hath told me, so speake I.*

47. *If any man shall heare my wordes.* After that he hath entreated of his grace, and exhorted those that are his, vnto constancie of faith, he beginneth now to nettle the rebellious. Although he doeth in this place also mitigate the feuerity, whereof their vngodlinesse is woorthy, who do as it were of sette purpose reiecte God: For he omitteth to iudge them, because hee came rather to saue all men. VVe must first of all vnderstande that he speaketh not in this place of all manner of vnbeleeuers, but of those, who willingly and wittingly doe reiecte the doctrine of the Gospel which is shewed them. VVhy then will not Christ condene them? because, hauing laid away the person of a iudge in this place, to the end all menne may be the more encouraged to repent, he offereth saluation vnto all men in generall, and holdeth his armes abroade to embrace all men. Although in the meane season he amplifieth the fault with no smal circumstance, if they refuse so gentle and sweete an inuitation. For it is as much as if he had said: Behold, I stand to cal all men, and hauing forgotten the person of a iudge, this is mine only purpose, to allure al men, and to deliuer those from destruction, who seeme to be twise destroyed already. Therefore no man is condemned for the contempt of the Gospel, saue he, who despising the louely message of saluation, would of his owne accorde bring destruction vpon himselfe. The worde (*iudge*) (*as appeareth by the contrary, saue*) is heere taken for to condemne. And thys ought to be referred vnto the proper and naturall office of Christ. For in that the vnbeleeuers are more greuously condemned for the Gospels sake, it is an accidentall thing, and not naturall to the same, as we haue else where sayde.

48. *He that reiecteth me.* Least the wicked shoulde flatter themselves, as if they might play the wātōs against Christ freely, he addeth in this place an horrible denunciation, that though he say nothing, yet is the doctrine

sufficient to condemne them, like as he saith else where, that they haue no neede of anye other iudge then Moses, of whome they made theyr boast, aboue: 5. 45. The meaning therefore of the wordes is this, I beeing enflamed with an earnest desire to haue you saued, doe abstaine from mine own authority in condemning you, and am wholly bent to saue that whiche is losse: but you maye not therefore thinke that you are escaped out of the hand of God. For howsoeuer I hold my peace, that word which you haue despised, is a fitte iudge.

*And doth not receiue my wordes.* The latter member expoundeth the former: for because hypocrisie is naturally engrafted in men, they canne do nothing more readily, then onely in word boaste that they are ready to receiue Christ. And we know how comon this boasting is euen amongst the worst men. VVherefore we must marke this definition, that Christ is reiected, when as we doe not imbrace the pure doctrine of the Gospell. The Papistes doe with full and open mouth blunder out the name of Christ: but so soone as his sincere trueth is brought abroad, there is nothing which is more detested amongst them, such men kysse Christe, as did Iudas. Therefore let vs learne to include him in his word, and to giue him the worship of obedience, which he requireth only. *The word which I speake.* The authority of the Gospell coulde not haue had greater commendation giuen it, then when as the power of iudgement is attributed vnto it. For, according to these wordes, the last iudgment shalbe nothing else, but an approbation of the doctrine of the Gospell. Christe himselfe shal goe vpe into his iudgement seate: but hee affirmeth that hee wil giue lentence according to the word whiche is now preached. This denuntiation ought to make the wicked fore afraide, when as they shal not be able to escape the iudgment of that doctrine, which they do now so proudly floure. Notwithstanding Christ his meaning is, that they are now deprived of feeling, when as he maketh mention of the last iudgment. For he telleth them that that punishment shal then manifestly appeare, which they doe now mocke. Againe, the godly may gather hence an inestimable comforte, that howloeuere they are condemned of the world, yet do they not doubt, but that they are acquitted in heauen, because whersoever the faith of the Gospell hath a place, the iudgement seate of God is erected there to saue. There is no cause why wee should passe for the Papists with their peruerse iudgements, so long as we trust to this right: because our faith doth surpasse the Angels.

49. *Because I speake not of my selfe.* Least the outward shape of manne should any whitte impair the maiesty of God, Christ dooth euer nowe and then call vs vnto the Father. For this cause dooth hee so often make mention of the Father. And truely seeing that it is wickednes to translate any iot of Gods glory vnto any other, it must needes be, that that word came from GOD, whereunto the iudgement is ascribed. In this place Christ distinguisheth himselfe from the Father, not simplye, according to his diuine persō, but rather according to the flesh, least his doctrin being esteemed after the manner of men, shuld be of lesse weight & importāce. But and if the consciences were subiect to the doctrine and lawes of mē, this reason shuld not agree, which Christ bringeth. *My word (saith he) shal iudge,* because it came not frō mā, according to that saying of Ia. 4. 12. *There is one lawgiuer, &c.* Moreover we gather hence, what monstrous sacriledge this



this is, that the Pope durste tye mennes soules vnto his inuentions: for by thys meanes hee taketh more to hymselfe, then the Sonne of God, whose sayeth, that he speaketh onelye according to his Fathers appoint-  
mente.

30. His commaundement is eternal lyfe. Hee commendeth againe the fruite of his doctrine, to the ende al menne may the more willingly sub-  
mitte themselues thereunto. And nowe it is meete that the wicked doe feelee Gods vengeance, whom they now refuse, and wil not haue to be  
vnto them the authour of life.

## Chap. 13.

1. Before the holye daye of Easter, when Iesus knewe that his houre was come, that  
he should go out of this worlde vnto the father, seeing that he loued him, which were  
in the world, vntill the end loued he them.

2. VVhen supper was ended, when as the deuil had now put into the hart of Iudas, the  
son of Simon Iscariot, to betray him,

3. VVhen Iesus knew that the father had giuen al things into his hands, and that he  
came out from God, and should go vnto God,

4. He rose from supper, and layd down his cloathes: and hauing taken a linnen towell,  
he girded himself.

5. Then put he water into a bason, and began to wash the disciples feete, and to wype  
them with the towel, wherewith he was girded.

6. Therefore he came to Simon Peter: who saith vnto him, Lord, dost thou wash my  
feete?

7. Iesus answered and said vnto him, what I doe, thou knowest not yet: but thou shalt  
know hereafter.

2. Before the holy day. Iohn passeth ouer many thinges of sette pur-  
pose, which he knew Matthew and Luke had recited: and hee himselfe  
taketh in hande to handle that whiche hee knew they had omitted: of  
which number the hystory of the washing of the feete is. And although  
he will more plainly declare afterward to what end Christ washed his  
disciples feete, yet doth he in one word in this place sette down, that the  
constant and perpetuall loue wherewith hee once loued them, was de-  
clared by that token, so that although hee were taken out of their sight,  
yet might they certeinlye perswade themselues, that this loue was not  
quenched by death. VVhich perswasion muste sticke faste euen in our  
heartes at this daye. The wordes are, that Christ loued those euen vntill the end,  
which were in the world. VVhy doth he describe the Apostles by this Periphra-  
sis, saue onely that we may know that Christe cared so muche the more  
for them: because they were in a daungerous and harde warfare, as wee  
are? VVherefore although we seeme to be farre off from Christ, yet we  
must knowe that he hath respect vnto vs, because he loueth his, who are  
conuersant in the world. Neither nede we to doubt, but that he beareth  
the lyke affection euen now, which he had at that instant, when he loued  
them.

That hee might goe out of this worlde, vnto the father. This phrase is woorthy

the noting: for it is referred vnto Christ his knowledge, in that he knew that his death was a passage vnto the heauenly kingdome of God. And if so bee it, when as he made haste thither, he ceased not to loue hys, as he was wont, there is no cause why we shoulde thinke that his affection is now altered. Now for asmuch as he is the first begotten of the dead, this definition of death doth appertaine vnto the whole body of the church, that it is a passage vnto God, from whome the faithfull are now estranged.

2. *VWhen supper was done.* VVee shall anon handle more at large in hys place the whole purpose of Christ, in washing his disciples feete, and also the fruite of this hystory: let vs now follow the text. He saith, that this was done at such time, as Iudas was determined to betraye Christe: not onely that he might shew forth the wonderfull patience of Christ, who could abide to wash such a wicked and false traitours feete: but also that he chose that time of sette purpose, wherein he would play the last acte of his life, being euen at deathes dore. In that he saith, that Iudas conceived the intent and purpose to betray his master, through the instigation and perswasion of the deuill, this serueth to expresse the crueltie of the wickednes. For that was an horrible & more then a tragical fact, wherein the efficacie and force of Sathan did shew forth it selfe. It is true, that men commit no wickednes, whereunto Sathan doth not pricke the forward: but the more cruell and execrable that euery fact is, so wee must so much the more consider the fury of the deuill in it, who dooth carrie men, which are forsaken of God hither and thither. But althogh mans concupiscence be kindled with the fanne of Satan: yet doth it not cease to be a furnace it selfe, it hath fire in it selfe, it receiueth the mouinge of the fanne willingly, so that the wicked are without al excuse.

3. *VWhen Iesus knew that the father had giuen all things into his hand.* I thinke that this was added for this cause, to the end wee may knowe whence it was that Christ was so quiet in minde: to witte, because hauing alreadye ouercome death, he lyfted vpp his minde toward the triumph whiche should immediately follow. Menne are wont to tolle many things too and fro in their mindes, when as they are afraide. The Euangeliste giueth vs. to vnderstand that there was no such motion in Christe: because although he should immediately be betrayed of Iudas, yet he knew that his father hadde giuen him all things. If any manne aske, howe it was then that he was afterwarde so sorrowfull, that hee sweete blood: I answer that both things were necessary, that he shuld be afraid of death, and that yet notwithstanding hee should fulfill the whole function of a mediator.

4. *He laid away his clothes* Vnderstande that hee laide awaye his vpper garment only, not his coate. For we know that the men of the East parts of the world did vse long garmentes. The wordes which follow shortly after, *he beganne to wash the feete, &c.* doe rather expresse Christ his purpose, then the external acte: for the Euangelist saith afterward, that he began with Peter.

6. *Lord, dost thou wash my feete?* This speach is proper to one that abhorreth an absurde and vndecent thinge: for when as hee asketh Christe what he doth, he doth as it were lay hand vpon him. This modesty were laudable, if so be it obedience were not more worthe in the sight of God,

God, then all manner of worship and honour: yea, if this were not the true and onely rule of humilitie, to submit our selues to obey God, and to haue all our senses bound to his will: to the end we may allowe that without any controuersie, whatsoeuer he saith doth please him. Therefore we must chiefly keepe this law and rule of worshipping, to be ready without delay to subscribe and giue our consent, so loone as he commaundeth any thing.

7. *VVhat I do.* VVe are taught in these wordes that we must simplye obey Christ, although we see no reason why he will haue vs to doe this or that. In a well ordered house, counsell is in the power of the good man of the house alone: the seruantes must with foote and hande doe that which he willeth them to do: therefore he is too proud & refuseth to do that which God commaundeth hym to do, though he know no reason thereof. Moreouer this admonition reacheth farther: to wit, that it be no trouble to vs to be ignoraunt of those thinges, which God will haue to bee hidden from vs for a time. For this kind of ignorance is better learned then all manner of knowledge, when as we suffer God to be wiser then we our selues are.

8. *Peter saith vnto him, thou shalt neuer wash my feete.* Iesus answered him, sayinge, *If I shall not wash thee, thou shalt haue no part with me.*

9. *Simon Peter saith vnto him, Lorde, not my feete onely, but my hands and my head.*

10. *Iesus saith vnto him, he that is washed, hath no neede to be washed, save only his feete, but is al cleane: and ye are cleane, but not al:*

11. *For he knew his betrayer: therefore he said, ye are not al cleane.*

8. *Thou shalt not wash.* The modesty of Peter was hitherto excusable, although it was not cleane without fault: notwithstanding he offendeth now more grievously, in that he yeeldeth not being reprov'd. This is a common vice, that stubbernnes commeth vnto errour. This was a fayre colour, because his refusall did proceede from reuerence: but because he doth not simplye obey the saying, the very desire to maintain Christe his honour, doth loose his grace. Therefore this is the true wisdom of sayth, to allow and reuerently to imbrace that as doone rightly and orderlye, whatsoeuer doth proceede from the Lord. For we cannot otherwise hallow his name: because vnlesse we be perswaded that that is don by good reason, whatsoeuer he doth, our flesh will euer now and then repine, as it is froward, and will not yeelde vnto him his honour, vnlesse it be constrained. To be brieue, vntill such time as manne do dispoyle himselfe of liberty to iudge in the workes of God, although he endeouore to honor God himselfe, yet pride shall alwayes lye hid vnder colour of humilitie, *If I shall not wash thee.* This answer which Christe maketh, doth not yet expresse to what end he determined to wash the disciples feete, he teacheth only by a similitude fet from the soule to the body, that he doth no new thing, or which did not agree with his person in washing the disciples feete. In the meane whil he sheweth how foolishly Pet. is wile. The same thing doth befall vs in like sort, so oft as the lord shall once begin to strue with vs. So long as he holdeth his peace, men do thinke that they do not disagree with him rashly: but hee can do nothing more readily, then with one word refute, what excuses soeuer they pretend. Because Christe is hys Lord and maister, Peter thinketh it an absurd thing, that he should wash his feet: but whē as he refuseth this duty, hee refuseth that which is the chiefest thing in his saluation,

This sentence dooth also comprehend a generall doctrine, that wee are all filthy and polluted before God, vntill Christ doe wype away our filthinesse. Now seeing that he challengeth to himselfe alone the office of washing, let euery manne offer his vncleannesse vnto him to be washed, that he may haue a place amongst the chyldren of God. But before wee goe any further, we must marke what this woord *wash* dooth signifie in this place. There be some that referre it vnto free forgiuenes of sinnes, other some which referre it vnto newnes of lyfe, the third sorte extend it vnto both, which last I doe willingly admitte. For Christ doth wash vs when he wypeth away our sinnes with the satisfaction of his sacrifice, that they may not come into Gods iudgemente: hee washeth vs agayne, when as he abolysheth the wicked and corrupt lustes of our fleshe with his spirite. But beecause it shall appeare shortely after in the texte, that hee speaketh of the grace of regeneration, I do not flarly think & holde, that he speaketh in this place of the washing of pardon.

9. *Lord, not onely my feete.* VVhen Peter heard that he was lost, vnlesse he should suffer himselfe to be washed, when as Christ offered to do this thing, this necessity was at length a fitte mistresse to tame him: therefore ceasing any longer to contend, he yeeldeth, but he will be washed all ouer: and he confesseth indeede that how great soeuer hee was, yet was he wholly polluted naturally with filthines: and that therefore it is as good as nothing, if he be but washed in one part onely. But heere hee erreth lykewise through rashnes, in that he maketh no accounte of that benefite, which hee hadde alreadye receiued. For hee speaketh as if hee hadde beene indued with no remission of sins as yet, with no sanctification of the spirit. Therefore is he reprehended in this place by Christe for good causes. For hee putteth him in minde of that, which he had giuen him before: although he teacheth all those that bee his vnder the personne of one manne, that being mindefull of that grace, which they haue receyued, they consider with themselues what they haue neede of as yet hereafter.

First of all, he saith, that the faythfull are cleane all, not that they are so cleane in euery parte, that there is no blot in them any longer: but because they are cleansed in their principall part: to witte, whilst that the kingdome of sinne is taken away, so that the righteousness of GOD hath the ypper hande: like as if any manne shoulde saye, that al his bodye is whole, because it is not infected with any vniuersall disease. Therefore it is meete that we testifie by newnesse of life that we are Christ his Disciples, seeing that he affirmeth that he is the authour of puritie in all those that are his.

This other similytude is also applyed vnto this present matter, least Peter shulde reiect the washing of his feete as absurd. For as Christ washeth euen from the head to the feete those whom he chuseth to bee his disciples: so the lower part of those men must be daily purged, whom he hath purged. For the children of god are not wholly regenerated the very first day, so that they liue an heauenlye life altogether: but there doe rather remaine in them certeine reliques of the fleshe, against which they stryue during their whole lyfe. Therefore all the affections and cares, which are worldly, are called the feete metaphorycallye.



For if the spirite did possesse all partes of vs, wee shoulde haue nothing to doe any longer with the filthinesse of the worlde. And nowe in what part soeuer we are carnall, so farre are we vncleane by creeping vpon the grounde, or at least by treading in the myre. So that Christe doth alwayes find some thing to purge in vs. Furthermore, he intreateth not in this place of remission of sinnes, but of the renuing wherby Christ exempteth his quize from the lustes of the flesh by little and little and by continuall succession.

10 And you are cleane. This is as it were the minor proposition in the Sillogisme, whereuppon it followeth that the washing of the feete doth become them properly. Yet there is an exception added, that euery man may examine himselfe, if peraduenture Iudas might bee touched with a desire to repent: although his intent was, betimes to arme the other Disciples, least the crueltie of that haynous fact which should bee reuealed incontinent, should trouble them, as if it had been conceived in an heart endowed with the heauenly grace. Notwithstanding he doth conceale his name of set purpose, least he should shut the gate of repentance against him. But forasmuch as he was desperate, the admonition serued to none other ende, but to augment his fault, as for the disciples it profited them much, because the diuinitie of Christ did more plainly appeare vnto them thereby: and againe they did perceiue that puritie was a most singuler gift of the spirite.

12 Therefore after that he had washed their feete, and had taken his cleaung againe, sitting downe againe, he saith vnto them, know yee what I haue done?

13 You call mee, Master and Lord: and ye say well, for I am.

14 Therefore if I who am your Lord and master haue washed your feete: you must also wash one anothers feete.

15 For I haue giuen you an example, that as I haue done vnto you, so you may doe also.

16 Verily, verily I say vnto you, the seruant is not greater then his master, neyther the Apostle greater then he that sendeth him.

17 If yee know these thinges, happie are yee if ye doe them.

12 Therefore after that. He doth now at length declare to what end Christ did wash his disciples feete. For that which he puain concerning the spiritual washing, was, as it were, a digression from the purpose. Vnclesse Peter had made a stay, Christ had spoken nothing concerning that matter. Therefore he doth now render a reason why he did this: to wit, that he who was God Lord and Master of all, had giuen an example which all the godly must follow: least any man should grudge to abase himselfe to doe any maner of dutie how base and vile soeuer it bee, to his brethren and equals. For hence commeth the contempt of charitie, because whilest euery man maketh more account of himself then is meet, he despiceth al other men almost. Neither was it his intent only to teach modestie: but also to prescribe this rule of loue, that one doe serue another. For there is no loue, where there is not mutual bondage in helping the neighbour.

Know yee what I haue done? VVee see that Christ kept this thing from his disciples for a smal time, so that when as hee had proued their obedi-

ence he reuealed that in due time, whereof it was meete they shoulde be ignorant before. Neither doth he stay nowe vntill such time as they aske him, but he preuenteth them of his owne accord: The same thing shall befall vs likewise if we suffer our selues to be led through vnknown wayes by his hand.

14 *If I who am your Lords and Master.* This is an argument drawen from the greater to the lesser. Pride will not suffer vs to retaine that equalitie amongst our selues which we ought: but Christ who excelleth all, doth abase himselfe, that he may make proude men ashamed, who forgetting their order and degree, doe exempt them selues from brotherly fellowship. For whom doeth mortall man thinke himselfe to be, if he refuse to beare the burden of his brethren, to apply himselfe to the conditions of other men? Finally, to doe those dueties wherein the vnitie of the Church is contained. The summe is this, that that man doth take too much vpon him, who doth not thinke that he is conuersant amongst his weake brethren vpon that condicion, that hee may submit himselfe meekely and gently vnto those offices which seeme to be vncomely and filthie. VVe must also note that Christ telleth them that he had giuen them an example. Neither must we make all his facts examples in generall, that we may follow them. The Papists do boast that they doe keepe the fast of Lent imitating therein the example of Christ. But we must first mark whether he did this to the end his disciples should frame themselves to doe the like or no. VVe reade of no such thing, wherefore it is no lesse peruers emulation then if they did as say to flie into heauen.

Moreouer, whereas they ought to haue followed Christ, they became Apes rather then followers. They ordeine euery yere a publike washing of the feete as it were vpon a stage: so that they thinke that they haue fulfilled the bare and vaine ceremonie excellently: when they haue done this they suffer themselves freely to contemne their brethren. And not that onely, but after that they haue washed twelue mens feete, they pull in peeces all Christes members cruelly, and so consequently do euen spit in Christ his face. VVherefore that comical pompe is nothing els but a meere and filthie mocking of Christ. Neither doth Christ in this place commend vnto vs a yeerely rite: but hee commaundeth vs to bee readie duringe our whole life to washe the feete of our brethren.

16 *Varily, verily I say vnto you.* These are prouerbiall sentences the yf whereof reacheth farther: which notwithstanding are to bee applyed vnto this present circumstance. VVherefore they are deceiued in my iudgement which take them generally, as if Christe did in this place exhort his disciples to beare the crosse: for this is true that he vsed them for his purpose. Hee addeth afterwarde, that, *they are blessed if they know them and doe them.* For that doth not deserue to bee called true knowledge which doth not bring the faithfull so far, that they may become like to their head. It is rather a vaine imagination, whilest that we beholde Christe, and those things which are Christes without vs. Gather hence that vntill suche time as a man shall learne to submit himselfe vnto his brethren, he knoweth not whether Christ be his master or no. And for-

forasmuch as no man doth submit himselfe vnto his brethren in all respects, and many men doe also exercise themselves sleightly and coldly in the duties of loue, it appeareth heereby how farre we are as yet frō the full light of faith.

18 I speake not of you all: I knowe whom I haue chosen: but that the Scripture may bee fulfilled, hee that eateth bread with mee, hath lifted vppe his heele agaynst mee,

19 Now I tell you before it be doone, that when it is done, you may beleue, that I am.

20 Verily, verily I say vnto you, he that receiueth if I shal send any, he receiueth mee: and he that receiueth me, receiueth him that sent mee.

18 I speake not of you all. Hee giueth them to vnderstand againe, that there is one amongst the Disciples who is nothing lesse in very deede then a Disciple, and this doth he partly for Iudas his sake, to the ende he may make him the more inexcusable: partly because of the rest of the companie, least Iudas his fall doe subuert any of them. Neither doeth he only encourage them, to stand neuerthelesse in their calling; though Iudas doe fall: but because the felicitie whereof he made mention is not common to all men, hee teacheth that it is so much the more earnestly to be desired, and that we must so much the more constantly abide therein.

Nowe hee attributeth this thing to their election, in that they shall stand. For as mans power is fraile, it should yeeld at euery blast, and should fall with euery vehement motion, ynesse the Lorde did vphold it with his hand: and because he gouerneth those whom he hath chosen, what engines foeuer Satan doth erect against them, yet shall he not preuaile, but they shall perseuere firme and constant euen vntil the end. Neither doth he only affirm that they must confesse, & they receiue perseuerance frō their electiō, but also the beginning of godlines. How cometh it to passe that one man doth more addict himselfe vnto the worde of God then another? euen because he is elected. Again, how cometh it to passe that the same man goeth forward in the right course of godly life, saue only because Gods purpose is stable, and that he will finishe the worke which he hath begunne with his hand? Finally, this is the fountaine of the difference betweene the children of God and the vnbeleeuers, that the former sort are drawn vnto saluation by the spirit of adoption, the other are carried headlong into destruction by their vnbridled flesh. Otherwise Christ might haue saide, I knowe what euerie one of you will be. And to the end they may arrogate nothing to themselves, but may rather acknowledge that they differ from Iudas by grace only, and not by their owne power, he setteth before them free election, that in it they may be grounded. VVherefore let vs learne, that all the partes of our saluation doe depend thereupon. And whereas hee reckoneth Iudas in another place amongst the elect, it is another manner of speech, & not contrary. For he speaketh in that place of the temporall election, whereby God appointeth vs vnto some certaine kind of worke: as Saul who was elected to bee a king, yet was he a reprobate,

But Christ intreateth now of the eternall election, wherby we are made the children of God, & wherby God hath predestinated vs vnto life, before the worlde was made. God doth sometimes adorne the reprobate with þ gifts of the spirit, that they may execute that function whereunto they are called. So princely vertues do appear for a time in Saul, so Iudas did excel in such notable gifts, as were meet for an Apostle of Christ. But þ sanctificatiō of the spirit which þ Lord doth vouchsafeto bestow vpon none saue only his children, is farre vnlike to these. For he renueth them in minde and heart, to the ende they may bee holy and without blame in his sight. Secondly it hath a liuely roote in them, which can neuer be plucked vp, because God doth not repent him selfe of his adoption. In the meane season this remaineth sure and certaine, that it is the gift of Gods election, that whenas we haue embraced Christ his doctrine by faith, we doe also followe it in life: and that this is the onely cause of our blessednes, whereby we are distinguished from the reprobate, that they being destitute of the grace of the spirite do wickedly perish: we haue Christ to be our keeper, who gouerneth vs with his hand, & defendeth vs with his power.

Furthermore, Christ giueth in this place an euident testimonie of his diuinitie, First of al, when he saith that he iudgeth not after the manner of men: secondly, when he maketh himselfe the authour of Election. For this knowledge whereof he speaketh, is proper to God: but this other thing is more effectuall when he testifieth that hee did choose those that were chosen before the creation of the worlde. For this so excellent a token of his diuine power ought to moue vs more, then if the Scripture should call him God an hundred times.

*That the scripture may be fulfilled.* It might haue seemed to haue been an absurd thing, that he that was elected to be of so honourable an order, should not also haue beene endowed with true godlinesse. For it was a readie obiection, why Christe had not chosen him whom he meant to make one of his Apostles. Yea, why he made him an Apostle, whom he knew would be such a wicked fellow. Therefore he telleth them that it was meete it should be so, because it was foretolde: or at least that this was no new thing, because Dauid had tryed the same. For some doe thinke that the prophesie whiche is cited, belongeth properly to Christe. Some other doe thinke that it is a plaine comparison, that as Dauid was betrayed by an household enemie, and that vniustly: euen so Gods children are subiect to the like estate. As those men think, the sense should bee, whereas one of my disciples is a wicked traytour and betrayer of his master, this is not the first falshood of that sort that hath been in the world: but rather that commeth to passe at this day, whiche the scripture doth testifie was done in times past. But forasmuche as that was shadowed in Dauid, which did appeare more plainly afterwarde in Christ, I doe willingly agree with the former sort, who say that that was properly fulfilled, which Dauid had foretold by the spirite of prophesie, Psal. 41. 10. Other some think that it is an vnperfect sentence wherein the principall verbe must be vnderstood. But if you reade it in one texte, that the scripture may be fulfilled, Hee that eateth bread with mee, hee listeth vp his heele against mee, there shalbe nothing wanting.

Further-



Furthermore, to lift vp the heele doth signifie metaphorically, to set vp-  
on any man craftily vnder pretence of friendship, that he may be oppres-  
sed at vnawares.

Now we must suffer that thing patiētly also who are Christs members,  
which Christ who is our head and patterne hath suffered. And truly  
this hath been an ordinarie thing almost in all ages in the Church, that  
it hath no greater and more deadly enemies, then those that be of the  
householde of the Church. VWherefore least suche crueltie doe trouble  
the faithfull: let them accustome themselves betimes to suffer tray-  
sours,

19 Now I tell you of it. He telleth his Disciples in this sentence, that  
they haue so small cause to faint, because there is one reprobate gone out  
from amongst them, that their faith ought the better to be confirmed.  
For vnlesse we should see that in the Church with our eyes, which was  
fortetold concerning her troubles and combates, wee shoulde for good  
causes doubt where the prophesies were become. But when as y<sup>e</sup> truth of  
the scripture agreeth with our experience, then doe we the better per-  
ceiue that god careth for vs, & that we are gouerned by his prouidence.  
In these wordes, that you may beleene that I am, he giueth the & vs to vn-  
derstand that he was that Messias, which was promised. Not that the  
treason which Iudas wrought did beginne to bring the Disciples vnto  
faith: but because their faith was the more encreased, whenas they came  
vnto the experience of those things, which they had heard before out of  
the mouth of Christ. And now there may be a double sense and mea-  
ning in these wordes: so that he may say that they should beleue when  
the thing was come to passe, because he knew al thinges, or that hee  
wanted nothing of all those things which the scripture doth testifie con-  
cerning Christ. But because they doe both agree reasonable wel with the  
wordes: the readers may for me choose whether they will,

20 Verily, verily I say vnto you. There is either a new speech set downe  
in this place, whiche is vnperfect: or els Christe preuenteth an offence,  
which was about to arise by reason of the wicked fact of Iudas. For  
the Euangelistes doe not alwayes knit together the whole Sermons of  
Christ, but doe sometimes gather together diuers sentences briefly: al-  
though it is more likely that Christ meant to cure and preuent the of-  
fence. It appeareth too plainly how apt wee are to receiue woundes by  
euill examples: wherby it commeth to passe that the falling away of one  
man doth wound two hundred more to extinguish their faith: but the  
constancie of tenne or twentie godly men can scarce edifie one. There-  
fore seeing that Christ did set such a monster before their eyes, it was ne-  
cessary for him to reach out his hand vnto the disciples least beeing stro-  
ken with this noueltie, they should goe backward. Neither had hee  
respect vnto the only, but he prouided for those that should come after  
them also. For otherwise the remembrance of Iudas might hurt vs  
much at this day. For whenas the Diuell cannot estrange vs frō Christ,  
by causing vs to hate his doctrine, he maketh vs either weary of it, or els  
causeth vs to contemne it because of the ministers. But this admonition  
of Christ doth shew that it is an vniust thing, that the vngodlinesse of  
certaine which behaue themselves wickedly and vngodlily in theyr of-  
fice, should any whit empayre the Apostolicall dignitie. The reason is be-

because we must haue respect vnto God the authour of the ministerie: in whom we shall finde nothing that is worthie of contempt: and secondly Christ himselfe, who is appointed of the father to be the onely teacher, speaketh by his Apostles. Therefore whosoever doth not vouchsafe to receiue the ministers of the Gospell, he reiecteth Christ in them, and God in Christ. Foolish are the Papists and absurd, whilest that they wrest this title and commendation to establish their tyrannie. For first of al they adorne themselues with other mens & begged feathers, whereas they are nothing like to Christ his Apostles: secondly, although we graunt them to be Apostles, Christ meant nothing lesse in this place, then to giue his right vnto men. For what other thing is it to receiue those whom Christ sendeth, but to giue them place, that they may fulfill the function which is enioyned them.

21 *VWhen Iesus had said thus, he was troubled in the spirit, and said, verily, verily I say vnto you, that one of you shall betray mee.*

22 *Then the Disciples looked one vppon another, doubting of whome hee dyd speake.*

23 *Furthermore, one of Iesus his Disciples, whome Iesus loued leaned vpon his breast,*

24 *Therefore Simon Peter beckoned vnto him that hee should aske who it was, of whom hee spake?*

25 *Therefore when he leaned vpon Iesus his breast, he saith vnto him, Lorde, who is it?*

26 *Iesus answered, he it is to whom I shall giue this sopp after that I haue dipped it. And when hee had dipped the sopp, hee giueth it to Iudas the sonne of Simon Iscariot.*

27 *And after the sopp Satan entred into him. Therefore Iesus saith vnto him, that which thou doest, doe quickly.*

28 *But none of those that sate at meate knew why he said this vnto him.*

29 *For some thought, because Iudas had the bagge, that Iesus said vnto him, buy those thinges whereof we haue neede against the holy day: or that he should giue somewhat to the poore.*

21 *And when Iesus had said thus.* The more holy the Apostolicall office is, and the more excellent it is, the more filthie and detestable was the treason of Iudas. Therefore such and so horrible a monster did make Christ himselfe afraide, when as he sawe that holy order, wherein the maiestie of God ought to haue shined, polluted with the incredible wickednesse of one man. To the same ende tendeth that whiche the Euangelist addeth afterwarde, that *hee testified*: to wit, because it was a more monstrous thing, then that it could haue been beleueed beeing but simply vttered. He saith that Christ was troubled in the spirit, to the end we may know that hee shewed some token of a troubled man, not only in countenance and wordes, but that he was altogether so affected in minde. The spirit is taken for the minde or soule. Neither am I of some mens opinion who expound this, that Christ was moued as it were with some violent motion of the spirit, so that he brake forth into these wordes. I confesse in deede that the spirit did gouerne all Christes

Christes affections : but the Euangelist his meaning is otherwise, that this passion was from within and not feigned. It is very requisite that wee know this : because his zeale is set before vs to the end we may follow the same, that wee may be horrible afraid of those monsters, which doe ouerthrowe the holy order of God and the Church.

22 Therefore they looked one upon another. Those who know nothing by themselves, are made to doubt, with that saying of Christe : only Iudas was so amazed in his wickednesse, that he is not touched. The disciples made so great account of Christe, that they were certainly perswaded that he spake nothing vnaduisedly : but Satā had quite pluckt out of the hearte of Iudas all reuerence, so that hee was harder then a stonie rocke to beate backe all admonitions. And although Christe seemeth to deale somewhat vncourteously in that he vexeth the innocent for a season, yet because this doubtfulnesse was profitable for them, Christ did them no iniurie. For it is expedient that euen the children of God be vexed, when as they heare the iudgement of the wicked, to the end they may examine themselves, and beware of hypocrisie : for there is an occasion giuen them thereby to examine themselves and their life. This place teacheth, that the wicked must be so touched sometimes, that wee doe not by and by poynt them out with the finger, vntill such time as God doth bring them to the light by his hand. For there are sometimes secreete diseases in the Church, which we may not hide. In the meane season, the wickednesse of those men is not so rype that it may be discouered, therefore we must keepe this meane then.

23 VVhom Iesus loued. The particuler loue wherewith Christe loued Iohn, doth manifestly testifie, that it is not alwayes repugnaunt vnto loue, if we loue some more then other some : but in this consisteth the whole, that our loue haue respect vnto God, and that the more euery man excelleth in the giftes of God, wee loue him so muche the more. Christ dyd neuer misse this marke, no not the least iote. But it fareth farre otherwise with vs : for (such is the vanitie of our nature) there bee few which draw nigher vnto God by louing men. But the loue of men shall neuer be wel framed amongst themselves, vnlesse it be referred vnto God. VWhereas Iohn saith, that *hee leaned vpon Iesus his breast*, that might seeme an vndecent thing at this day : but suche was the maner of sitting at meate at that time. For they sate not at a Table as we doe, but hauing put off their shoes, and leaning vpon coussins, they sate halfe vpright in beds.

24 To whom I shall giue a sop If any man demaund, to what end it serued by reaching a sop to poynt out the traytor, seeing that Christ might haue named him openly if hee woulde haue had him knowen : I answer, that it was such a token, as that Iudas was but made knowen to one by it, and was not by and by so bewrayed that they myghte all see and knowe hym. It was also verie profitable that Iohn shoulde knowe this to the end hee mighte afterwarde reueale it vnto others in his time. Christe did deferre to make Iudas knowen, to the end we may the more easily suffer hypocrites, vntill they be brought to light.

VVe see that Iudas was yet condemned by the mouth of the iudge, as  
be

he fate amongst others. Their condition is neuer a whit the better who haue a place amongst the children of God.

27 *Satan entred into him.* Seeing that it is certaine that Iudas conceived so great a wickednesse only through the persuation of Satan, why is it said that Satā entred now first of al into him, who did alredy reigne in his heart? As they are oftentimes said to beleue, who are more confirmed in the faith which they had long agoe, and so that addition of faith is called faith: so now when as Iudas is wholly addicted vnto Satan, so that he is by furious force caried vnto the very extreamest things, Satan is said to haue entred into him. For, as the saints goe forwarde by degrees, and inasmuch as they are oftentimes encreased with new gifts, they are saide to be filled with the holy Ghost: so for asmuche as the wicked doe prouoke Gods wrath against them with their ynthankfulness: the Lorde doth giue them ouer to be Satan his bondslaues, being dispoyled of his spirite, of all light of reason, and consequently of all humane sense and feeling. This is the horrible vengeance of God, when as men are giuen vp into a reprobate sense, that they differ almost nothing from brute beastes: yea they runne headlong into wickednesse, which the very beastes abhorre. Therefore we must walke carefully in the feare of the Lord, least that if we overcome his goodnesse with our wickednesse, he deliuer vs vp at length to the lust and will of Satan. But the sop which Christ reached made no place for Satan: but rather when Iudas had receiued the sop, he gaue himselfe wholly to Satan. This was the occasion but not the cause. Furthermore, so great mercifulnesse of Christ ought to haue softned euen a breast of Iron: but his desperate and vncurable obstinacie deserueth this now, that God shoulde in his iust iudgement make his heart more harde by Satan. So whylest that wee heape coales of fire vpon our enemies heades by doing well vnto them, if they be altogether vncurable, they sinke deeper into destruction. Neither ought our well doing to bee blamed for this, seeing that their heartes ought to haue been enflamed thereby to loue vs. Augustine thought, but vnruly, that that soppe was the sacrament of the bodye of Chrute, forasmuch as it was reached without the action of the supper. And those men dote too foolishly, who thinke that the Diuell entred into Iudas essentially (as they say). For the Euangelist speaketh only of his force and efficacie. By this example are we taught how fearefull a punishment is prepared for al those, who profane Gods benefits with their abuse.

*That which thou doest doe quickly.* Christ doth not so exhort Iudas, that he may be thought to enforce him: it is rather a voyce of one that detesteth a thing. He had endeouored hytherto to call him backe diuers wayes: but all in vaine: he speaketh now as vnto a man past al hope, perishe seeing that thou art determined to perishe. And therein doth hee play the part of a iudge, who adiudgeth those vnto death, not whom he desireth to haue cast away, but who haue cast away themselues through their owne fault. To be brieft, Christ causeth not Iudas to perishe whecher he will or no, but hee affirmeth that he is such a one as he was before.

28 *None of these that sate at meate.* Either Iohn had tolde none as yet, what he had heard of Christ, or els they were so stricken & they were not wel in their wits: yea, it is to be thought that Iohn himselfe was in a great quandary



quandary. And that which happened then doth oftentimes happen in the Church, that fewe of the faithfull can discern hypocrites, whom the Lord doth manifestly condemne.

29 That hee should giue somewhat to the poore. It appeareth sufficiently by other places, how poore Christe was: yet hee gaue somewhat of that little which he had, vnto the poore, to the end he might prescribe vnto vs a rule. For the Apostles would not otherwise haue geised that he spake of the poore, vnlesse hee had beene accustomed to helpe the poore.

30 Therefore when hee hadde taken the soppe, hee went out by and by, and it was night.

31 VWhen he was gone out, Iesus saith, now is the sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorifie him in himselfe, & shal straightway glorifie him.

33 Little children, I am with you yet a little while: yee shall seeke me, and as I haue said vnto the Iewes, that whither I goe, you cannot come: I doe also say vnto you now.

34 A new commandement giue I vnto you, that yee loue one another, as I haue loved you, that you doe also loue one another.

35 By this shall all men knowe, that you are my Disciples, if you shall loue one another.

36 Now is the sonne of man glorified. The last houre was at hand. Christ knewe well how weake the courages of his disciples were, hee meant therefore to vnderprope them least they shoulde altogether be discouraged. The onely remembraunce of the crosse of Christ causeth vs to tremble at this day, vnlesse this comfort doth by and by meete vs that the very conquerour of Satan, sinne, and death did triumph vpon the crosse. Therefore what might haue befallen the Disciples, when as they should immediately see their Lord carryed to the crosse, loaden with all manner of reproches? might not so sorrowfull & vncomely a spectacle haue ouerwhelmed them an hundred times? VWherefore Christ preuenteth this danger, and calleth them backe from beholding his death outwardly vnto the spirituall fruit. Therefore howsoeuer ignominie do appeare in the crosse, which might of it selfe confounde the faithfull, yet Christ doth testifie that the same crosse is vnto him glorious. The member which ensueth next, *And God is glorified in him*, is added in steede of a confirmation. For that was a strange thing amongst the common sorte, that the sonne of man should be glorified by a death amongst men reprochfull, before God accursed. Therefore he sheweth how he wil purchase to himselfe glory by such a death: namely, because hee gloryfieth God the father. For the vncomparable goodnesse of God appeared vnto all the whole worlde vpon the crosse of Christe, as vpon a most gorgeous Theatre. The glory of God shineth euery where in all his creatures, but it was neuer more excellent and euident any where then vpon the crosse, whereupon was made a wonderfull chaunge of things, the damnation of all men was shewed, sinne was abolished, saluation was giuen vnto men: and finally all the whole worlde being repayred, all things were brought into order. Although this worde (*in*) is of-

rentimes taken for the Hebrew *beth*, and then it signifieth as muche as by: yet had I rather translate it simplic, that God was glorified in the sonne of man, because the speech seemed to be more Emphaticall & fuller of force. VVhen he saith, *And God is glorified*, this coniunction copulatiue (*and*) muste bee resolued into the causall in my iudgement.

32 *If God bee glorified.* Christ gathereth that he shal triumph gloriously because of his death, wherein this is his only purpose, to glorifie his father. For the father did not so seeke his owne glory by the death of his sonne, but that he made him partaker of the same glory. Therefore he promiseteth that it shall shortly come to passe, that when as that ignominy shall bee done away which he should suffer for a short time, there shall great honour appeare in his death: which thing was also fulfilled. For the death vpon the crosse is so farre from darkening the dignitie of Christ, that it doth most of all appeare there: for asmuch as his incredible loue towarde mankinde, his infinite righteousnesse in making satisfaction for sinne, and pacifying Gods wrath, his wonderfull power in ouercomming death, subduing Satan: and finally, in setting open the heauens, did there shewe foorth their perfect brightnesse. Nowe this doctrine is also extended vnto vs all: because although all the whole world do conspire together to defame vs, yet if wee shall endeavour to seek Gods glory sincerely & from our hart, we need not doubt but that he will glorifie vs againe. Christe augmenteth their comfort by the shortnesse of the time, whenas he promiseteth that it shall bee *straightway*. Furthermore, although this glory began at the day of his resurrection, yet he toucheth heere chiefly the spreading abroade thereof, which followed immediately after, when as raising vp the dead by the power of the Gospell and of his spirir, he created vnto himselfe a new people. For the proper renoune of Christe his death, is the fruite whiche flowed thence to the saluation of men.

33 *Little children, yet a little.* Because it could not be but that the departure of their master should make the Disciples sorrowfull, therefore he telleth them in time that he will not bee long with them, and doth also exhort them vnto pacience: lastly, to the ende hee may take from them the vnseasonable seruenteesse of their desire, he telleth them that they cannot follow him immediately. VVhen as hee calleth them little children, he teacheth by this faire speech, that he did not therfore depart from them, because he careth not for their health and saluation, seeing that he loueth them most tenderly. Hee put vpon himselfe our fleshe to this ende, that he may be our brother: but there is greater vehemencie of loue expressed in that other name. In that he saith, that hee repeateth that vnto them which hee had saide before vnto the Iewes, before 7. 34. that is true as touching the wordes, but there is a difference in the sense. For he saith that they cannot folow, to the end they may suffer his temporall absence patiently: and he doth as it were bridle them, to the end they may keepe themselues in their standing, vntill they haue fulfilled their warfare vpon earth: therefore he doth not exclude them out of the kingdome of God for euer, as he doth the Iewes: but doeth onely commaund them to vwayt patiently vntill he gather them into the kingdome of heauen with him.

34 *A new commaundement giue I you.* Hee addeth an exhortation vnto the consolation, that they loue oue another, as if hee should say, whilst that I am absent from you in body, declare by louing one another that you were not taught of mee in vaine: let this be your principall desire, let this be your chief meditation. All men do not agree about this, why hee calleth it a new commaundement, Some men thinke that this is his reason, because seeing that that was litterall and externall, whatsoeuer was appointed in the law in times past concerning loue, Christe did write it in the heartes of the faithfull by his spirit. So that as they think, that is a newe lawe, whiche hee publisheth after a newe manner, that it may haue full force. But in my iudgement that is too farre let, & too farre from Christ his meaning. Some doe thinke that it is therefore called a newe commaundement, because although the law doth call vs backe vnto loue, yet because it is intangled with many ceremonies and appurtenances, the doctrine of loue doth not so plainly appeare there: and on the contrary that loue is perfectly set downe in the gospel without any shadowes. Therefore as I doe not altogether reiect this interpretation, so I thinke that Christ spake more simplie. For wee knowe that lawes are more diligently kept at the first, & that by little & little they slip out of mans memory, vntil at length they be growen out of vse. Therefore to the ende Christe may the more deeply imprint the doctrine of loue in the mindes of his, hee commendeth the same for the newnesse, as if hee should say, I wyll haue you to remember this commaundement continually, as if it were a lawe newly giuen. To bee brieue, we see that Christes drift in this place, was, to exhort his vnto loue, to the ende they myght neuer suffer them selues to bee ledde away fro the studie therof, or that doctrine to slip out of theyr minds.

Furthermore, we learne by dayly experience, how necessary this admonition was, Because it is an hard matter to retaine loue, men doe inuent vnto themselues newe wayes to worship God, setting apart this, & Satan putteth many thinges into their heades wherein they may occupie themselues. So that it cometh to passe that by doing thinges in vaine, they endeouour to mocke God, and deceiue themselues. Therefore this title of newnes may stirre vs vp oftentimes to embrace loue. In the meane season let vs knowe that it is called new, not because it began to please God nowe first of all, seeing that it is called elswhere the fulfilling of the law.

*That you loue one another.* Loue is also extended euen vnto strangers: because we are al of one flesh, & are al created after the image of God. But because the image of God shineth more clearly in the regenerate, it is meete that the bande of loue bee stronger amongst Christ his Disciples. Loue seeketh a cause in God, shee hath her roote thence, and thither is it referred, so that the more it knoweth euery man to bee the childe of God, the more willingly and earnestly doth it imbrace him. Againe, there cannot be any mutuall affection of loue, saue only in those that are gouerned with the same spirit. Therefore Christ toucheth the first degree of loue in this place: but againe we must mark, that as the goodness of god doth extend & spread abroad it selfe vnto & throughout the whole worlde, euē so we must loue euē those that bee our enemies. Hee setteth before vs his own example, as afterward. 15. 12, not that we can

overtake him who is far before vs : but that at least wee goe forward toward the same marke.

35 *By this shall all men know.* Christ confirmeth that againe, which hee had said before, that they haue not beene taught in his schoole in vaine who shall loue one another, as if he should say, you your selues shall not only knowe that you are my Disciples, but your profession amongst other men, shall also be proued true. Seeing that Christe distinguisheth those that be his from straungers by this marke, they weary themselves in vaine, who hauing left and forsaken loue, doe take vpon them newe and feigned kindes of worshipping : which vanitie raigneth at this day in Poperie. Neither is it superfluous that Christ standeth so much vpon this point. There is no better agreement betweene the loue of our selues and of our neighbours, then betweene fire and water. But the loue of our selues keepeth all our senses so fast tyed, that loue is quite banished. Neuerthelesse wee thinke that wee doe our duetie in this poynt well and throughly, because Saran hath many sleights and enticements to deceiue vs with. Therefore whosoever he be that is Christs in deede, and desireth to be knownen of God, let him frame and direct all his life to loue his brethren, and let him continually styrrer vp himself vnto this.

36 *Simon Peter saith vnto him, Lorde whither goest thou? Iesus answered him, whither I goe thou canst not follow me nowe but thou shalt follow me afterward,*

37 *Peter saith vnto him, Lorde, why can I not follow thee now? I will lay downe my life for thee.*

38 *Iesus answered him, wilt thou lay downe thy life for mee? verily I say vnto thee, the cocke shall not crow, untill thou haue denied me thrise.*

39 *Lord whither goest thou?* This question dependeth vpon that saying of Christe, *As I haue said vnto the Iewes, &c.* By this it appeareth how ignorant Peter was, who hauing been so oftentimes told of Christ his departure, is troubled in like sort as if he had heard some strange thing. Although we be too like to him in that point. For wee heare daylie out of Christes mouth, what thinges soeuer are fit and necessary to bee knownen vnto the vse of life : when we come to the matter, wee are stricken like nouices vnto whom nothing was euer said. Again, Peter declarereth that he is too desirous of Christes carnall presence. For he counteth it an absurd thing that he should stay behinde when Christe went vnto some other place.

*VVhither I goe.* Christe brideleth in these wordes the immoderate desire of Peter: And hee speaketh precisely and sharply as becommeth a master : yet doth he temper anon the sharpnesse of the saying. Hee teacheth that this shall be but for a time that he shall bee separated from his: and in this place are we taught to make our desires subiect vnto god, that they passe not their boundes : and if they doe at any time leape ower, let vs at least suffer them to be brought backe with this bridle. And least we be discouraged, let that consolation whiche is added immediately helpe vs when as Christe promisseth that it shall once come to passe that wee shall bee gathered vnto hym. For his meanyng is, that PETER is not yet ripe enoughe to beare the Crosse, but



but that he is as yet like corne in the blade: yet must he be formed and strengthened in tract of time that he may follow. VVherefore we must pray God that hee will encrease that in vs dayly, which he hath begunne in vs. And in the meane while we must creepe, vntill we shal be better able to runne.

Now as Christe beareth with vs whilest we are as yet soft and tender: so let vs learne not to cast away our weake brethren, who are as yet farre from the marke. It is to be desired that all men may run, with great feruentnesse, and all men must be encouraged likewise: but if any goe slowly, so they hold way, we must hope well.

37 *VVhy canst thou follow mee now?* Peter declareth in these words, that he tooke Christ his answer heauenly. Hee perceiueth that he was admonished of his owne infirmitie, whereby he gathereth, that his owne vice hindered him, that hee cannot follow Christ forthwith: yet hee is not perswaded of this. For men are puffed vp by nature with a confidence and trust which they repose in their owne vertue and power. Therefore these wordes of Peter declare what opinion we haue naturally of our selues: to wit, that we attribute more then wee ought vnto our owne strength. Hereby it commeth to passe, that they dare take in hande any thing without crauing Gods ayd, who notwithstanding are able to doe nothing of themselves.

38 *VVilt thou lay downe thy life for my sake.* Christ would not contende with Peter, but woulde haue him to waxe wise through his owne experience, like fooles who are neuer wise vntill they haue caught harme. Peter promisseth inuincible constancie, Matth. 26. 33. 34. 35. and speaketh according to the sincere meaning of his minde: but confidence is full of rashnesse, because it considereth not what is graunted vnto it. And because the example appertaineth vnto vs, let euery man learn to examine his wants, & imperfections least he be puffed vp with vaine confidence. VVe cannot be too much perswaded of the grace of God, but the carelessse presumption of the flesh is reprehended in this place, seeing that faith doth rather beget feare and carefulnes.

*The cocke shall not crow.* Because boldnesse and rashnesse doe proceede fro the not knowing of our selues, Peter is reprovved, because he is a stout souldier without the battaile where there is no daunger. because hauing not tried his strength as yet, he thinketh that he is able to do something. He was punished for his arrogancie, as he deserved: let vs (mistrusting our owne strength) learne to flie vnto the Lorde betimes, that hee may vnde rprope vs with his power.

## Chap. 14.

1 **L**et not your hearte bee troubled, you beloeue in GGD, beloeue also in mee.

2 In my fathers house there are many mansions: and if there were not, I had tolde you, I goe to prepare you a place.

3 And if I shall goe, I will prepare you a place, I will returne againe, and will take you vnto me, that where I am, you may be also.

- 4 And whither I goe you know, and the way you know.  
 5 Thomas saith vnto him, Lorde we know not whither thou goest, and howe can wee know the way?  
 6 Iesus saith vnto him: I am the way and the truth and the life. No man cometh vnto the father but by me.  
 7 If you had known mee, you had known my father also : and from this time you know him, and haue seene him.

1 Let not your heart bee troubled. It is not without good cause that Christe confirmeth his disciples with so many wordes, for whom there was such an hard and fearefull combate prepared. For doubtlesse this was no small tryall that they shoulde shortly after see him hanging vpon the crosse, in which sight there was nothing els but matter of extreme dispaire. Therefore seeing þ the time & houre of so great perturbatiō was at hand, he sheweth a remedie, least being ouercom they should fall down flat. Neither doth he encourage them only by exhorting them : but teacheth them also whence they must fet strength, to wit, from faith, whē they acknowledge him to be the sonne of God, which hath strength enough in himselfe to defend the saluation of his. VVe must alwayes marke the circumstance of the time, that Christ would haue his Disciples to stand stoutly and valiantly, when as all things might seeme to go hande ouer head. Therefore wee must also apply vnto our selues this buckler to beare such brunes. It cannot be but that we shall feele diuers motions : but we must be so stricken that we fall not. Therefore the faithfull are said not to be troubled, because they leane vnto the word of God, although they be brought into great straites, yet they stand strong and vpright.

2 See beleue in God. It may also be read in the imparatiue mode, Beleeue in God, and beleeue in mee : yet the former reading agreeth the better, and is more vsuall. And heere is shewed the way to stand, as we haue alreadie said : namely, if our faith doe leane vnto Christe, and beholde him euen as if he were present, and did helpe vs with his outstretched hand. But it is a maruell why faith in the father is placed in the former place. For he shoulde rather haue saide vnto his disciples that they should beleeue in god after þ they had beleeued in Christ: because, as Christ is the expres image of his father, so we must first cast our eyes vpon him: & for this cause came he down vnto vs, that our faith myght begin at him, and then goe vp vnto the father : but Christe had respect vnto another thing. For all men confesse, that we must beleeue in God: and this is a sure *axioma*, whereunto all men subscribe without any more adoe : yet is there scarce one amongst an hundreth that beleeueth in dedde, both because the bare Maiestie of God is too farre distant from vs, and also because Satan casteth all manner of cloudes and mystes before our eyes, which can keepe vs from beholding God. VWhereby it cometh to passe that when our faith seeketh God in his heavenly glory, and in light which no man can attaine vnto, it vanisheth away, and also the flesh doth of his owne accord put into our heads a thousand imaginations, which may turne vs away from beholding GOD aright. Therefore Christ setteth himselfe before vs as a marke, whereunto if  
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Our faith bee directed, it shall finde a place in readinesse, whereit may rest. For hee is the true Immanuel, who so soone as he is sought by faith he answereth vs within. This is one of the principall points of our faith, that it must be directed vnto Christ alone, least it wander here & there: that it must be staide in him, least it faint in temptations. And this is the true tryall of faith, when as we doe neuer suffer ourselues to be pulled away from Christ, and the promises made in him. VVhen as the popish diuines do dispute cōcerning the obiect of faith, or rather do bable, they doe only make mention of God : they haue no respect vnto Christe. Those that gather wisdom out of their inuentions, they must needes quail at euery small blast. Prowd men are ashamed of Christ his humilitie : therefore they flie vnto the vncomprehensible power of GOD. But there shall neuer any faith come into heauen saue that which submitteth it selfe vnto Christe, who appeareth to looke vnto, to be an humble God : neither shall faith euer bee strong, ylesse it seeke some stay in Christe his weakenesse.

*2 In my fathers house.* Because Christ his absence did cause the Disciples to sorrowe, hee testifieth that he goeth not away for this cause, that he may remaine separated from them : because they haue a place also in the kingdome of heauen, For it was requisite that this iuspition shoulde be taken away, that Christ did ascende vnto the father, that hee myght leaue his behinde him vpon earth, and not care any more for them. This place was falsly wrested vnto another sense: as if Christ did teach that there are distinct degrees of honour in the kingdome of heauen. For he saith, that there are many mansions, not diuers or vnlike, but suche as are sufficient for there : as if he did say, that there is roome there, not only for himselfe, but also for all his Disciples.

*If not, I had told you.* The interpreters doe vary heere. For some doe reade it all in one text, thus, If there were not mansions prepared for you already, I would haue tolde you that I goe before to prepare them for you. But I am rather of their minde, who distinguish it thus, If the heauenly glory were prepared for me alone, I would not deceiue you: therefore I would haue tolde you, that there is a place prepared for none but only for mee with the father. But it is otherwise: for I go before you to prepare a place for you. In my iudgement the text requirereth that wee should reade it thus : for it followeth immediatly after, *And if I shall goe away, and prepare you a place:* In which wordes Christe giueth vs to vnderstande, that this is the ende of his departure, to prepare a place for his. The summe is, that the sonne of God did ascende into heauen not for himselfe alone, that hee may dwell there apart : but rather that it may bee a common inheritaunce for all the godly, and that by this meanes the head may be ioyned with the members. Yet here ariseth a question, in what estate the fathers were after their death before Christ ascended into heauen, for they gather commonly that the faithfull soules were included in the Limbe, because Christ saith that there shall a place be prepared by his ascending into heauen. But we may easily answere, that he saith, that he will prepare this place against the day of the resurrection.

For mankinde is banished from the kingdome of God naturally : but

the sonne who is the only heyre of heauen, hath taken possession in our name, that we may haue access thereunto through him. For we possesse heauen already in his person through hope, as Paul teacheth. Ephe. 1. 3. yet shall we not enjoy so great a good thing vntill the same Christe appeare againe in heauen. Therefore the estate of the fathers after death is not distinguished from ours in this place : because Christ hath prepared a place both for them and vs, into which he shall receiue vs all at the last day. The faithful soules did looke vnto the promised redemption as vnto glasses before the reconciliation was finished, and they enjoy blessed rest now, vntill the redemption be fulfilled.

3 *And if I shall goe away.* The coniunction conditionall must be resolved into the aduerbe of time : as if he had saide, after that I shall goe hence, I will returne to you againe. This returne must not be vnderstood of the holy Ghost, as if Christe did shew himselfe to the disciples againe in the holy Ghost. That is true in deede, that Christe dwelleth with vs and in vs by the holy spirite, but he speaketh in this place of the last day of iudgement, wherein he shall come at length to gather his together. And truly he prepareth a place for vs dayly if we respect the whole body of the Church. VVhereupon it followeth that the day of our entring into heauen is not yet come.

4 *And whither I goe.* Because we haue neede of no small strength, that wee may patiently suffer our selues to bee so long separated from Christ, there is another confirmation added, that the Disciples do know that his death is no destruction, but a passage vnto the father : and secondly that they know the way, wherein they may follow him, that they may come vnto the societie of the same glory. VVee must diligently note both members, that we behold Christ with the eyes of faith in the heauenly glory, and blessed immortalitie : and secondly, that wee know that hee is the first fruite of our life, and that he hath set open the way before vs, which was stoppt before time.

5 *Thomas saith vnto him.* Although Thomas his answer seemeth to disagree with Christ his saying at the first blush, yet was hee not determined any whit to discredite his master. Yet the question is, howe hee denieth þ which Christ affirmed. I answer, that there is sometimes in the saints confused knowledges, because they knowe not the manner and reason of a thing that is certaine, and laid open before them. So the calling of the Gentiles was foretolde by the Prophetes according to the true sense of faith, and yet Paul doth testifie, Ephe. 3. 5. that it was vnto them an hidden mysterie. Therefore forasmuch as the Apostles beleeued that Christe did sit vnto the father, and yet did not knowe how he should obtaine the kingdome, Thomas obiecterh for good causes, that they knewe not whither he went. Hee gathereth thence that the way is more obscure : for before wee enter into any course, we must knowe whither to goe.

6 *I am the way.* Although Christ answereth not directly vnto the question whiche was asked him, yet he omitteth nothing which is profitable to be knowen. It was requisite that Thomas his curiositie should be bridled, therefore Christ disputeth not in what estate he shalbe with the father; but he standeth vpon a more necessarie point. Thomas would willingly haue heard what Christ would do in heauē, like as we are some-



times wearied with those curious speculations. But it is more meet for vs to be occupied about som other matter: to witte, how we may be partakers of the blessed resurrection. Furthermore, the summe of this sentence is, that whosoever enioyeth Christe, hee wanteth nothing, and that for this cause he struieth to goe beyond the farthest perfection, whosoever is not content with him alone. He setteth downe three degrees: as if hee did say, that he is the beginning, the middle, and the ende. VWhereupon it followeth that we must beginne at him, we must goe forward in him, and in him must we end. VVe neede not to desire any higher wisdom, then that which can leade vs vnto eternall life: he testifieth that this wisdom is found in him.

Now the way to obtaine lyfe is, that we become new creatures: he affirmeth also that this thing must be sought no where els, saue only in him, he telleth vs furthermore that he is the way, whereby alone we may come thither. Therefore least he sayle vs in any poynt, he giueth vs his hande when we go astray: and he humbleth himselfe so farre, that he directeth euen sucking children: hauing professed himselfe to be a guide, hee leaueth not his in the midst of the race, but maketh them partakers of the trueth. He maketh them reape the fruite thereof at length, then whiche there can no better or more excellent thing be inuited. Seeing that christ is the way, there is no cause why the ignoraunt and weake should complaine that he hath forsaken them: seeing that hee is the trueth and the life, he hath also in himselfe that, wherewith he is able to satisfie the most perfect. Finally Christ speaketh that now of blessednes, which I sayd of late, touching the obiect of faith. All men doe rightly iudge and confesse, that blessednes consisteth in God alone: but they are deceived afterward in this, that whilest they seeke God else where then in Christ, they pull him away after a sort from his true and perfect diuinitie. Some men do take trueth in this place for the sauing light of the heauely wisdom: other som take it for the substance of life and of al spiritual good things, which may be set against shadowes and figures, as in the first chapter grace and truth were made by Iesus Christ. I think þ (trueth) ought to be taken for the perfection of faith, as (way) ought to be taken for the beginning and first rudimentes. The summe is this, that if anye man turne aside from Christ, he can do nothing but erre: if any man stay not wholly vpon him, he shalbe fedde with nothing else but winde and vanity else where: if any man go beyond him, he shall finde death in steede of lyfe. *No man cometh vnto the father.* This is the exposition of the sentence nexte going before: for hee is the way for this cause, because he leadeth vs vnto the father: he is the trueth and the life therefore, because we apprehende and lay hold on the father in him. This may be truely said concerning inuocation, that no praiers are heard, saue onely through Christes ayde and assistance: but because Christ intreateth not in this place of prayer, vnderstand simply, that men do feigne vnto themselues meere labirinth, so often as hauing left Christ, they strue to come vnto God. For Christ proueth that he is the life, because wee possesse God in him alone, with who is the fountaine of life. VWherefore al diuinitie without Christ, is not only confused and vaine, but also foolish, false, and corrupt. For although there proceede sometimes excellent speeches from the Philosophers, yet haue they nothing but that which is fraile, and also entangled with peruerse errors.

7. *If you had knowne mee.* He confirmeth that which we haue already sayde, that that curiositie is foolish and daungerous, when as menne that are not content with him, doe desire to come vnto God by bie wayes. They confesse that there is nothing better then the knowledg of God: but when as he is nigh vnto them, and insinuateth himselfe familiarly, they wander through their owne speculations, and seeke him aboute the cloudes, whom they cannot asoarde to beholde being present. Therefore Christ reprehendeth the Disciples, beecause they doe not acknowledge that the fulnes of the godhead was reuealed vnto them in him. I see, saith he, that you haue not known me hetherto rightly and lawfully, beecause you know not as yet the liuely image of the father, which is expressed in me.

*And from this time.* Hee addeth this, not onely that hee may myttigate the bytternesse of the reprehension, but also that hee maye accuse them of vnthankfulnessse and sluggishnesse, vnlesse they consider and weigh, what is giuen him. For this is spoken rather in commendation of his doctrine, then that hee might extoll their fayth. Therefore hys meaninge is this, that they maye nowe beeholde G O D, if soebeit they open their eyes. In this woorde (*scene*) is expressed the certeintie of fayth.

8. Philip saith vnto him, Lord, shew vs the father, and it sufficeth vs.

9. Iesus saith vnto him, *Am I so long with you, and haue you not knowne me?* Philip, he that hath seene me, hath seene the father: and how saiest thou, shew vs the father?

10. Beleeuest thou not that I am in the father, and the father in me? the words which I speake vnto you, I speake them not of my selfe: but the father, which abideth in me, hee doth the workes.

11. Beleeue me, that I am in the father, and the father in me: if not, beleeue me for the workes sake.

22. Verely, verely, I saye vnto you, hee that beleeueth in mee the woorkes which I doe, hee shall also doe them, and hee shall doe greater then these: beecause I goe to my father.

23. And that which ye shal aske in my name, this wil I do, that the father may be glorified in the sonne.

14. If you shal aske any thing in my name, I wil do it.

8. *Shew vs the father.* It seemeth to be a very absurd thing, that the Apostles do so interrupt the Lord now and then. For to what end spak he saue onely that he might teach them that thing, wherof Philip asketh & enquireth? yet is there no fault described in this place, which is not common to vs as wel as to them. VVe say that we seeke God earnestly, when he standeth before vs, we are blind.

9. *Am I so long with you.* Christ chideth Philip by good right, beecause he had not the cleare eies of faith. He had God present in Christ, yet did he not behold him. VVhat letted him, saue onely his vnthankfulness? So at this day they profit litle in the Gospel, who being not contente with Christ alone, are carried into wandring speculations, that they may seek God. This foolish desire ariseth of the contempt of Christ his humilitie, which is a very vnmeet thinge, seeing that hee representeth the infinite goodnes of his father in this poynt.

10. *That I am in the father.* I referre these wordes not vnto the diuine essence of Christ, but vnto the manner of reuelation. For Christ as touching his secrete godhead is no more known vnto vs then the father, but he is said to be the expresse image, because God did reueale himself wholly in him, for as much as his infinite goodnes, wisdom and power do perfectly appeare there. And yet questionlesse the old writers doe not amisse, when as they set a testimony hence to defend Christ his diuinitie withall. But because Christ doth not simply dispute, whoe hee is in himselfe, but whom and what maner a one we ought to acknowledge him to be, it is rather a title of his power then of his essence. Therefore the father is said to be in the sonne, because the full diuinitie dwelleth in him, and sheweth forth his power: againe, Christ is sayde to be in the father, because hee sheweth by his diuine power that hee is one with him.

*The wordes, which I speak.* Hee proueth by the effect that we must seeke God no where else, saue onely in him: for he affirmeth that his doctrine is a manifest and euident testimony of Gods presence, for as much as it is heavenly and diuine indeede. If any manne obiekt on the contrary that all the Prophetes are to be accounted the sonnes of God, because they spake diuinely, by the inspiration of the spirit, and had God for the author of their doctrine, wee may easily aunswere, that wee must marke what the doctrine containeth. For the Prophetes doe sende their Disciples vnto some other, but Christe retaineth them in himselfe. VVee must also note that which the Apostle teacheth in the firste Chapter to the Hebrewes, that God speaketh now from heauen by the mouth of his Sonne, who spake as it were, vpon the earth by Moses. *I speak not* (saith hee) *of my selfe.* that is as a manne onely, or after the manner of menne: because iwhen as the Father sheweth forth the power of hys spyrite in his doctrine, hee wyll haue vs to acknowledge hys power in him. VVhen he saith, that *the Father doeth the workes*, this must not bee restrayned vnto the myracles: for hee proceedeth rather in the former sentece, that the maiestie of God doth shew it selfe in his doctrine. As if he shuld say, that this was a work of God in deede, whereby we may know assuredly that God did abide in him. Therefore by the works I vnderstande the token of Gods power.

11. *Beleeue mee that I am.* Hee requireth firste at the disciples handes that they beleue his testimonie, whilest that he affirmeth that hee is the Sonne of God. And because they were hitherto too slowe, hee toucheth their sluggishnes by the way. If, saith hee, you doe not beleeue myne affirmation, and you make so small account of mee, that you doe not thinke my woordes worthy to be beleueed, at leaste beholde that power, whiche is a visible image of Gods presence. That is a verye absurde thinge, not to depende wholly vpon Christes mouth, seeinge that al that ought to be imbraced without any doubting, whatsoeuer he hath shewed euen in one woorde. But Christ chideth his disciples in this place, because they profited so litle, when as they were so often tolde of one thing.

He teacheth not what is the nature of faith, but he telleth the that he hath that which is sufficiēt euen to reprove the wicked and vnbeleeuers. In that he beatech in this againe, *I in the father, and the father in me*, it is not superfluous.

For we haue too good tryall of this, howe our nature dooth pricke vs forward vnto vaine curiositie. For when as we are gone without Christ, we shall onely haue Idolles, which we our selues haue forged: but there is nothing in Christ, but that which is diuine, and which may retaine vs in God.

12. *Verely, verely, I say vnto you.* V Whatsoeuer he hath told the disciples of himselfe, as concerning their beholding, it was temporall. Therefore the consolation had not beene perfect, vntill this member had beene added, especially seeing that our memory is so fraile in calling to minde Gods benefites. In which thing we haue no neede of any straunge examples. For when as God hath bestowed vpon vs al maner of good things, we will thinke that he liueth no longer, if he rest but one fortnight. For this cause Christ maketh mention not onely of his present power, which the Apostles saw with their eyes, but hee prometh that they shal continually feeble the same afterward. And truly his diuinitie was declared not only so long as he was conuersant vpon the earth: but after that he departed vnto the father, the faithfull did trye sufficient testimonies and tokens thereof. But either our blockishnesse or els our malitiousnes dooth hinder vs, that we doe neither consider God in his works, nor Christ in the workes of God. Notwithstanding this troubleth many, in that the Apostle saith, that *they shal doe greater workes then he hath done.* I omitte other answeres which vse to be made to this, being content with this alone. We must first marke what Christ meaneth: to witte, that that power whereby he proueth that he is the sonne of God, is so farre from being tied vnto the presence of his body, that it shall be sette forth by more and greater experiments, when he is absent. There followed a wonderfull conuersion of the worlde immediately after Christe his ascension, wherein Christ his diuinitie did shew it selfe more mightely, then when hee was conuersant amongst men. So that we see that the approbatiō of Christ his diuinitie was not included in his persō, but that it was spread abroad throughout the whole body of the Church. But this dooing, wherof he maketh mention is neither proper to the Apostles onely, nor common to euery one of the godly, but it appertaineth vnto the whol body of the Church.

*Because I goe vnto the father.* The reason why the disciples shal do greater things then Christ himselfe, is, because when he hath taken possession of his kingdome, he shal shew his power from heauen more fully: whereby it appeareth that there is no whytte of hys glorie deminished, because the Apostles wrought more excellentlye after his departure, whose were onely his instrumentes. Yea, by this meanes it appeareth that hee sitteth at the ryght hande of the Father, that euery knee maye bowe before him. And he himselfe affirmeth shortly after that hee will bee the authour of all those miracles, which shal be wrought by the hands of the apostles.

13. *And what yeshal aske.* But the question is whether he were not the mediatur euen then or no, in whose name the father was to be intreated: I answer, that he executed the office of a mediatur more euidently, after that he entred into the heauely sanctuary, as we shal afterward declare in his place.

*That the father may be glorified.* This place agreeth with the sayinge of Paule



Paule, that euery tongue may confesse that Iesus is Christe, to the glory of God the father, Philip. 2. 11. The end of all thinges, is the sanctification of the name of God. But the lawfull meanes to sanctifie it, is expressed in this place: to witte, in the sonne, and through the sonne. For seeing that the maiestie of God is hidden from vs of it self, it shineth in Christ: seeing that his hand is hidden, we may see the same in Christ. Therefore it is not lawfull for vs to separate the sonne from the father, in those benefites which the father giueth vs, according to that, He that honoureth not the sonne, he honoureth not the father.

14. *If you shall aske any thing.* This repetition is not in vaine. All men see & perceiue that they are vnworthy to come vnto God: yet, the greater part breaketh out as being madde, and speaketh vnto God rashly & proudly. Afterward, when as that vnworthines, whereof I haue spoken, commeth into their mindes, euery manne forgeth vnto himselfe diuerse meanes. But when God willeth vs to come vnto him, hee setteth beefore vs one Mediatour, by whom he will be intreated and be mercifull. And here the frowardnes of mans nature breaketh out againe: beecause the greater part ceaseth not, hauing left the way, to go about through crooked boughtes. This commeth to passe therefore, because the power and goodnes of God is laid hold vpon in Christ onely slenderly and maliciously. There is also a second errour, that we doe not consider that we are all excluded from comming to God worthily, vntill we be called by him: and that we are called onely by the sonne. But and if one testimony be not sufficient for vs, yet let vs know, that seeing that Christ repeareth this againe, that we must pray the father in his name, he dooth as it were lay hand vpon vs, least we spend our labour in vaine, in seeking other patrons.

15. *If yee loue me, keepe my commandements.*

16. *And I wil pray my father, and he shal giue you another comforter, that hee may continue with you for euer.*

17. *The spirit of trueth, whom the world cannot receiue, because it seeth him not, neither knoweth him. But yee know him: beecause hee abideth with you, and shall bee in you.*

18. *I wil not leaue you as orphans: I come vnto you.*

19. *If you loue me.* That was true and sincere loue, wherewith the disciples loued Christ, yet had it some superstitiō mixed with it, as it befalleth vs oftentimes in like sort. For that was preposterous, in that they desired to keepe him stil in the world. To the end he may reform this fault, he willeth them to bend their loue vnto some thing else: to wit, that they bend their whole studye to keepe the preceptes which he had giuen. A most profitable doctrine, because there be but a few of those that seeme to themselues to loue Christ, that worship him as they ought: yea, rather when they haue done some foolish toy, they thinke all is well. But on the contrary, the true loue of Christ is reduced in this place vnto the keeping of his doctrine, as vnto the only rule, wherby it must be tried. Moreover, we are taught how corrupt our other affections are, seeing that euē our loue toward Christ is not without fault, vnlesse it bee framed vnto pure obedience.

16. *And I will pray my father.* This remedy was prepared to pacifie the sorrow which they might conceiue by reason of Christ his abience: notwithstanding Christe promisseth therewithall, that hee will giue them strength to keepe his commaundementes: otherwise the exhortatiō had had but small strength. Therefore hee preuenteth it in time, and telleth them, that howsoever he be absent from them in bodye, yet will hee not suffer them to be destitute of helpe: because hee will be present with the by his spirit.

He calleth the spirite in this place the giste of the father, suche a giste as he will obtaine by his praier: he will promise else where, that hee giueth it. Both these things are saide truely and fitly: for inasmuche as Christ is our mediatur and patrone, he obtaineth the grace of the spirit, of the father: inasmuch as he is God, he giueth it of himselfe. The meaning of this place is, I was giuen vnto you of the father as a comforter, yet onely for a season: now seeing that I haue fulfilled my course, I wyll desire that there may another be giuen you, which may not be temporal, but that he may continue with you for euer. This name *comforter* is giuen in this place both to Christ, and also to the spirite, & that by good right: for this office is common to them both, to comfort and exhort vs, and to defend vs with their ayde and patronage. Christe was vnto his a patrone, so long as he liued in the world: afterward hee committed them to the tuition and ayde of the spirite. If anye manne aske this question, whether we be not vnder the tuition of Christe at this daye, or no, wee may readily aunswere, that Christe is our patrone for euer, but not after a visible sorte. So long as hee was conuerlant in the worlde, hee shewed himselfe openly to bee their patrone: but hee defendeth vs now by his spirite.

Hee calleth him *another comforter*, beecause of the difference of good things, whiche wee receiue from them both. It was proper to Christ, to pacifie the wrath of God, to redeeme men from death, to purchase righteousness and life, by purging the sinnes of the world: it is proper to the spirite to make vs partakers aswel of Christe himselfe, as of all his good things. Although we may well gather the distinction of persons out of this place: for the spirit must needs differ from the sonne in some propriety, that he may be another.

17. *The spirit of trueth.* Christ adorneth the spirit with an other title: to witte, that hee is a teacher of trueth. VVhereuppon it followeth, that vntill such time as we be inwardly taught by him, all our mindes are taken with vanitie and lying. *VVhorne the world cannot receiue.* This opposition dooth amplifie the excellencie of the grace, which God dooth vouchsafe to bestowe vpon those alone that be his. For his meaning is, that it is no small gyft, whereof the world is deprived. In which sense Isaias saith also, 60. 2. Behold darkenes shall couer the earth, and a myste the people: but the Lorde shall arise vpon thee. For Gods mercy towards the Church deserueth so much the greater praise, whilest that hee listeth vppe the same about the whole world. Notwithstanding, Christe dooth therewithall exhort the disciples, that they doe not driue away fro them the grace of the spirite, beeing puffed vppe with the sense and vnderstanding of the fleshe. Earthly menne count all that but a dreame, whatsoever the Scripture saith, concerninge the holye Ghoste, beecause whilest they

they trust to their owne reason, they despise the heauenly illumination. Although this pride dooth reigne euery where, which extinguisht the light of the holy spirit as much as is possible: yet let vs, who acknowledge our owne pueritie, knowe, that what sound vnderstanding soeuer wee haue, it proceedeth from no other fountaine. Neuerthelesse the wordes of Christe doe declare, that nothing canne be perceiued concerninge the holie spirit, by humane sense, but that hee is knowne by the experience of fayth alone. *The worlde (saith hee) cannot receiue the spirit, because it knoweth him not: but yee knowe him, because hee abydeth with you.* Therefore it is the spirit alone, whiche reuealeth himselfe vnto vs, by dwelling in vs, beeing otherwise vnknowne and vncomprehensible.

18. *I will not leaue you as Orphanes.* This place teacheth what menne are, and what they are able to do, when they are deprived of the ayde of the spirit: to witte, they are fatherlesse children, layd open to all manner deuices and iniuries, vnfitte to gouerne themselves: finally, vnfitte of themselves to doe any thing. The onely remedy of so great want is, if Christe doe gouerne vs by his spirit, which thing he promisseth he wil do. Therefore the Disciples are firste admonished of their owne weakenes, to the ende they may distrust themselves, and depende vpon Christe his ayde alone. Secondly, he putteth them in good hope by promising a remedie: because he saith, that he wil not faile them. VWhen as he saith, *I wil come vnto you*, he declareth how he dwelleth in his, and fulfilleth all thinges: to witte, by the power of his spirit. VWhereby it appeareth also, that the grace of the spirit is an excellent and euident testimonie of hys diuinitie.

19. *Yet a litle, and the world shall see me no more, but you see me, because I liue, and you shall liue.*

20. *In that day yee shall knowe that I am in the Father, and you in mee, and I in you.*

19. *Yet a litle.* He proceedeth in the commendation of the peculiar grace, which ought to haue sufficed the disciples to lighten, yea, quite to remoue their sorrowe. VWhen as (saith hee) *I shall be remoued out of the sight of the world*, I will neuerthelesse be present with you. And to the ende we may enioy this secreete beholding of Christe, wee must not esteeme his presence or absence by the sense of the flesh, but we must endeavour to behold his power with the eyes of faith. VWhereby it cometh to passe that the faithful haue Christe alwayes present with them by his spirit, and doe also beholde him, how farre soeuer they be distant from him in body. *Because I liue.* There may be a double sense and meaning of these words: eyther that this sentence may be a confirmation of the next member, or that it may be read by it selfe, that the faithfull shall liue for this cause, because Christ liueth. I do willingly embrace the former sense, out of which notwithstanding this other doctrine is gathered, that the life of Christ is the cause of our life. He dooth first of al note the cause of the difference, why he shalbe seene of his, & not of the world: because Christ cannot be seene, saue only according to the spiritual life, wherof the world is deprived. *The world seeth not christ, it is no merueil, for death is the cause of blinde-*

blindnesse. But so soone as a man beginneth to liue by the spirit, he is also endowed with eyes to see Christ. And this falleth out theretore, because our life is also ioyned with Christe his life, and floweth thence as from a fountaine. For we are dead in our selues, and the life wherein we flatter our selues is most wicked death. Therefore when wee are occupied about obtaining life, we must turne our eies toward Christ, & must translate his life vnto our selues by faith, that our consciences may be fully assured, that we are free from al daunger of death, so long as Christe liueth: for that is sure and certeine that his life is no life, when his members are dead.

20. *In that day.* Many referre it vnto the daye of Pentecost: but the continuall tenor as it were of one day is noted rather from the time that Christ shewed forth the power of his spirit, vntill the laste resurrection. They beganne to know already, but it was a certeine slender rudimente or first instruction, because the spirit had not wrought so effectuallye in them as yet. For the wordes tende to this end, that it cannot bee knowne by an idle speculation, what maner spiritual and mystical vnion that is, which is betweene him and vs, and againe betweene him and the father: but that this is the onely way and meanes to know the same, when as he powreth out his life into vs by the hidden working of the spirit, and that is the experiment of faith, whereof I spake a litle before. And whereas the Arrians abused this testimony in times past, that they might proue that Christ was God onely by participation and grace, their cauill is easily answered. For doubtlesse Christ entreateth not simply of his eternall essence, but he commendeth that diuine power, which was reuealed in himselfe. For as the father hath giuen vnto the sonne the fulnesse of all manner of good things, so againe the sonne hath powred out himselfe into vs. V Vee are saide to bee in him, because when as wee are engrafte d into his body, we are made partakers of righteousness, and of all his good things: hee is saide to be in vs, because hee dooth plainly declare by the efficacie of his spirit, that he is vnto vs the authour and cause of life.

21. *He that hath my preceptes, and keepeth them, it is he that loueth me: and hee that loueth me, shal be loued of my father, and I wil loue him, and will reueale my self vnto him,*

22. *Iudas saith vnto him, not Iudas Iscariotes, Lord, what is done, that thou wilt shew thy self vnto vs, and not vnto the world?*

23. *Iesus answered and saide vnto him, if anye manne loue mee, hee will keepe my woorde, and my father will loue him, and wee will come vnto him, and wil abide with him.*

24. *He that loueth not me, keepeth not my sayings: and the word which you haue heard is not mine, but his that sent me.*

22. *Hee that hath my preceptes.* Hee repeateth the former sentence againe, because the true tryall of our loue toward him, consisteth therein, if we keepe his commaundementes. V Whereof he putteth the disciples so often in minde, least they misse the marke: because we are most bent to fall away vnto carnall affection, so that wee loue something else then Christ vnder the name of Christ. V Vherunto appertaineth that of Paul like-



likewise, 2. Corin. 5. 16. Although we haue knowne Christe according to the flesh, yet doe we know him so no more. Therefore let vs be a new creature.

*To haue the preceptes of Christ, signifieth to be well instructed in them; and to keepe them, is to frame a mans selfe and his life according to their rule. He that loneth me.* Christe speaketh as if men did preuent God with their loue, which is an absurde thing: for when as we were enemies, he reconciled vs vnto himselfe, Rom. 5. 10. And the woordes of Iohn, 1. 10. 4. 10. are well knowne, not that we loued him first, but that he loued vs first. But he disputeth not in this place of the cause and the effect. Therefore it is falsely gathered that the loue, wherewith we embrace Christ, goeth before the loue of God towards vs in order. For Christes only meaning is this, that all those shall bee blessed, which shall loue him, beecause they shall be loued of him and his father againe: not that God beginneth to loue the then first of al, but because they haue some testimony of his fatherly loue engrauen in their heartes. *To the same end tendeth that member, which followeth immediately, I will shew my selfe vnto him.* Knowledge goeth before loue I confesse, but Christe meant thus much, that hee wyll graunt vnto the pure wooshippers and obseruers of his doctrine, that they shall goe forward dayly in fayth: that is, I will make them drawe neerer & more familiarly vnto me. Gather hence that the fruite of godlynnes is going forward in the knowledge of Christe. For he that hath promised that he will giue vnto him that hath, reiecting hypocrites, hee maketh all those to goe forward in the faith, whoe haue imbraced the doctrine of the Gospel from their hart, and do frame themselues wholly to obey him.

And heereby it commeth to passe that seeing many goe backward, we can scarce see euery tenth person go forward in the right course: beecause the greater part is vnworthy to haue Christe to reueale himself vnto it. Note here, that greater knowledge of Christ is set before vs, as a singuler reward of our loue toward Christe: wherupon it followeth that it is an vncomparable treasure.

22. *Iudas saith vnto him.* It is not without cause that hee asketh whye Christ containeth his light amongst a fewe, who is the sonne of righteousness, by whom all the whole world ought to be lightened. Therefore it seemeth to be an vnmeete thing, that hee should shew forth his bright beames onely vnto a few, and should not spread abroad his brightnesse euerye where without difference. Christe his aunswere dooth not expounde the whole question: beecause there is no mention made there of the first cause, why Christe dooth keepe himselfe close from the more parte, when as he reuealeth himselfe vnto a fewe. For, to say the trueth, hee founde all menne alike at the beeginning: that is, altogether strangers from him, wherefore hee canne chuse none that loueth him: but he chuseth of his enemies, that he may bende their heartes to loue him: but hee chuseth of his enemies, that hee maye bende their heartes to loue him. Yet would hee not touch that difference at this present, beecause it serued not for his purpose. His meaning was to exhort his Disciples vnto the earnest study of godlines, that they might goe forward the better in the fayth. Therefore he was contented to distinguish them by this marke from the worlde, that they keepe the doctrine of the gospel.

And this marke followeth the beginning of fayth, because it is the effect of calling. Christ had admonished the disciples else wher of his free calling, and hee putteth them in minde of the selfe same thing afterwarde: hee dooth now onely bydde them studie to keepe his doctrine, and to lead a godly life.

Furthermore, Christ sheweth in these woordes, how we doe rightly obey the Gospell: to witte, when our dueties and externall actions doe arise from the loue of him. For the handes, the feete, and the whole bodie labour in vaine, vnlesse the loue of God doe reigne in the heart, that it may gouerne the externall members. Now, forasmuch as it is certaine that we doe keepe Christes commaundementes, inasmuch as wee loue him: it followeth that the perfect loue of him canne be found no where in the world: because there is no man that canne keepe his commaundements perfectly. Yet God accepteth their obedience, who desire with a sincere endeouour to attaine vnto this marke.

23. *My father will loue him.* VVe haue already declared that the loue of G O D is not placed in the seconde order, as if it didde followe our godlynesse, as the cause of loue: but that the faithfull may be fully persuaded, that God accepteth that obedience, which they doe to the Gospell: and they maye euer nowe and then looke for newe encreatings of giftes.

*VVe will come vnto him,* whiche loueth mee: that is, hee shall perceiue that the grace of G O D abyde in him, and hee shall bee encreased daylye more and more with the giftes of GOD. Therefore he speaketh of loue, not of that eternall loue, wherewith hee embraced those that were not yet borne beefore the creation of the worlde: but after that he sealeth the same in our heartes, when as he maketh vs partakers of his adoption. Moreouer hee meaneth not the firste illumination: but those degrees of fayth, whereby the faithfull maiste goe forward continuallie, according to that of Matthew, 13. 12. To him that hath, shall be giuen. Therefore the Papistes doe falsly gather out of this place the double loue wherewith we loue GOD. They sayne that wee loue GOD naturally beefore hee dooth regenerate vs by his spirit: and that by this preparation wee deserue the grace of regeneration. As if the scripture dooth not teach euery where, and experience it selfe dooth crye, that wee are altogether turned away from G O D, and infected and filled with the hatred of him, vntill suche time as hee chaunge our hearts. Therefore we must note that purpote of Christ, that he & his father will come, that they maye confirme the faithfull in the perpetuall hope of grace.

24 *Hee that loueth not mee.* Beecause the faythfull are mingled amongste the vnfaythfull, and they muste needes bee tossed with diuerse stormes, as in the raginge seas: Christe confirmeth them againe with this admonition, that they bee not carried awaye with euil examples: as if hee shoulde saye, regarde not the worlde, so that you depende thereupon: beecause there will alwayes bee some, which will despyse mee and my doctrine: but holde faste that grace euen vntyll the ende, which you haue once embraced. Neuerthelesse, hee giueth vs also to vnderstande that the worlde is iustlye plagued for the vnthankfulness, which

which is in it, when as it perisheth in blindness, when it bewrayeth wicked hatred against Christe through the contempte of true ryghteousnesse.

*And the wordes, which yee heare.* Least the Disciples shoulde faine and fayle through the stubbornnesse of the worlde, hee purchaseth auctoritie to his doctrine againe, when as hee testifieth that it is of God, and that it is not feigned by manne vpon the earth. And in this consisteth the strength of our sayth, if wee knowe that God is our guide, and that wee are grounded no where else, saue onely in his eternal trueth. Therefore howsoeuer the worlde dooth goe madde with frowardnesse, yet let vs followe Christe his doctrine, which mounteth aboue the heauen and earth.

VWhen as hee saith, that his worde is not his, hee applieth himselfe vnto the Disciples: as if hee should say, that it is not of manne, because hee deliuereth that saythfully, which is enioyned him of his father. Neuerthelesse, wee knowe that in a sinuche as hee is the eternall wisdome of GOD, hee is the onely fountaine of all doctrine, and that all the Prophetes spake by hys spirite, whiche were from the beegynning.

25. *These things haue I spoken vnto you whilst I am with you.*

26. *But the comforter, the holy spirite, whome my Father shall sende in my name, hee shall teache you all thinges, and shall tell you all thinges, whiche I haue tolde you.*

27. *Peace I leaue with you, my peace I giue vnto you, not as the worlde giueth, giue I it vnto you. Let not your heart be troubled nor feare.*

28. *You haue heard what I haue said vnto you, I go, and I come vnto you: if you did loue me, verely you would reioyce, because I haue said, I go vnto the father, because the father is greater then I.*

29. *These things haue I spoken.* Hee addeth this for this cause, that they maye not bee discouraged, although they haue not profited in the faith as they oughte. For hee didde then spreade abroad the seede of doctrine, whiche laye hydde for a tyme in the Disciples. Therefore he exhorteth them to hope well, vntill that doctrine bring forth fruit, which maye seeme to bee vnprofitable nowe. In summe, hee testifieth that they hadde plentifull matter of comforte, in the doctrine which they had hearde. And if so be it, it appeare not vnto them by and by, hee bydeth them bee of good courage, vntill the spirite, which is the inwarde mayster, doe speake the selfe same thing in their heartes. This admonition is verie profitable for vs all. Vnlesse wee doe by and by vnderstande whatsoeuer Christe teacheth, there cometh vpon vs loathsomenesse, and it irketh vs to bestowe labour in vaine, in thinges which are obscure.

But we must bring ready docilitye or easines to be taught, wee muste giue eare, and retaine attentiuenes, if we will profite as wee oughte in the schole of GOD. And aboue all thinges wee haue neede of patience, vntill the spirite doe reueale that, whiche wee seemed to haue hearde and reade oftentimes in vaine. VVherefore lette not the desire to

learne quaille in vs, neither fall into dispaire, when as we doe not by and by vnderstande Christe his meaninge, when he speaketh. Lette vs know that this is spoken to vs all, *the spirite shall tell you at length those thinges which I haue spoken.* Itaias 29. 11. denounceth this punishment vnto the vnbeleeuers, that the woord of G O D is vnto them as a closed booke: but the Lorde dooth also oftentimes humble those that bee his by this meanes. Therefore wee must waite patiently and meekely for the time of the reuelation, neither must we refuse the worde therefore. And seeing that Christ dooth testifie that this office is proper to the holy Ghost, to teach the Apostles that which they had alreadye learned out of his mouth: it followeth that the outward preaching is in vaine and nothing worth, vnlesse the teaching of the spirite be added thereunto. Therefore G O D hath a double manner of teaching: for hee soundeth in our eares out of the mouth of manne, and he speaketh vnto vs within by his spirite: and he dooth that sometimes in one moment, sometimes at diuerse times, as seemeth best to him. Marke what those all thinges be, which he promyseth the spirite shall teache. Hee shall tell you or hee shall bring into your memory all thinges, *whatsoever I haue tolde you.* VWhereuppon it followeth that hee shall not forge any newe reuelations. VVee may refuse with this one woorde what inuentions soeuer Satan hath broughte into the Church from the beeginning, vnder colour of the spirite. Mahomet and the Pope haue a common principle of religion, that the perfection of doctrine is not contained in the scripture, but that there is a certeine higher thing reuealed by the spirite.

Out of the same sinke haue the Anabaptistes and Libertines drawne theyr doringes in our time. But that is a seducing spirite, not the spirite of Christe, whiche bryngeth in anye inuention, whiche agreeth not with the Gospell. For C H R I S T promyseth a spyrite, whiche shall confirme the doctrine of the Gospell as a subscriber. I haue declared beefore what it is, to sende the spirite in the fathers name.

27. *Peace I leaue with you.* By this word peace he meaneth the prosperous successe, which menne are woont to wish one to another, when as they meete togeather, or one parteth from another. For this word *peace* importeth thus much in the Hebrew tongue. Therefore he alludeth vnto the comon custome of his countrey: as if he shuld say, I leaue you my farewell. But he addeth immediately after, that this peace is of far more valewe, then it is vsually amongst menne, who haue peace in their mouth for the most parte onely for the cold ceremonies sake: or if they do wish it vnto any manne in good earnest, yet canne they not giue it in deede. But Christ telleth them that this peace is not placed in the bare & vaine wish, but is ioyned with the effect. The summe is this, that hee departeth in body, but his peace continueth with his disciples, that is, that they shall be alwayes blessed through his blessing.

*Let not your hearts be troubled.* He correcteth their feare againe, which the disciples had conceiued by his departure. He saith, that they hadde no cause to feare, because they doe onclie wante his corporall presence, and doe enioye his true presence by the spirite.

Lette vs also learne to be contente with this manner of presence: ney-



ther let vs pamper the flesh, which doth alwayes tie God vnto the exterrall inuentions thereof.

28. *If yee did loue me.* VWithout doubt the Disciples loued Christ, yet otherwise then they ought. For there was some carnal thing mixed with it, so that they could not suffer him to bee taken away from them. But and if they had loued him spiritually, there could nothing haue pleased them better then this, that he should returne vnto the father. *Because the father is greater then I.* This place was diuersly wrested. The Arrians to the ende they might proue that Christ was a secondary God, did obiekt that he was lesse then the father, the fathers which held and maintayned the trueth, to the end they might cutte off all occasion of such a canuill, did say that this ought to bee referred vnto his humane nature. But as the Arrians did wickedly abuse this testimonie, so the answer of the fathers was neither right, neither yet agreeable. For there is no mention made in this place either of the humane nature of Christe, ne yet of his eternall diuinitie, but according to the capacitie of our infirmitie he maketh himselfe the meane betweene vs and God. And truly because wee are not able to attaine vnto the highnes of GOD, Christe came downe vnto vs, to the end he might lift vs vp thither. You were, saith hee, to reioyce that I returne vnto my father, because this is the last mark, whereat you must ayme.

Hee dooth not declare in these woordes what hee differeth from the father in himself: but to what end he came down vnto vs, that he might vnite vs vnto God, vntill we come thither, wee stande as it were in the midle of the race. And wee doe also imagine onelye halfe a Christe and a rent Christ, vnlesse he bring vs vnto God. That place of Paule is like to this, 1. Cor. 15. 24, where as he saide, that Christ should deliuer vpp the kingdome to God and the father, that God maye be all in all. Christ reigneth not onely in his humane nature, but in as much as hee is God reuealed in the flesh. How shall he then put off the kingdome? To wit, because the diuinity which appeareth now only in the face of christ, shal the be reuealed in it self. There is this only difference, because Paul describeth in that place the chiefeste and last perfection of the diuine brightnes, the beames whereof beganne to shine after Christ his ascension.

To the ende the matter may appeare more plainelye, wee muste yet speake somewhat more grossly, Christ doth not compare his fathers diuinitie with his owne in this place: neither doth he compare his humane nature with the diuine essence of the father: but he rather compareth his present estate with the heauenly glory, whereunto he should be receiued immediately, as if he shuld say, you desire to kepe me in the world, but it were better for me to ascē into heauē. Therefore let vs learne to behold Christ abased in the flesh, so that he may leade vs vnto the fountayne of blessed immortalitie. For he is not made our guide, that he may only lift vs vp vnto the sphere of the Sunne or the Moone, but that he may make vs one with God.

29. *And now I haue told you before it come to passe, that when it is come to passe, you may beleue.*

30. *I do not any more speak many things vnto you: for the prince of this world commeth, and he hath nothing in me.*

31. *But that the world may know that I loue the father, and as the father hath commanded me, so I do: arise, let vs go hence.*

29. *And now I haue told you.* It was requisite that the Disciples should be oftentimes admonished of this matter: because it was an hidden mystery farre exceeding all humane capacitie. Hee saith, that he telleth that which should come to passe, that they may beleeue, when it is come to passe. For this was a profitable confirmation of their faith, when as they did call to minde Christe his propheties, and saw that fulfilled, which hee spake beefore. Yet this seemeth to be a kynd of grauntinge: as if Christe should say, because you are not as yet able to receiue such an hidden mysterie, I pardon you, vntil the thing be come to passe, which shal be vnto you in stede of an interpreter, to exposid this doctrine. Therefore although he seemed for a season to singe vnto deasse menne, yet it appeared afterward that his words were not as it were spread abroad in the aire, but that the seede was sown vpon the ground. And as Christ speaketh in this place of his word, and the euent of thinges: so his death and resurrection and ascension grow together into one with his doctrine, so that they ingender faith in vs.

30. *I do not any more speake many things with you.* His meaning was to make the Disciples giue care vnto him, by this woorde, and more deeply to imprinte in their mindes his doctrine. For ynough of a thing causeth for the moste parte loathsomnesse, and that is more feruently desired, which we haue not at hande, and that is more willingly receiued, which shall be by and by taken away. Therefore hee denounceth that hee wyll shortly departe, to the ende they may be the more desirous to heare his doctrine. And although Christ doth not cease to teach vs during the whole course of our life, yet this sentence may be also applyed vnto our vse, because for asmuch as our lyfe is but short, we must vse the opportunitie.

*For the prince of this world commeth, and hath nothing in mee.* Hee might haue sayde simply and flatly that hee should dye shortly, and that the houre of his death is now at hande: but hee vseth some circumlocution, to the ende hee may fortifie thei mindes, least being terrified with suche an vnseemely and horryble kinde of death, they fainte. For, to beleeue in Christe crucified is nothing else, but to seeke lyfe in hell. He saith firste, that this power is graunted vnto Sathan: then afterwarde hee addeth, that hee will yeelde for this cause, not because hee is enforced with necessitie, but that hee may obey the Father. The deuill is called the prince of this worlde, not because hee hath any kingdome separated fro God as the Manichees did feigne, but because hee exerciseth his tyrannye in the worlde through Gods permission. Therefore so often as we heare this Epithite giuen vnto Satan, let vs be ashamed of our miserable estate. For howe proude soeuer menne bee, they are the bondslaues of Sathan, vntyll they be regenerate by the spirite of Christe. For all mannekinde is comprehended in this place vnder this worde worlde. For there is one delyuerer, which delyuereth vs from this horrible slavery. And seeinge  
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that this punishment was layde vppon the sinne of the first manne, like- as it encreaseth dayly, and is worle and worse, because of new sinnes, let vs learne to hate both our selues and our sinnes. VVe are so holden captiue vnder Sathan his gouernment, that yet notwithstanding this seruitude dooth not make vs blamelesse, seeing that it is voluntary. Furthermore, wee must note that that is attributed vnto the deuill in this place, whiche is done by wicked men: for seeing that they are carryed by the violent motion of Sathan, that is worthily accounted his worke, whatsoeuer they doe.

*Hath nothing in me.* Because it came to passe through the sinne of Adam, that Sathan hath the rule of death, hee could not haue touched Christe, who was free from al sinne, vlesse he had willingly submitted himself. Although I suppose that these words reach farther, then they are wonto to be expounded: for the interpreters say thus, Sathan findeth nothing in Christ, because there is no matter of death in him, forasmuch as hee is cleane from al spots of sinne. But in my iudgement Christ doth not on- ly speake of his cleanness in this place, but also of his diuine power, which was not subiect to death. For it was requisite that the Disciples shoulde knowe, that he yeldded not through infirmite: leaste they shuld not thinke so honourably of his power as they ought. But that former sentence is also included in this general sentence, that he is not bound to Sathan in dying the death. VVhence we gather that he tooke our turne, when as he submitted himselfe vnto death.

31. *That the world may know.* Some doe read it al in one text, *that the world, &c. arise, let vs goe hence,* that the sentence may bee perfect. Othersome read these woordes aparte, and they thinke that there is some thing lacking heere. Because it skilleth not much as concerning the sense, whether you chuse, I leaue it in the midst. VVe must chiefly note this, that the de- cree of God is placed here in the chiefest place, least we shoulde thinke that Christ was so carryed away vnto death by the violence of Sathan, that there did any thing befall him besides the counsell and purpose of God. For it is God that hath ordayned his sonne to be a Mediatour, and who would haue the sinnes of the world to be purged by his death. To the ende this might come to passe, hee suffered Sathan to triumph ouer him for a season as a conquerour. Therefore Christ resisteth not Satan, that he may obey his fathers decree, and so consequently that hee maye offer his obedience for the price of our righteousnes. *Arise, let vs goe hence.* Some doe thinke that Christ went into some other place, when hee had saide thus, and that he spake those things which follow, whilest he wal- ked: but forasmuch as Iohn addeth afterwarde that Christe went out, it seemeth to be more likely that Christ meant to exhort the disciples to shewe the lyke obedience vnto G O D, whereof they sawe such an ex- cellent patterne in him; and not that he brought them forth in the same moment,

## Chap. 15.

1. **I** am the true vine, and my father is an husband man.
2. Hee wil take away every branch, which beareth not fruit in mee, and what soeuer branch bringeth fruite, hee will purge it, that it maye bringe forth more fruite.
3. Now you are cleane, because of my word, which I haue spoken vnto you.
4. Abide in mee, and I in you, as the branch cannot beare fruite of it selfe, vnesse it abide in the vine: so neither you, vnesse ye shal abide in me.
5. I am the vine, you are the branches, he that abideth in me, and I in him, this man beareth much fruit: because without me yee can do nothing.
6. If any manne shal not abide in mee, when as he shal be cast out a dore, as a branch, and shall bee withered, they shall gather him, and shall cast him into the fire, and he shall burne.

1. *I am the vine.* This summe of this similitude is, that wee are barren and dry by nature, saue only in as much as being engrafted into christ, we draw new force from him. Following others, I haue translated *ampelos* a Vine, and *clēmata* branches. *Vitis* is properlye the plante it selfe, and not the fiede, which is sette with vines, which they call a vineyarde. Although it be taken somtimes for the Vineyard it selfe: as when Cicero ioyneth the litle fieldes and the litle vineyardes of poore men together. But the branches are the armes, which the vine spreadeth vpon the earth. And forasmuch as *clēma* dooth also signifie amongst the Gretians a Vine, and *ampelos* a Vineyard, I do rather incline vnto that opinion, that Christ compareth himselfe vnto lande sette with Vines, and vs vnto the plantes themselves: Although I wil contend with no manne about that matter. I do only meane to admonishe the readers, that they followe that which shall seeme to bee more probable out of the text.

Lette vs first of all remember that rule, which we must obserue in all parables, that wee must not discusse all the properties of a vine: but that we must onely see summarily, to what ende Christe applyeth this similitude. There are three principall partes thereof: that wee haue no power to doe good, but from him: that the father dooth trimme vs by purging vs, hauing roote in him: that hee taketh away the vnfruitful branches, that they may burne, beeing caste into the fire. All menne almoste are ashamed to denie, that they haue all that goodnesse, whiche they haue of GOD: but they doe afterwarde feigne that there is an vniuersall grace giuen them, as if it were naturallie engendred in them. And Christ standeth chiefly vpon this poynte, that the vitall sappe floweth from him alone: whereuppon it followeth that the nature of menne is vnfruitfull and voide of al goodnesse: because none tasteth of the nature of the vine, vntill he be ingrafted into him. But this is giuen onely to the electe by a speciall grace. Therefore the Father is the first authour of all good thinges, who planteth vs with his hande: but the beeginninge of life is in Christ, after that we beeginne to be rooted in him. VVhen as hee calleth himselfe the true Vine, it is as muche as if hee shoulde haue

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said, I am the vine in deede. Therefore men doe wearie themselves in vaine in seeking strength els where : because there shall come no profitable fruite from any other, saue only from the braunches which spring from me.

2 *Euery braunche.* Because some men corrupt, other some doe maliciously suppress, other some choake with slouthfulness the grace of God, he stirreth them vp and maketh them careful by these wordes, when as he pronounceth that all vnfruitfull braunches shall be removed out of the vine. But heere may a question be moued, whether hee can be without fruite that is ingrafted into Christ or no. I aunswere that men do thinke that many are in the vine, who haue indeed no roote in the vine. So the Lorde calleth his people Israel in the Prophetes his vineyarde, who beare the name of the Church in external profession.

*And whosoeuer bringeth fruite.* In these wordes hee teacheth that the faithfull haue neede continually to be trimmed lest they grow out of kinde, and that they can bring forth no good thing, vnlesse the Lorde doth oftentimes set to his hand to trimme them. Neither shall it bee sufficient that we were once made partakers of adoption, vnlesse God continue the courie of his grace in vs. He maketh mention of pruning, because our flesh aboundeth with superfluous and hurtfull vices, and is too full of them, which grow and spring vp without end, vnlesse wee bee purged by the hand of God. VVhen as hee saith that the vines are pruned, that they may bring more plentifull fruite, hee teacheth howe the godly ought to goe forward in the course of godlinesse.

3 *Now yee are cleane.* Hee telleth them that they had already tried that which he had said, because being planted in him, they were also purged. He sheweth the meanes of this purging, to wit, doctrine. Neither is it to be doubted but that hee speaketh of the externall preaching, whē as he expresseth in plaine wordes, the worde which they had heard out of his mouth. Not that mans voyce hath so great efficacie in it selfe, when it is vttered with the mouth, but in as much as Christe worketh in the heart by the spirite : the voice it selfe is the instrument of purging. Neuertheless Christ doth not meane that the Apostles are free from all vice : but he setteth before them an experiment, whereby they may learne, how necessary the continuance of grace is. Furthermore, he commendeth the doctrine of the Gospell vnto them, for the fruit thereof, to the end they may be the more sharpened continually to meditate thereupon, seeing that it is as it were the vine dresser his knife, to purge all filthinesse.

4 *Abide in mee.* Hee exhorteth them againe to be desirous & careful to retaine that grace wherewith they are endowed. For the carelesnesse of our flesh can neuer be sufficiently awaked, And this is Christ only drift to keepe vs vnder his wings as an hen keepeth her chickens : lest being carried away with our lightnesse, we flie thence to our owne destruction. Therefore to the end hee may proue that hee began not the worke of our saluation, that he may leaue it half done halfe vndone he promiserh that his spirite shall alwayes be effectually in vs, if wee our selues be not in the fault. *Abide in mee,* saith he : because I am ready to abide in you. Again he that abideth in me bringeth forth much fruite.

By

By which words he declareth that all those are fruitful branches which haue a liuely roote in him,

5 *Without mee yee can doe nothing.* This is the conclusion & the application of all the whole parable, so long as we are without him we canne bring forth no good fruite, and such as is acceptable in the sight of God: because we are vnfit to do well. The Papiſts do not onely extenuate but also quite weaken this sentence: yea they doe altogether mocke it. For although they confesse in worde that we are able to do nothing without Christ: yet they dreame that we haue some power, which is not sufficient of it selfe, yet it worketh together being holpen with the grace of God. For they cannot abide that man should bee so debased, but that he shoulde conferre and bring somewhat of himselfe. But they cannot so easily mocke so manifest wordes of Christe. This is the glose and inuention of the Papiſtes, that we are able to doe nothing without Christ: yet being holpen by him we haue somewhat of our selues besides his grace. But on the contrary Christ affirmeth that we can do nothing of our selues. The branch saith he, beareth not fruite of it selfe. Therefore he doth not only in this place commend the help of his grace which worketh together, but he doth quite depriue vs of all power, vnlesse it be that, which he himselfe giueth vs. Therefore this particle (without me) must be resolued thus, not but by me. There foloweth another cauill: for they pretende that the branch hath somewhat by nature, because if another graft which beareth no fruite bee brought into the vineyard, it will beare nothing. But this may be easily answered, because Christ reasoneth not what thing the branch hath by nature before it cleaue to the vine: but he meaneth rather that we begin to be made branches then, whilest that we grow and encrease by receiuing nourishment from him. And certainly the scripture sheweth els where that we are vnprofitable and drie wood vntil such time as we be in him.

6 *If any man shall not abide in mee.* Setting before them the punishment of their vnthankfulnesse againe, hee sharpeneth and stirreth them vp againe vnto perseuerance. This thing is in deede the gift of God, yet this exhortation vnto feare is not superfluous, least our wanton flesh doe roote vs out. They are said to wither like drie boughes, which are cut off from Christ, because as they haue the beginning of their strength from him, euen so haue they the continuall tenour. Not because it falleth out at any time, that any of the elect are cut off, but because many hypocrites doe flourish for a time to looke to, and are greene, who doe afterward make frustrate the hope of the Lord in giuing fruite.

7 *If yee shall abide in me and my wordes shall abide in you, yee shall aske what you will, and it shall bee done to you,*

8 *In this is my father glorified, that yee beare much fruite and bee my Disciples,*

9 *As the father hath loued mee, I haue also loued you: abide in my loue,*

10 *If yee shall keepe my precepts, yee shall abide in my loue: as I also haue kept the commandements of my father, and abide in his loue.*

11 *These things haue I spoken vnto you, that my ioy may abide in you, and your ioy may be fulfilled,*

7 If you shall abide in me, Because the faithfull do oftentimes perceiue that they are hungrie and far from that plentifull fatnesse which is sufficient to yeeld plentifull fruit, therefore this is added by name that there is helpe prepared for their pouertie, what things soeuer they shall need, which are in Christ, so soone as they shall beg them at Gods hands. This is a very profitable admonition. For God doth oftentimes suffer vs to hunger, to the end he may exercise vs in the desire to pray: but if we flie vnto him, he will neuer denie our petitiōs, but will giue of his store that can neuer be spent, what thing soeuer wee haue need of. 1. Cor. 1. 5.

V When as he saith, *If my wordes shall abide in you*, his meaning is, that wee take roote in him by faith. For so soone as we are departed from the doctrine of the Gospell, Christ is sought without himselfe. V When as he promisseth that that shalbe graunted vs, if we will any thing, he doth not graunt vs leaue to aske euery thing, for God should but badly prouide for our health if hee should shew himselfe to be so easie to be entreated and so dutifull. For it is well knowen what disordered petitions men doe vse for the most part. But he restraineth the petitions of his in this place vnto the rule of praying aright, whiche maketh all our affections subiect to the will of God: and that doth the circumstance of  $\beta$  place confirme: for he meaneth that his are not desirous of riches, or honor, or any such thing, which the flesh doth foolishly desire, but of the vitall ioyce of the holy spirite, whereby they may bring forth fruite.

*¶ 8 In this is my father glorified.* A confirmation of the sentence nexte going before. For he sheweth that we may bee fully assured that God heareth the prayers of his, whenas they shall desire to bee made fruitefull: because this serueth much to set forth his glory. Notwithstanding he doth also kindle in them the desire of well doing by this end or effect: because there is nothing whereof we ought to make greater account then of this,  $\beta$  the name of God may be glorified through vs. To the same purpose serueth the latter member, *And yet may be my Disciples* because he pronounceth that he hath none in his flocke, saue only those which bring forth fruite to the glory of God.

9 *As the father hath loued mee.* His meaning was to expresse some far greater thing then they commonly suppose. For those which thinke that hee speaketh in this place of the secrete loue of God the father which he bare alwayes towards his sonne, they misse the marke: seeing that Christ intended rather to lay as it were in our bosome a certaine pledge of Gods loue towards vs. Therefore that subtile saying doth nothing appertaine vnto this place, how the father hath alwayes loued himselfe in the sonne: but the loue heere mentioned, must bee referred vnto vs: because Christ doth testifie that he is beloued of the father, in asmuch as he is the head of the Church, likeas it is more then necessary for vs. For hee that seeketh to know how he is beloued without a mediator, he intangleth himselfe in a Labyrinth wherein hee shall neyther finde way, nor out going. Therefore wee must behold Christe, wherein we shall finde the pledge of Gods loue laide open. For the loue of God was altogether powred into him, that it might flowe from him into his members.

Hee had this title given him, that hee was the welbeloued sonne

in whom the good will of the father resteth. But wee must note the ende, that God may accept vs in him. Therefore we may all beholde the fatherly loue of God toward vs in him as in a glasse: because hee is not loued apart or for his owne sake onely, but that he may ioine vs vnto the father with himselfe.

*Abide in my loue.* Some doe expound it thus, that Christe requireth mutuall loue of his Disciples. Other some deale better who take the loue of Christ actiuelly. For he will haue vs to enioy the loue wherewith hee hath once loued vs, for euer: and therefore hee telleth vs that wee must take heed that we depriue not our selues thereof. For many men refuse the grace that is offered them: many men throw away that which they had in their hands. Therefore after that wee are once receiued into Christes fauour, we must beware that wee fall not thence through our owne faulte. VWhereas some doe inferre vpon these wordes, that there is no force nor efficacie in the grace of God, vnlesse it bee holpen with our constancie, it is a friuolous thing. Neither doe I graunt, that the spirit doth only require at our hands those things, which are in our power, but that he doth shew what is to be done: that if we want strength wee may craue the same at the hands of som other. Likeas when Christ exhorteth vs in this place vnto perseuerance, we must not trust to our owne cunning and strength: but we must beseech him that commandeth to confirme vs in his loue.

*10 If yee keepe my commandements.* Hee sheweth the meanes howe to perseuere: if we follow him thither whither he calleth vs. For as Paule saith, Rom. 8. 1. They that be in Christe walke not after the fleshe, but after the spirit. For these thinges are continually coupled together, faith which layeth hold vpon the free loue of Christe and a good conscience and newnesse of life. And truly Christ doth not reconcile the faithfull vnto the father to this end, that they may play the wantons freely, but that he may keepe them vnder his fathers hand and gouernment by gouerning them with his spirit. VWhereupon it followeth that all those cast away the loue of Christ, which do not proue by true obedience that they are his Disciples. If any man obiekt that the firmenesse of our saluation doth therefore depend vpon our selues: I answere that Christes wordes are falsly wrested to that part: because the obedience which the faithfull vse toward him, is not so much the cause that hee continueth his loue toward them, as the effect of loue. For how commeth it to passe, that they answer to their calling, saue onely because they are moued with the spirit of free adoption? But it seemeth that there is too harde a condition laid vpon vs, that we keepe Christs commandements, wherein is contained the axact perfection of righteousnes, which farre passeth our meane & measure. For it cometh to passe therby, & the loue of Christ shalbe in vaine vnlesse we be endowed with angelicall puritie. VVe may easily answer: for when as Christe intreateth of the studie and desire to liue well and aright, hee excludeth not that which is the principall point in his doctrine, to wit concerning the free imputation of righteousnesse, whereby it commeth to passe, that by graunting of pardon, our good deedes doe please God. which beeing lame and vnperfect of themselves did deserue to be reiected. Therefore the faithfull are iudged to keepe Christes commandements, when they apply their studies vn-



to this ende, although they misse the mark much: because they are loosed from that rigour of the lawe, Deut. 27. 26. Accursed be euery one which shall not fulfil all thinges. &c.

*Likeas I haue also kept.* As we are elected in Christ, so the image of our calling is most liuely expressed in him. Therefore he doth for good causes set himselfe before our eyes as a patterne whome all the godly must endeuour to follow. In me, saith hee, appeareth the similitude of those thinges which I require at your handes. For you see how that I am addicted indeede vnto my father to obey him, and I will proceed in this course.

Againe, hee hath loued mee not for a moment or for a short time, but the tenor of his loue toward me is euerlasting. VVe must alwayes haue this conformitie of the head and the members before our eyes, not only to the end the faithfull may studie to frame themselves vnto the example of Christe: but that they may hope that they shall bee dayly reformed and bettered by his spirite, that they may walke vntill the end in newnesse of life.

11 *These thinges haue I spoken vnto you.* Hee addeth that the goodly are not ignorant of his loue, but that it is perceived by the sense of faith: so that the consciences shall enioy blessed peace. For the ioy whereof he maketh mention ariseth from that peace which they haue with god whosoever are iustified freely. Therefore so often as the fatherly loue of God toward vs is spoken of, let vs know that we haue matter of true ioy giuen vs, so that our consciences being quiet we may bee certaine of our saluation. Furthermore, this ioy is called Christes and ours in a diuers respect. It is Christes because it is giuen vs by him: for he is both the authour and the cause. I say that hee is the cause, because wee were deliuered from guiltinesse when as the correction of our peace was laide vpon him. I call him the authour also because hee aboliseth feare and carefullnesse in our heartes: from whence that cleare merine proceedeth. It is called ours in another respect, because we enioy it after that it is giuen vs.

Now seeing that Christ saith, that he spake these things for this cause, that the Disciples may haue ioy, we gather out of these wordes, that all those which haue rightly profited in this sermon, haue whereupon they may stay themselves. By this worde *abide* he giueth vs to vnderstande, that it is no fraile or temporall ioy whereof he speaketh: but that it neuer falleth away. VVherefore let vs learne that wee must seeke the hope of saluation in Christes doctrine, which may be of force as well in life as in death.

*Your ioy may bee fulfilled.* He addeth that this ioy shall be perfect & full: not because the faithfull are free from all sorrow, but because the matter of ioy aboundeth, so that no feare, no care, no sorrowe doth at any time swallow them vp. For those that haue this grace giuen them to glory in Christ, neither life nor death, nor any miseries can hinder them from triumphing ouer heauinesse.

12 *This is my commaundement, that yee loue one another as I haue loued you.*

13 *No man hath greater loue then this, that a man should put away his life for his*

*friendes.*

14 *Yea:*

14 *You are my friends, if you doe these things which I commaund you.*

15 *After this I will not call you seruants, because the seruant knoweth not what his master doth: but I haue called you friends, because what things soeuer I haue heard of my father, I haue made them knowne vnto you.*

12 *This is my commandement.* Seeing that it is meete that wee direct our life according to Christes commaundement, we must know especially what he willeth and commaundeth. Therefore he repeateth that now which hee had saide before that this pleaseth him aboue all other things, that the faithful doe loue one another. The loue & reuerence of God is former in order indeede: but because the lawfull tryall thereof is loue toward the neighbours, hee maketh mention principally of this. Furthermore, like as of late in the generall reuerencing of doctrine: so now he setteth before vs after a sort a patterne which we must folow for he loued all his, to the end they may loue one another. VVc haue spoken in the chapter next going before why he commaundeth nothing in plaine wordes in this place touching the louing of the vnbeleeuers.

13 *Greater loue then this.* Christ setteth forth sometimes the greatness of his loue toward vs, to the end he may the better establishe the hope of our saluation: and now he goeth farther, that hee may enflame vs to loue our brethren by his own exāple. Yet he coupleth both things together: for he will haue vs to receiue by faith the infinite sweetnesse of his goodnes, and secondly he allureth vs by this meanes vnto the study of loue. So Paule vnto the Ephesians, Ephe. 5. 2. VValk in loue as Christ hath loued vs and hath giuen himselfe for vs an offering and a sacrifice, of a sweet sauour to God, God coulde haue redeemed vs otherwise by his worde or his becke vnlesse he had thought good that it should be otherwise for our sake, that in not sparing his owne and onely begotten sonne, he might in his person declare how carefull hee was for our saluation. And now thole hearts must needs bee as hard as yron & stone which cannot bee softened with such incomparable sweetnes of Gods loue. Yet a question may be asked in this place how Christ died for his friends, seeing that we were his enemies before he reconciled vs. For hauing purged our sinnes by the sacrifice of his death, hee remoued the enimitie which was betweene God and vs. Let vs set the answer to this question out of the third chapter, where we haue said that in respect of our selues there is dissention betweene God and vs, vntill our sinnes be abolished by the death of Christ: and that euermlasting loue of God, wherewith he loued euen his enemies was the cause of this grace which was giue in Christ. After this sort Christ gaue his life for strangers, yet such as he loued euen the, otherwise he wold not haue died for the.

14 *Iee are my friends.* He meaneth not that we do attaine vnto such honour by any merit of our owne: but hee doth only tell vs vpon what condition he receiueth vs into fauour, and vouchsafeth to reckon vs amongst his friends. As he said of late, *If yee shall keepe my commandements, yee shall abide in my loue* For the grace of our sauour God hath appeared, teaching vs that denying vngodlines & worldly lustes, we should liue chastly, righteously, & godlily in this world, Tit. 2. 11, 12. But prophane men who wax wanton against Christe through the wicked contempt of the gospel, doe renounce his friendship.

15 *After this I will not call you seruants.* He declareth & proueth his loue toward his disciples by another argument, to wit, that he did altogether

reueale himself vnto them, like as familiar communication taketh place amongst friends. I (saith he) haue giuen you farre more then mortal man is wont to giue to his seruants. therefore let this be vnto you a pledge of my loue towards you, in that I haue laide open vnto you the hidden mysteries of the heauenly wisdom, mildlie & trindly, which I had heard of the father. This is an excellent cōmendation of the gospel, that wee haue Christs heart, as it were opened there, so that we need not doubt of his loue. There is no cause why we should desire to goe vp into heauen, or downe into the deepe to fet the certaintie of our saluation. let this testimonie of loue which is contained in the gospel suffice vs: because it shall neuer deceiue vs, Moses said, Deut. 4. 7. vnto the old people, what nation vnder heauen is so noble, which hath God comming nigh vnto it, as God doth common with thee this day? But our noblenesse doth farre excell that since that G O D powred out himselfe wholly in his sonne. VWherefore their vnthankfulnes is so much the greater, and their frowardnesse so much the more vtollerable, who beeing not content with the wonderfull wisdom of the Gospel, do flie ouer vnto new speculations through proud lust. *VVhatsoeuer I haue heard.* It is certain that the Disciples knew not all things which Christ knew: neither could it bee that they should attaine vnto so great highnes: and seeing that he is the vncomprehensible wisdom of God, he gaue euery man a certain portion, of knowledge, which was sufficient. Therefore why saith he, that hee reuealed all things? I answere, that this is restrained vnto the person & office of the Mediatour. He made himself the meane betwene God & vs, who receiued that from the secreete sanctuary of God, which he did giue vnto vs (as they say) from hand to hand. Therefore Christ omitted none of those things but told them vnto his disciples which were appertinent to our saluation, & which were profitable for vs. So that in as much as he is ordained the master & only teacher of the church, he heard nothing of the father, which he taught not his faithfully: only let vs haue an humble desire to learn & be readie & apt to bee taught, & we shall perceiue that Paul doth not in vain call the gospel wisdom which maketh men perfect. Col. 1. 28.

16 *Yee haue not chosen mee, but I haue chosen you: and haue appointed you to goe, and bring fruit, and that your fruit may remain: that whatsoeuer ye shall ask of the father in my name, he may giue it you.*

17 *These things I commaund you, that yee loue one another.*

18 *If the world hate you, yee knew that it hated me former then you.*

19 *If ye were of the world, the world would loue his owne: but because yee are not of the world, but I haue chosen you out of the world, therefore the world hateth you.*

20 *Remember the words which I told you, the seruant is not greater then his master, if they haue persecuted me, they wil persecute you also, if they haue kept my worde they will keepe yours also.*

21 *But they will do all these things vnto you for my name, because they haue not known him that sent me.*

16 *You haue not chosen mee.* He doth yet more plainly declare that they must thanke his grace and not their owne deseruing that they were chosen & extolled vnto so great honor. For whenas hee denyeth that they chose him, these wordes import as much as if he should say, that whatsoeuer they haue, they haue not gotten it by their owne art & industrie. They feigne cōmonly a mutual concourse of Gods grace & mans will:

But this opposition, I haue chosen you, and am not chosen of you, doth attribute all that wholly to Christe whiche they are wont to diuide betweene him and man, as if it had beene said, that man is not moued of his owne accord to seeke Christ, vntill he be sought. Hee speaketh not in this place of the common election of the godly, whereby they are adopted to be  $\text{p}$  children of god, but of the particular election wherby he ordayned the Disciples to preach the Gospell. But if the Apostles were chosen freely and for no merite of theirs vnto that function, wee must needes thinke that the election is farre more free, whereby we are made heires of eternall life, being the children of wrath and an accursed seed. Moreouer, Christ doth so commend in this place the grace wherby they were chosen to be Apostles, that he ioineth  $\text{p}$  former grace wherby they were ingrafted into the body of the Church with it. Yea, he comprehendeth generally in these words what dignitie soeuer he had bestowed vpon them. Neuerthelesse I graunt that he intreateth manifestly of the Apostleship. For his intent is to pricke forward the disciples to doe their dutie stoutly. He taketh the matter of his exhortation from the free fauour which he vouchsafed to shewe vnto them. For the more we are bound to the Lord, the more seruent ought we to be, to doe those duties which he requireth at our handes : otherwise we cannot auoide the crime of filthie vnthankfulnesse. VVhereby it appeareth that there is nothing which ought more to enflame vs to studie to liue well & godlily then when as we confesse that we haue receiued all that which wee haue at Gods handes, and that we haue nothing of our owne: that as well the beginning of our saluation as all the partes which follow thereupon, doe flow from his free mercy. Furthermore it appeareth plainly thereby how true that sentence is, that Christ chose those to be Apostles, which might seeme to be most vnfit of all men. Although hee would haue a perpetuall monument of his grace to bee extant in their person. For (as Paule saith, 2. Cor. chap. 2. 16) who is he that shall be found mee to goe on this embassage, wherein God doth reconcile mankinde vnto himseife? Yea, what is mortall man that he should represent Gods owne person? Therefore it is Christ alone that maketh vs meete by his election. Therefore Paule setteth his Apostleship from grace. Rom. 1. 5. and againe to the Galathians 1. 15. he saith that he was separated from his mothers wombe. Yea, forasmuch as we are all vnprofitable seruantes, euen those that seeme to be the most excellent of all, shall not bee fit for the least calling vntill they be elected. Neuerthelesse the higher the degree of honour is whereunto euery man is extolled, let him remember that hee is the more bound vnto God.

*I haue appointed you.* The election is hidden vntill it be reuealed indeed, when as the man is called vnto his office whereunto he was appointed. As Paul in that place which I cited of late, after that he hath said that he was separated from his mothers wombe, he addeth afterward that hee was created an Apostle when as God thought good it should be so. So the Lord himseife doth testifie that Ieremie, Ier. 1. 5. was knownen of him before he was in his mothers wombe, whom notwithstanding hee calleth in his time vnto the office of a Prophet, yet it may be that some man may come rightly framed vnto the office of teaching : yea, this is an ordinarie thing in the Church that no manne bee called saue he that is furni-



furnished with necessarie giftes. In that Christ maketh himselfe the author of both, it is no maruell, forasmuch as the father worketh only by him, and he worketh with the father. Therefore aswel the election as the ordaining is common to them both.

*That you may see.* Nowe doth he declare to what end he made mention of his grace, to the ende he might make them goe more merily and willingly about theyr worke. The dignitie of the Apostleship was not idle, but they were to strue with great straites. Therefore Christ pricketh them forward, that they may not flie from labours, griefes, & dangers. This argument is taken from the end. Secondly, Christ reasoneth from the effect when as he saith, *And that yee may bring fruite.* For it cannot almost bee that any man shoulde apply his worke earnestly and stoutly, vnlesse he hope that his labour will bee fruitfull. Therefore Christ saith that their endeouours shall not bee in vaine, so they be readie to obey. Neither doth he only prescribe vnto the Apostles in this place what their calling requireth : but he promiseth them happie successe, least they faint and waxe cold. It can scarce be expressed what great force this comfort hath against so many tentations, which doe daily inuade Christes ministers. Therefore so often as wee thinke that our labour is lost, let vs remember this, that Christe shall at length bring to passe that that shall not bee in vaine which wee goe about. For the promise taketh place most of all then, when there appeareth no fruite.

At this day craftie mates, and those that seeme to the worlde to bee wise, doe mocke and floute our endeouours as vaine and rathe, because we endeavour in vaine to ioine heauen and earth together : for in the meane season we reape not that fruite which we desire. But forasmuch as Christ hath promised on the other side that the reward of our labor shall follow at length which lyeth hid for a time, let vs labour diligently in the midst of the mockage of the worlde, in doing our dutie. Now here may a question be asked, why Christ saith that this fruite shall bee perpetuall, when as he saith, *And that your fruite may remaine :* Because the doctrine of the gospell getteth soules vnto Christe vnto eternall saluation, many do thinke that this is the perpetuities of the fruite : but I doe extend the sentence farther, to wit, that the church shall stand euē vntill the ende of the worlde. For the labour of the Apostles yeeldeth fruite, euen at this day, and our preaching is not for one age, but shall spreade abroad the church, that there may come a new encrease after our death. VVhen as he saith, *your fruite,* hee speaketh as if it were gotten through their industrie : whereas notwithstanding Paule teacheth, 1. Cor. 3. 7. that those which water or plant are nothing. And truly the creation of the Church is a more excellent worke of God, then that the glory thereof ought to be ascribed vnto men : but because the Lorde sheweth his power by the hand of men, least they labour in vaine, he is wont to translate that vnto them which is proper to himselfe. Neuertheless let vs remember that Christ doth adorne his disciples to beningly that he may encourage them and not puff them vp.

*That what soeuer yee shall aske.* This member was not added abruptly as many men may thinke. For seeing that the function of teaching doth farre surpasse mans strength, there are moreouer many inuasions of Sa-

tan, which can neuer be endured saue only through the power of God. Therefore least the Apostles faint, Christe helpeth them & preuenteth them with a most excellent ayde, as if hee should say, if you shall haue more to doe, then that you are able to fulfill your function, my father will not faile you, For I haue made you ministers of the Gospel vpon this condition, that the father may stretch forth his hande to helpe you so often as ye shall desire him in my name to help you. And truly whereas most teachers doe eyther faint through slouthfulness, or fall downe flat through despayre, it commeth to passe by none other meanes saue only because they waxe slouthfull in praying. Therefore this promise of Christ stirreth vs vp to call vpon God. For whosoever shall acknowledge that the successe of the worde commeth from God, hee shall offer his labour to him with feare and trembling: on the contrarie if any man trust to his owne industrie, and do neglect Gods helpe, or shall cast away both speare and buckler whenas he is come to the matter, he shall doe no good after he hath taken great paines.

Furthermore, we must take heed of two vices here, of arrogancie & distrust: for as those men doe carelesly passe ouer Gods helpe, who thinke that they haue the matter in their hand already, so many men do faint through difficultie, because they doe not consider that they fight through gods power & ayde, vnder whose conduct they go on warfare.

17 *These things commaund I you.* This is also added in good time to the ende the Apostles might know that mutuall loue amongst ministers is chiefly required, to the end they may edifie the Church of God with the desire of concord. For there is no greater impediment, then whenas euery man laboureth apart, and they doe not one helpe another. Therefore vnlesse the ministers doe retaine brotherly fellowship amongst themselves, it may be that they may erect some huge heapes but such as are scattered abroad: neuertheless there shalbe no building of the Church.

18 *If the world hate you.* After that Christ hath armed the Apostles vnto the fight, he doth also exhort them vnto patience. For the Gospell cannot be preached but the world will goe mad by and by. VVherfore it cannot be that godly teachers shall escape enuie and the hatred of the worlde. Christe foretellet this in time, least that befall them which is wont to befall fresh water souldiers, who by reason of their vnskilfulness are bold before they see the enemies, when as they come to the fight they are afraide: neither doth he forewarne his Disciples for this cause only, least any newe or vnlooked for thing befall them, but he doth also confirme them by his owne example. For it is an vnmeete thing that seeing the world did hate him, we who represent his person, should haue the world (which is alwayes like to it selfe) fauourable to vs. I had leuer translate the verbe *ginefecte* in the indicatiue mode, although if any man had rather haue it the Imperatiue, I doe not gaine say him: because the sense is not altered. There is greater difficultie in the word which followeth next? For seeing that he calleth himselfe former then the Disciples, this may be referred aswell vnto the time as vnto the dignitie. The former exposition is more vsuall, to wit, that Christe was hated of the world before his Disciples. But I doe rather allow the latter, that seeing that Christe who doeth farre excell was not yet free from the ha-

tred of the world, his ministers must not refuse the like estate. For this saying agreeth with that which we had twice in the first chapter, 27. & 30. verses. He that commeth after me, is preferred before me, because he was former then I.

19 *If yee were of the world.* This is another consolation that the worlde doth hate them for this cause because they are separated from it. And this is their true felicitie & glory: because they are deliuered frō destruction by this means. To *clense* doth signifie in this place to separate. Nowe if they were chosen out of þ world it foloweth þ they were a part of the world, & that they are separated frō the rest that perish, only through gods mercy. In this place Christ cōprehēdeth vnder this word *worlde*, all those which are not regenerate by the spirite of god. For he setteth the church against the world, as we shal see more fully in the 17. chap. And yet that exhortatiō of Paul is not cōtrary to this doctrin, Ro. 12. 18. Haue peace with al mē so much as in you lyeth. For that exception which is added importeth as much as if he shold say, that we must take heed what is lawful for vs to do: least any mā beare too much with the corruptions of the world through the desire he hath to please. But there may another questiō be objected as yet. For we see the wicked which are of the world not only cōmōly hated, but also accursed: truly the world doth nothere loue that which is his own. I answer, that earthly men who are moued according to the sense of their flesh do neuer hate sin indeed: but only so far forth as the care of their own losse or gain doth moue thē: althogh Christ meant not to deny, but that the world waxeth hot with inwarde discord, & rageth within it self: his only meaning was to shew, that the world doth only hate that in the faithful which is of God. And it appeareth also hereby how foolishly the Anabaptists do dote, who gather by this one argument only that they are the seruants of god, because they displease the more part of mē. For we may redily object, that many which are of the world: namely, whō the filthy cōfusiō of all things delicteth, do fauour their doctrine: & again, many of the world do hate it, because they are desirous to haue the politike order remaine.

20 *Remember the word.* It may also be read in the Indicative mode. You remember: but without any great alteratiō of the sense: yet in my iudgement the Imparatiue mode doth the better agree. And it is a cōfirmatiō of the sentence next going before where Christ said that the world hated him, who did excel his disciples. For it is not meet that the seruant should bee in better estate thē his master. Furthermore, after that he hath spoken of the persons, he maketh mētiō also of the doctrine, for there is nothing that troubeth the godly more, then whē they see the doctrine which is gods, proudly cōtēned of men. For it is an horrible monster, the beholding wherof may make the strongest breast & heart quail. But whilest that on the other part, we remember that the sonne of God himselfe did no lesse trie stubbornnes, there is no cause why we should maruel, that þ doctrine of god is so little reuerēced amōgst mē. In that he calleth it *their* & *his* doctrine, it is referred vnto the ministerie. There is one onely master of the Church: but he would haue his doctrine which he taught first to be preached afterward by his Apostles.

21 *But all these things.* Because the fury of the worlde is monstrous, whilest that it rageth so against the doctrine of saluation, Christe

sheweth a reason thereof, because it is carried headlong into destruction through blinde ignoraunce. For no man would warre against God openly, therefore it is blindnesse, and ignoraunce of God, which causeth the worlde so carelesly to fight against Christ. Therefore we must alwayes haue respect to the cause, neither can we haue any true consolation any where els, saue only in the testimonie of a good conscience. Hereby must our mindes be lifted vp likewise vnto thankfulness: that whilst that the world doth perish in the blindnesse thereof, God hath vouchsafed to make vs partakers of his light. Neuertheless we must hold that the hatred of Christ doth proceede from the dulnesse of the minde, whenas God is not knowen. For (as I say oftentimes) vnbeliefe is blinde: not that the wicked doe vnderstand and perceiue nothing, but that all their knowledge is confused and doth vanish away straightway which thing I haue handeled more at large els where.

22 *If I had not come and spoken vnto them, they should haue no sinne: but now they haue no excuse for their sinne.*

23 *Hee that hateth me, hateth my father also.*

24 *If I had not done the workes amongst them, which no other man hath done, they should haue no sinne: but now they haue both seene, and also heard both mee and my father.*

25 *But that the worde which is written in their law may be fulfilled, they hated me for nothing.*

26 *And when the comforter shall come, whom I will sende vnto you from my father the spirite of truthe, whiche proceedeth from the father, hee shall testifie of mee.*

27 *And you doe also testifie, because you are with mee from the beginning.*

22 *If I had not come.* In that he said that the Iewes hated the gospel, because they knew not God: least any man should thinke that this serueth to mitigate their offence, hee addeth that they were maliciously blinde: as if a man shoulde shut his eyes least hee bee compelled to behold the light. For otherwise it might haue beene objected againste Christe, if they know not thy father, how is it that thou doest not redresse their errour? VVhy hast thou not at least tryed whether they were altogether vnapt to bee taught or no? Hee answereth that he hath executed the office of a good and faithfull teacher, but all in vaine: because malice would not suffer them to returne vnto soundnesse of minde.

Furthermore, his meaning was to make all men afraide vnder theyr person, who doe either refuse the truth of God when it is offered vnto them, or resist the same willingly when they knowe it. And although there remaineth terrible vengeance of God for them, yet Christe hath respect rather vnto his Disciples, that hee may encourage them with certaine hope of victorie, least at any time they yeelde vnto the wickednes of the wicked. For whenas we heare that such is their end, wee may triumph now, as it were in the midst of the battell.

*They should haue no sinne.* Christ seemeth to graunt by these wordes, that only vnbeliefe is sinne: and there be some which thinke so. Augustine



fine thinketh somewhat more soberly, yet he commeth vnto the same sense. For because faith remitteth and blotteth out all sinnes, hee saith, that it is only the summe of vnbeliefe that condemneth. This is truly said, forasmuch as vnbeliefe doth not only keepe men from beeing deliuered from the guiltinesse of death: but it is the fountaine and cause of all euill. But all that disputation doth nothing appertaine vnto this present place. For this word (*sence*) is not taken generally, but according to the circumstance of the cause which is handeled as if Christ should say, that their ignorance is by no meanes excusable, because they had maliciously refused God in his person, Likeas if we call him guiltlesse, iust, and pure, whom we will acquit of one fault only, wherof he was guiltie. Therefore that absolution of Christe is restrained vnto one kinde of sin: because he taketh from the Iewes their cloake of ignorance in the contempt and hatred of the Gospell. Yet heere ariseth a newe question as yet, whether vnbeliefe were not sufficient to condemne men before the coming of Christ or noe. And there be frantike fellowes, who gather falsly out of this place, that whosoeuer died before Christs coming without faith, they were in a doubtfull and suspended state, vntill Christ did shew himselfe vnto them. As if there were not many places of scripture extant, whiche testifie that the onely conscience was sufficient to make them guiltie. Death saith Paule. Rom. 5. 14. reigned vntill Moses in the worlde. And in another place in the same Epistle, 2. 12. he teacheth that they shall perish without lawe which haue sinned without lawe. Then what is Christ his meaning? Truly there is a graunting in these wordes, whereby hee giueth vs to vnderstande that there remaineth nothing for the Iewes, which they can pretend to mitigate their fault, after that they haue reiected life willingly and wittingly when it was offered vnto them. So that the excuse whiche hee graunteth them doth not quite acquit them, but doeth only extenuate the greuousnesse of the wickednesse: according to that, the seruauent which knoweth the will of his master, and despiseth it, shall be forer beat Luke 12. 47. For Christ meant not to promise pardon vnto others, but to holde his enemies conuicted who had reiected the grace of God stubbornly: to the end it might euidently appeare, that they were vnworthy of all pardon and mercie. And we must note that he speaketh not of his bare coming, but of that which was ioyned with doctrine. For they had not been guiltie of so great a fault, because of the presence of his body only, but the contempt of the doctrine by him deliuered was that which made them vnexcusable.

23 *Hee that hateth mee.* An excellent place, whereby we are taught that no man hateth the doctrine of the gospel, but he bewrayeth his vngodlinesse agaynst God. Many men pretend another thing in words: for whenas they loath the Gospell, yet will they seeme to bee excellent worshippers of God: but they are but trifles: for [the contempt of God] lurketh within. So that it commeth to passe that Christ discouereth the hypocrisie of many by þ light of his doctrine. Concerning which thing we haue spoken more, chap. 3. 20. vpon that place, hee that doeth euill hateth the light. And againe, cha. 5. 23, he that honoureth not the sonne, honoureth not the father,

24 *If I had not done the workes.* Hee comprehendeth in my iudgement vnder this worde, *workes*, all those tokens of his diuine glory which hee shewed. For he proued plainly both by myracles, and by the power of the holy Ghost, and by other testimonies, that he was the sonne of God: so that the Maiestie of the only begotten sonne did plainly appeare in him, as we had in the first chapter. Concerning the myracles which he wrought, it is commonly objected that he neither wrought more nor greater then Moses and the Prophetes. The answer is knowen that Christ excelleth in myracles in this respect: because he was not the minister only but properly the authour. For hee vsed his owne name, his owne commandement, his owne power to worke myracles. But (as I haue saide) he comprehendeth generally all the testimonies of the heauenlye and spirituall power, whereby his Diuinitie was reuealed.

*They haue seene and heard.* Hee concludeth that his enemies cannot escape by running away, for as much as they despised the power, which was altogether diuine, as might manifestly appeare. For God shewed forth his power plainly in the sonne: wherefore it was in vaine for them to say that they had only to deal with a mortall man. This place teacheth vs to be attentiu and readie to weigh the woorkes of God: wherein whilest that hee sheweth his power, hee will haue due honour giuen and ascribed vnto himselfe. VWhereupon it followeth that they are vnthankfull towards God and malicious, whosoever do darken his gites or passe ouer the same contemptuously.

25 *But that it may be fulfilled.* That which is contrary to nature seemeth to be vncredible: but there is nothing more contrary to reason then to hate God: therefore Christe saith that their minds are infected with so great wickednesse that they hated him for nothing and without a cause. VWhereby he amplifieth their wickednesse, Christe citeth a place out of the Psal. 35. 19. which he saith is now fulfilled: not because the same thing dyd not befall Dauid before: but that hee may touch the obstinate wickednesse of his nation which descending by lineall descient from the great graundfathers vnto the fourth generation did reigne without ende, as if hee should say that they were no better then their fathers which hated Dauid without a cause. By lawe hee meaneth the Psalmes: because all the doctrine of the Prophetes was nothing els but an appurtenance of the lawe, & we know that Moses his ministerie did endure vntill the time of Christ. Furthermore he calleth it their lawe not for honours sake, but that they may be forer pricked with the familiar title: as if he should say, they haue the lawe giuen them by heritable right, wherein they see their manners liuely painted out.

26 *And when.* After that Christ hath told his disciples that the gospel ought to be neuer a whit the lesse esteemed, because it hath many aduersaries euen in the very Church, he setteth the testimonie of the spirit now against their vngodly furie, wherewith their consciences being vnderpropt, they can neuer fall: as if he should say, the worlde shall rage against you, your doctrine shall be mocked of some, other some shall also accurse it: but there shalbe no such violent motions, that they shall be able to ondermine the firmenesse of your faith: after that the holy ghost shall be giuen you, that hee may establishe you by his testimonie. And truly

truly this is our only ayde, whenas the world is all on an vprorre, that the truth of God being sealed vp in our hartes by the spirite, doth despise whatsoeuer is in the world. For if it were subiect to mens iudgements, it should fall out, that our faith should bee ouerwhelmed an hundred times dayly. Therefore we must note where we must stand amongst so many tymoyles, to wit, because wee haue not receiued the spirite of this worlde, but the spirite which is of God, that we may know those thinges which are giuen vs of G O D. Hee is the only witnesse, he doth mightily beate downe, scatter abroad, ouerthrowe, what thing soeuer this world hath set vp on high to darken or suppress gods truth. VVhosoever shall be endowed with this spirit, they are so far fro being discouraged through the hatred & contempt of the worlde, that euery one of them shall overcome the whole worlde, in the meane season wee must beware that we depend not vpon the respect of men. For so long as our faith shall wander in such sort, yea, so soone as it shall goe out of the sanctuarie of God, it must needes wauer miserably. Therefore it must bee called backe vnto the inwarde and secrete testimonie of the spirite, which the faithfull knowe is giuen them from heauen. The spirite is said to testifie of Christ, because it retaineth and stayeth our faith in him alone: that we may seeke no part of saluation els where, he calleth him the comforter. Again, to the end we may not feare so long as we trust to his ayde. For Christ meant to fortifie our faith by this title, least it should faint in any temptations. That must also be applied vnto this present circumstance, in that he calleth him the spirit of truth. For we must vnderstande the opposition, that men are carried about diuersly without this witnesse, neither doe they rest soundly any where, and that when and wheresoeuer he speaketh he deliuereth mens minds from all doubting and from feare of deceit. In that he saith, that hee will send him from the father, and againe, that hee proceedeth from the father, it serueth to augment the weight of his authoritie. For the testimonie of the spirite should not be sufficient against suche strong inuasions against so many & such forcible engines, vnlesse we were perswaded that he came from God. Therefore it is Christ that sendeth the spirite, but out of his heauenly glory: to the end we may know that it is not mans gift, but a sure pledge of Gods grace. VVhereby appeareth how fryuolous the subtiltie of the Grecians was, when as they denyed vnder colour of these wordes that the spirite proceedeth from the sonne. For Christ nameth the father heere as he is wont, to the end he may make vs behold his diuinitie.

27 And yee beare witnesse. Christe giueth vs to vnderstande that the testimonie of the spirite is not such that the Apostles haue it for themselves alone, and enioy it themselves alone, but that it spreadeth it selfe farther abroad by them, because they should bee the instruments of the spirite as he spake by their mouth. VVe see now how faith commeth by hearing, and yet it hath the certaintie which it hath from the seale & earnest of the spirite: Those menne which know not sufficiently the mist of mans minde, they thinke that faith is conceiued naturally by preaching only: and on the other side many brianelicke men cannot away with preaching, whilst þ they breath out secrete reuelations and inspirations. But wee see how Christe ioyneth these thinges together.

Therefore although there is no faith vntill the spirite of God do lighten our mindes, and seale our heartes, yet must wee not set visions or oracles from the cloudes, but the worde which is nigh vs in our mouth and heart, Deu. 13. 14. ought to haue all our senses tyed to it, and set fast vpon it. As Ilayas saith most excellently. 59. 21. This is my couenaunt, saith the Lorde, my spirite which I haue put vpon thee, and my wordes which I haue put in thy mouth, shall not faile, &c. This clause, *ye haue been with mee from the beginning*, is added for this cause, that we may know that the Apostles deserue more credite, because they saw these things with their eyes which they preach: as saith Iohn, that which we haue hard which we haue seene, which our hands haue handled, 1. Iohn 1. 1. For the Lorde would that we should be so provided for by all meanes, that there might bee nothing wanting whiche might approoue the Gospell fully.

## Chap. 16.

- 1 **T**Hese things haue I spoken vnto you that yee may not bee offended.  
 2 They shall make you straungers from their Synagogue: but the houre commeth that whosoener shall kill you, hee may thinke that hee doth God good seruice.  
 3 And these things shall they doe vnto you, because they haue not knowen the father nor yet mee.  
 4 But I haue spoken these things vnto you, that when their houre commeth, you may remember, that I haue tolde you. And I haue not spoken these things vnto you from the beginning, because I was with you.  
 5 And now I goe to him that sent me, and none of you asketh mee, whither goest thou?  
 6 But because I haue spoken these things, sorrow hath filled your heart,  
 7 But I tell you the truth, it is expedient for you that I goe, for if I see not, the comforter will not come vnto you: but and if I shall goe, I will send him vnto you.

1 These things haue I spoken vnto you. He saith againe that none of these things which he hath spoken are superfluous: for seeing that fights & combates are prepared for them they were to be furnished with lawfull weapons before the time. And in the meane season, hee giueth them to vnderstande that if they doe well muse vpon this doctrine they shall be able to resist. Let vs also remember that that is spoken to vs also, whiche was spoken then to the Apostles: And first of all wee must note that Christ sendeth not his into the battel vnarmed: and that therefore no man faileth in this warfare, saue only through the fault of his owne slouthfulnesse. Neither must wee waite and stay vntill we come vnto the present matter: but we must endeuour that being acquainted with these speches of Christ, we may enter the combate when need requireth. Neither neede wee doubt but that wee shall obtaine the victorie so long as these admonitions of Christ remaine deeply imprinted in our mindes. For whenas he saith, *least yee bee offended*, hee giueth vs to vnderstand,



stand, that we neede not feare, least we be turned aside out of the righte course with any thing. But it appeareth heereby how fewe doe rightly learne this doctrine, in that those menne, which seeme to remember it, when they are free from daunger, doe quayle and yelde, when they are to enter the battaile, as if they were rude and ignoraunte. Therefore lette vs so buckle these weapons vnto vs, that they neuer fall away from vs.

2. *Straungers from their Synagogue.* This was no light offence to trouble their mindes withall, that they were to be driuen like wicked menne out of the company of the godly, at least of those, which did boast that they were the people of God, and made their bragge of the title of the Church. For the faythfull are not onely subiect to persecution, but vnto reproaches and slander, as Paule saith, 1. Cor. 4. 9. 10. Notwithstanding Christ byddeth them stand stoutly euen against this inuasion: because although they be thrust out of the Synagogues, yet neuertheless they remayne in the kyngdome of God. The summe is, that wee muste not be discouraged with the peruerse iudgements of menne, but that we must valyauntly endure the reproach of the crosse of Christ: being content with this one thing, that God alloweth our cause, which menne do vniustly and wickedly condemne. Furthermore, we gather heereby that the ministers of the Gospel are not onely euil intreated by the professed enemyes of the Gospel, but that they are slandered sometimes euen by those, which seeme to be of the household of the Church, yea very pillars. The Scribes, and Pharisees, and Priestes, by whom the Apostles were condemned, did boast that they were appointed by God to be iudges of the Church: and indeede the ordinary gouernment of the Church was in their power, and the function of iudgeing came from God, not frō men: but they had corrupted al the order, which GOD had appoynted, with theyr tyranny. So that it came to passe, that the power which was graunted vnto them to edification, was nothing else but a monstrous oppression of the seruantes of God: excommunication which ought to haue beene a medicine to purge the Church, was turned to banish godlynesse out of the same. Seeing that the Apostles tried that in their time, there is no cause why the Pope his curses shuld greatly terrifie vs, wherewith he thundreth against vs for the testimonie of the Gospel. For we muste not feare least they hurt vs any more, then these olde ones did the Apostles. Yea, we ought to desire nothing more then that wee may be straungers from that congregation, out of which Christ is banished. Neuertheless, let vs note, that the discipline which God ordayned in his Church from the beginning, was not abolyshed by that grosse abuse. For seeinge that Sathan is wholly occupied about this, that he may corrupt al Gods institutions, we must not yelde vnto him, that that may be quite takē away, because of corruptions, which God hath establyshed for euer. Therefore excommunication is no lesse to be reclaimed vnto his pure & lawfull vse, then Baptisme and the Supper of the Lord.

*But the houre cometh.* Christ persisteth as yet in that offence, in that the enemies of the Gospel doe challenge and take to themselves this authoritie, that they thinke that they offer holy sacrifices vnto God, whē they put the faythful to death. Now it is of it self an hard matter, that the innocent shoulde be cruelly vexed: but it is a farre harder and a farre more.

troublesome thing, that the iniuries whiche the wicked doe to the children of God, should be accounted iuste punishments and due to their wickednes. But we must place so much ayde in a good conscience, that we may suffer our selues to bee thus oppressed for a time, vntil such time as Christe appeare out of heauen, the reuenger of our cause and his owne. But it is a wonder, that the enemies of the truth seeing their own consciences doe accuse them, do not onely deceiue men, but doe also challenge to themselues praise for vniust crueltie before God. I answered, that hipocrites, howsoeuer their own conscience doth accuse them, do so flatter themselues, that they deceiue themselues. They are ambitious, cruell, proud: but they cloake al these vices with the colour of zeale, to the ende they may carelesly flatter themselues. There is added also vnto these a certeine furious drunkennes, after that their handes haue beene imbrued with the bloud of the Martyrs.

3. *And these things shal they do vnto you.* It is not in vaine, that he doth so often cal the Apostles vnto that consideration, that this is the only cause why the vnbeleeuers doe rage against them, because they know not god. And yet notwithstanding this is not spoken to mitigate their offence, but that the Apostles may despise their fury with lustie minds. For it falleth out oftentimes, that the authoritie wherein the wicked excell, and the pompe that appeareth in them, doe shake modest and godly mindes. On the contrary, Christ commaundeth his disciples to rise against them with holy magnanimitie, that they may contemne the aduersary, whom onely error and bliadnes doe driue forward. For this is our braue wall, when we are certeinlye perswaded that God is on our side: and that those which resist vs are destitute of reason. And in these wordes are we taught what a grievous and great euill the ignorance of God is, which causeth euen murtherers of their fathers to seeke to be praised for their wickednes.

4. *That when their houre shal come yee may remember.* Hee repeateth that which he had saide already, that this is no shadowishe philosophye: but such as must be brought to practise and vse: and that he preacheth now concerning these matters, that they may indeede declare that they were not taught in vaine. VVhen as he saith, *that yee may remember*, he commaundeth them first to lay vp those things in their mindes, which they haue heard: and againe to remember them, when neede shal require, at length he giueth them to vnderstand, that that is of no smal importance, in that he prophecieth of things to come. *I haue not told you from the beginning.* For as much as the Apostles were as yet tender and weake, so long as Christe was conuerfant with them in the fleshe, hee spared them as a good and mercifull maister, and suffered not more to be laid vpon them, then they were able to beare. Therefore they had no great neede as then of confirmation, when as they were at rest from persecutions: now he telleth them that their estate should be altered, and because there is a new estate prepared for them, he dooth also exhort them to prepare themselues vnto the cumbat.

5. *Nowge I vnto him.* He mittigateth with a moste excellent consolation, that sorow which they might conceiue by his departure: which was very necessary. They that had liued hitherto daintily, were called heereafter vnto great and hard fightes, VVhat shuld then haue befallen them,

vnlesse

vntlesse they shuld haue known that Christ, the gouernour of their saluation in heauen? For to go vnto the father is nothing else but to bee receiued into the heauenly glory, that he may enioy the principal gouernment. Therefore this remedy of sorrow is set before them, that although Christ be absent in body, yet will hee sit at the right hande of the father, that he may defend the faithfull by his power. Hee reprehendeth two faultes in the Apostles in this place, that they were too much addicted to the visible presence of his flesh, and secondly, that so soone as it was taken away, being oppressed with sorrow, they lysted vppe their eyes no higher. The same thing doth commonly befall vs: for we doe alway fasten Christ to our senses: that done, if he appeare not as we would wish, we feigne to our selues matter of dispayre. This seemeth to be falsly objected to the Apostles, that they aske not whither their master goeth, seeing that they enquired diligently of that matter: but we may easily answer, that they did so aske, that they lysted not vp their mindes vnto hope, which thing they ought principally to haue done. The sense therefore is this, so sone as you heare of my departure, you are afraid, neither do yee consider whither I go, or to what end.

7. But I tell you the truth. He testifieth that his absence shall bee profitable, that they may cease to be desirous to haue him present before their eyes: and he vseth a kinde of oath. For because we are carnall, there is nothing harder for vs, then to plucke out of our mindes this preposterous affection, whereby we pul down Christ from heauen vnto vs. And he expresseth this kind of profitableness, that they could not otherwise be endowed with the holy Ghost, vnlesse he should forsake the world. But the presence of Christ is farre more profitable and more to be desired, whereby he giueth himselfe vnto vs to be enioyned by the grace & power of his spirite, then if he were present before our eyes. Neither muste we moue a question, whether Christ could not set downe the spirit, wher he was vpon earth. For he taketh that for a thing, which al me graunt, whatsoeuer his father hath decreed. And certainly so soone as the Lord hath once declared what he will haue done, it is foolishnes to dispute of the possibilitie.

8. And when he shal come, he shal reprove the world of sinne, and of righteousness, and of iudgement.

9. Of sinne, because they beleeue not in me.

10. And of righteousness, because I goe to my father, and yee shall see mee no more:

11. And of iudgement, because the prince of this world is iudged.

12. I haue yet manye thinges to speake vnto you: but you cannot beare them now.

13. And when he shal come, to wit, the spirit of truth, he shal lead you into al truth. Neither shal he speake of himselfe, but whatsoeuer thinges he shal heare, he shal speake, and he shal tel you those thinges, which shal come to passe.

14. He shal glorifie me, because he shal take of mine, and shew vnto you.

15. Al thinges which the father hath are mine: therefore said I vnto you, he shal take of mine, and shew vnto you.

8. When yee shal come. Omittinge the diuersitie of expositions, whiche the obscuritie of this place hath broughte forth, I will onely assure that whiche I doe thinke dooth beste of all agree.

agree with Christ his meaning. Hee had promised the spirit to his disciples, he commendeth the excellency of the gift now by the effect: because his spirit shal not gouerne, vphold, and defend them alone, but shal spread abroad his force farther.

*He shal reprove the world* (saith he.) That is, he shal not onely abide shut vp in you, but shall spreade abroad himselfe from you through his power, throughout the whole worlde. Therefore hee promiseth vnto them the spirite, which shall be the iudge of the world, and by whome their preaching shal be so liuely and effectuell, that it shal bring those into order, who passing their boundes beefore through vnbrideled liberty, were holden with no feare or reuerence. And we must note that Christ speaketh not in this place of secrete reuelations: but of the power of the spirite, which appeareth in the externall preaching of the Gospel, and in the voice of menne. For how commeth it to passe, that the voice of manne pearceth the mindes, doth take roote there, and finallye bringeth forth fruite, making fleshy heartes of stony heartes, and renewing the menne themselues, saue only because the spirit of Christ doth quicken it? Otherwise it shuld be a dead letter and a vaine sounde: as Paul teacheth excellently, 2. Cor. 3. 6. where he boasteth that he is a minister of the spirite, because God wrought mightely in his doctrine. The sense therefore is this, when as the Apostles shal haue the spirite giuen them, they shall bee furnished with celestiaall and diuine power, that they maye exercise authoritie, and haue iurisdiction throughout the whole world. This is attributed rather to the spirite then to them, because they shall haue no power of their owne, seeing they shalbe onely ministers and instrumentes: and it is the spirite alone, which is in them, which shall gouerne. I thinke that he comprehendeth vnder this word (world) asuel those that should be truly conuerted vnto Christ, as the reprobate and hypocrites. For the spirit reproveth men two manner of wayes in the preaching of the Gospel: for some are touched throughly, so that they humble themselues willingly, they subscribe vnto the iudgement readily, whereby they are condemned.

Other some although they being conuicted, cannot escape guiltinesse, yet doe they not yeelde from their heart neyther doe they submit themselues vnto the authority and dominion of the spirit: but rather beeing subdued, they frette inwardly, and being confounded, they doe not yet cease to nourish stubbornnes in their hearts. Now do we see how the spirite ought to reprove the world by the Apostles: to witte, because GOD reuealed his iudgement in the Gospel, wherewith when the consciences were smitten, they beganne to feale their own mysery and the grace of God. For the word *Elenchein* is taken in this place for to conuicte. That which is contained, 1. Corinth. 24. 24. shall bringe no small lighte to the vnderstanding of this place, where Paul saith, if they prophecie all and an vnbeleueer or an idiote doe come in, he is reprovued of all, he is iudged of all, and so the secretes of his heart are made manifest. Paule intreateth in that place properly of one kinde of reprovuing: to wit, when the Lord bringeth his elect vnto repentaunce by the Gospel: yet it appeareth euidently heereby, how the spirite of God doth by the sounde of mans voyce compell men vnacquainted before with the yoake, to acknowledge and submit themselues to his gouernment. Now the question is to what end Christ



Christ said thus. Some doe thinke that he noteth the cause of the hatred, whereof he made mention: as if he should say, that the world doth hate them for this cause: because the spirite shall vrge the world on the other side by them. But I doe rather subscribe vnto those other, who teach that Christe didde intende some other thing, as I haue alreadye touched in the beeginninge. For it was verye requisite that the Apostles shoulde knowe that the gyfte of the spirite, which was promysed them, was no small gyft. Therefore the excellencie thereof is descrybed, that G O D shall by this meanes erecte his iudgemente seate to iudge the whole world.

9. *Of sinne.* Now it remaineth that we see what it is to reprove of sinne. Christ seemeth to make infidelytie the onely cause of sinne: and that is diuerly wrested by the interpreters. But (as I sayd before) I will not declare what euery one of them teacheth or thinketh. VVe must firste of all note that the iudgement of the spirite beginneth at the declaration of sinne. For this is the beginning of spiritual doctrine, that menne begotten in sinne haue nothing in themselfes, but the matter of sinne. Furthermore, Christ maketh mention of infidelitie, to the ende hee mighte shew what the nature of man is in it selfe. For because the bond whereby he vniteth himselfe vnto vs is sayth, vntil we beleue in him, wee are without him, and deuided from him. Therefore these words importe as much as if he should haue said, when the spirite shall come, he shal declare and proue that sinne reigneth in the world without me. Therefore infidelitie is named in this place, because it separateth vs from Christ, and so bringeth to passe that there is nothing left in vs but sinne. To be shorte, the corruption and frowardnes: of mans nature is condemned in these words, least we should think that there is one drop of righteousness in vs without Christ.

10. *Of righteousness.* VVe must note the course of the degrees, whiche Christ setteth downe. Hee saith now, that the worlde must be reprovod of righteousness. For doubtlesse menne shal not hunger and thirste after righteousness: yea they shal with loathsomnesse refuse whatsoeuer shall be spoken of it, vnlesse they shal be touched with the feeling of sin. Especially we must thus thinke of the faithfull, that they cannot profite in the Gospel, vntil they shalbe first humbled: which cannot be vntill they come to the knowledge of their sinnes. It is the proper function of the law to call the consciences vnto Gods iudgement, and to wounde them with feare: but the Gospel cannot be rightly preached, but that it muste bring from sinne vnto righteousness, and from death to life. Therefore it muste needs borrow that first member of the law, wherof Christ spake. And heere vnderstand that righteousness, which we haue by the grace of Christ. Christ placeth that in his ascension vnto his father: and that not without cause: for like as (as Paule testifieth, Rom. 4. 24) hee rose againe for our iustification: so he sitteth nowe at the right hande of the father, that he may exercise whatsoeuer power is giuen him, and so may fulfill all things. Finally, he filleth the world with the smel of his righteousness out of his heauenly glory. And the spirite pronounceth by the Gospell that this is the onely meanes whereby we are iudged iuste. Therefore this second degree is set from the conuiction of sin, that the spirite may conuince the worlde, what is to be accounted true righteousness: to wit,

Christ

Christ hath appointed and ordained the kingdome of life by his ascending into heauen, and he sitteth now at the right hand of the father, to the end he may establish true righteousness.

11. *And of iudgement.* Those that take this word *iudgement* for damnation, they want not a reason for the same: because Christ addeth immediately, *that the prince of the world is iudged*. But as I thinke the other sense dooth better agree: to witte, that so soone as the light of the Gospell is once lighted, the spirite reuealeth, that the state of the world was rightly and orderly framed by the victory of Christ, whereby he threwe down Sathan his empyre, as if hee should saye, that this is the true restoringe, whereby al things are reformed, when as Christ himselfe possesseth the kingdome alone, hauing subdued and conquered Sathan. Therefore *iudgement* is set against confused and disordered things, or (that I maye speake more brieflye) it is contrarye to disorder, as if a man should call it rightnesse or straightnesse: in whiche sense it is oftentimes taken in the scripture. The sense therefore is, that so long as Sathan ruleth, he mixeth and troubleth all things, so that there is a filthy and euill fauoured confusion of the workes of God: but when as he is stripped of his tyrannye by Christ, then is the world reformed, and there appeareth good order. So that the spirite conuinceth the world of iudgment: that is, that Christ restoreth and bringeth those things in order, which were gone to decay before, hauing overcome the prince of iniquitie.

12. *I haue yet many thinges.* Christ his sermon coulde not preuaile so much amongst his disciples, but that their rudenes did cause them doubt as yet in many thinges: yea, they did scarce taste of those thinges, whiche ought to haue refreshed them throughlye, vnlesse the weakenes of the flesh had hindered them. Therefore it could not be, but that acknowledging their own want, they shuld feare and stand in doubt. Therefore in that he saith, that they are vnable to beare the, if he shall tell them more and higher thinges, it tendeth to this end, that being encouraged with the hope of better profiting, they bee not discouraged. For it was not meete that they shuld measure the grace wherwith they shuld be endowed, according to the present feeling, seeing they were so farre from heauen. In summe, he biddeth them be of good courage, how weake soeuer they be now. But because they had no vnderpropping whereunto they might leane saue onely doctrine, Christ telleth them that he had tempered the same, so that they might receiue it: yet so that they are to hope for an higher and more plentifull shortly: as if he shuld say, if that be not yet sufficient to establish you, which you haue heard of me, suffer a litle: for ye shall shortly be taught by the spirit, and then shall ye want nothing, hee shall resolve that which is yet rude in you.

Nowe the question is, what those thinges were, whiche the Apostles were not fitte to learne as yet. To the end the Papists may thrust in their owne inuentions in steede of Gods oracles, they do wickedly abuse this place. Christe promised (say they) vnto the Apostles new reuelations: therefore they must not stay in the scripture, aboue which he calleth his. First of all, if we will say, as Augustine saith, we shal answere readily. His wordes are these, seeing that Christ held his peace, which of vs can saye that they are these or these thinges? or if hee dare saye so, how will hee proue it? who is so vaine or rather, who although hee say those thinges,  
which

which are true, canne affirme without any diuine testimonie, that those are the things, which the Lord would not vtter at that time? But wee haue a surer reason out of Christ his wordes to refute them. The spirite is called the perfect maister of truth, whom Christ promised to his Apostles. And why was hee promised, saue only that they might deliuer with their handes the wisdom, which they received from him? The spirit was giuen them, who being their guide and directer, they executed the office which was enioyned them. The same spirit *had brought them into all truth*, when as they cōprehended in writing the sum of their doctrine. VVho- soeuer thinketh that there ought any thing to be added to this doctrine, as if it were lame and but halfe full and perfect, he doth not only accuse the Disciples of fraudulent dealing, but he doth also blasfeme the spirit. If the doctrine, which they didde write had proceeded from fresh water soldiours and nouices, the addition had not beene superfluous: but now sithence that their writings are as it were the euerlasting tables of that reuelation, which was promised them and giuen them, there can nothing be added vnto them without doing cruell iniury to the spirite. Further- more the Papists are more then ridiculous, when as they are come to the matters themselues. For they define that those secretes, which the Apo- stles were vnable to bere, were childish diriges, then which there is no- thing more vaine or foolysh. Forsooth spirite must needes come downe from heauen, that the Apostles might learne how to hallow the chalices with their altars, how to baptise Belles, how to blesse holy water, and how to celebrate Masse. Therfore how doe noddies and children learne these things, which haue them at their fingers endes? Therefore it is most manifest, that the Papists doe mocke God, seeing that they feigne that those things came downe from heauen, which doe no lesse smell of the misteries of Ceres and Proserpina, then they are contrary to the sin- cere wisdom of the spirite. But let vs, vnlesse we will be vnthankfull to God, reſte vpon that doctrine, whereof the Apostles were the authors, as their writings declare: seeing that the chiefeſt perfection of the hea- uenly wisdom is deliuered vnto vs there, which may make the man of GOD perfect, Colloſſ. 1. 28. Let vs not thinke that it is lawefull for vs to goe beyond the ſame. For our height, and breadth, and depth are pla- ced in that, that we knowe the loue of God ſhewed vnto vs in Chriſte, Ephe. 3. 18. This knowledge excelleth all knowledge, as ſaieth Paule. Like as when hee teacheth that all the treasures of wiſdome and know- ledge are hidden in Chriſt, Colloſſ. 2. 3. hee forgeth not an vnknowne Chriſt, but him whome he had liuely depaynted by his preaching, that he may be ſeene as it were crucified before our eyes: as hee ſaith vnto the Galathians, the third chapter, the firſt verſe. But leaſt there ſhoulde anye doubt remaine, Chriſte declareth afterwarde by his owne wordes, what thoſe things be, which the Apoſtles could not beare.

*Hee ſhall declare vnto you theſe things which ſhall come* (ſaieth he.) Some doe reſtraine this vnto the ſpirite of prophecie, but in my iudgment he mea- neth rather the eſtate of his ſpirituall kingdome whiche ſhoulde come, ſuche as the Apoſtles ſaw ſhortely after his reſurrection: but they could in no caſe comprehend it then.

Therfore he doth not promiſe the prophecies concerning things which ſhould happen after their death: but he only giueth the to vnderſtand the

the nature of his kingdome shalbe of an other sorte, and the glory farre greater then they can nowe conceiue in their mindes. The treasures of which hidden wisdome (which the heauenly Aungels doe learne by the Church with admiration) Paule expoundeth and vnfoldeth in the Epistle to the Ephesians from the first chapter vntil the ende of the fourth. VVherefore there is no cause why we shuld sette it out of the Popes treasure or chest.

*For he shal not speake of himselfe.* This is a confirmation of that clause, *hee shal leade you into all trueth.* VVe know that God is the fountaine of truth, and that there is no certeine or sound thing without him. VVherefore to the end the Apostles may safely or assuredly beleue the oracles of the spirite, Christ affirmeth that they are diuine: as if hee should say, that all that floweth from God, which the spirite shal bring. And yet the maiestie of the spirite is no whitte diminished by these woordes, as if hee were not God, or were inferiour to the father: but they are referred vnto the capacitie of our minde. For because we doe not sufficiently comprehend by reason of the vale put betweene, with how great reuerence we ought to receiue those things, which the spirite reuealeth vnto vs: therefore there is expresse mention made of his diuinitie: like as hee is called els where the earnest, wherby God doth confirme vnto vs our saluatiō, and the seale wherby he sealeth vnto vs the certaintie thereof. In sum Christ meant to teach that the doctrine of the spirite is not of this worlde: as if it were bred in the ayre, but that it shal come out of the secrete places of the heauenly sanctuary, Ephe. 1. 3.

14. *Hee shall glorifie me.* Now Christ telleth them that the spirite shall not come, that he may erect some new kingdome, but rather that he may establish the glory giuen him of the father. For many men dreame that Christ taught, onely that he might deliuer the first rudimentes, and that he might send the disciples afterwarde into an higher schoole. By this meanes they make no more account of the gospel then of the law, which is said, Galath. 3. 24. to haue beene a schoole maister to the olde people. There is an other errour, which is no more to be borne with then this which followeth is, that Christ hauing taken his leaue, as if he had made an end of ruling, were nothing now. They thrust the spirite into his place. From this fountaine did flow the sacrileges of the Pope and Mahomet. For although these Antichristes doe much differ one from another, yet they haue both one principle: to witte, that we are entred into the right faith by the gospel, but yet we must sette the perfection of doctrine somewhere else, which may thoroughly pullish vs. If the scripture be objected to the Pope, he saith, that we ought not to stay there, because the spirite which came vpon, afterward hath lifted vs vppe aboue it by many additions.

Mahomet saith, that without his Alcharan men do alwayes continue children: therefore the world was falsly bewitched vnder colour of the spirite, to depart from the plaine trueth of Christ. For so soone as the spirite is plucked away from the word of Christ, the gate is set open vnto all manner of dotinges and seducinges. The like way of deceiuing hath beene assayed in our time by many frantik fellowes. The doctrine which is written seemed to them to be litterall: therefore it pleased the to coine a new kinde of diuinitie, which should consist vpon reuelations.

Now



Now we see how litle superfluitie there was in Christ his admonition that he shuld be glorified by the spirit, which he would send: to the end we might know that this is the office of the spirit, to establish Christe his kingdom, and to defend and confirme for euer whatsoever the Father hath giuen him. Then to what end serueth the doctrine of the spirit? not that it may lead vs away from the schoole of Christ, but rather that that voice may be established, whereby we are commanded to heare him. Otherwise he should take somewhat from Christ his glory. The reason is added, *He shall take of mine* saith Christ, in which wordes he giueth vs to vnderstand that we receiue the spirit to this end, that we may enioy his benefites. For what dooth he giue vs? That wee may be washed by the bloud of Christe, that sinne may be abolished in vs through his death, that our old man may be crucified, that his resurrection may be able to reforme vs vnto newnes of life, finally, that we may be partakers of his good things. Therefore the spirit giueth vs nothing aparte from Christ, but taketh that from Christ, which he powreth ouer into vs. The same must we thinke of doctrine. For he doth not illuminate vs, that he may lead vs away euen a litle from Christ, but that he may fulfil that which Paul saith, 1. Cor. That Christ is made vnto vs wisdom, and againe he openeth those treasures which are hidden in Christ. In sum, he enricheth vs with no other, but with the riches of Christe, that he may shew forth his glory in al things.

15. *VVhat things soeuer the father hath, they are mine.* Because Christ might seeme to take from his father that which he chalengeth to himself, he confesseth that he hath that from the father, which he imparteth vnto vs by the spirit. And, when as he saith, that *al things which the father hath are his*, he speaketh in the person of a mediatur: because we must draw out of his fulnes. He hath alwaies respect vnto vs, as hath bin said: but we see how the more part of men deceiue theselues, which passing ouer Christ, seeke God here and there. Other some expound it, that that is common to the sonne, whatsoever the father hath, inasmuch as the same is God. But hee intreateth not so much in this place of the hidden & inward (that I may so call it) power, as of his office, which was enioyed him towarde vs. Finally, he commendeth his riches, that he may inuite vs to enioy the, and he reckoneth the spirit amongst the gifts, which we receiue of the father by his hand.

16. *A litle while, and you see me not: and againe a litle while, and yee see me, because I goe to my father.*

17. *Therefore certieins of his disciples said amongst themselves, what is this that hee saith vnto vs, A litle while, and ye see me not: and againe, a litle while, and yee shall see me, And that I goe to the father?*

18. *Therefore they saide, what is this that he saith, A litle while? we wote not what he saith.*

19. *Therefore Iesus knew that they would aske him, and he said vnto them, you enquire of this amongst your selues, which I said, a litle while, and ye see me not: and againe a litle while, and ye shal see me.*

20. *Verely, verely, I say vnto you, that ye shal weepe and mourne, but the world shal reioyce: and ye shal be sorowful, but your sorow shalbe turned into ioy.*

26. *A litle while, and ye see me not.* Christ foretold the disciples oftentimes

of his departure, partly that they might endure the same with a more valiant courage, partly that they might more earnestly desire the grace of the spirite, whereof they were not very much desirous, so long as they had Christ present with them in body. Let vs take heede therefore that we read not that lothsomly, which Christ beateh in not in vaine. First of al he telleth them, that he shalbe taken from them shortly, to the ende that being depriued of the sight of him, wherein they onely rested, they may not yet cease to be of a good courage. Secondly, he promiset them the ayde of his absence: yea, he promiset that he shalbe restored agayne shortly, after that he shalbe taken away: but after an other sort, to witte, by the presence of the holy Ghost. Although other some do expound this second member otherwise: yee shall see me, when I shal rise agayne from death: but only for a short time: because I shalbe receiued into heauen by and by. But as it seemeth to mee, the woordes will not beare that sence. *A little, and ye shall see me.* Yea rather he doth lighten and mitigate the sorrow of his absence with this consolation, that it shal not be long: and so he commendeth the grace of the spirite, whereby he wil be present with them continually: as if he shuld promise that he wil returne shortly after, and that they shall not be depriued of the sight of him any long tyme. Neyther ought that to be accounted an absurd thing, in that he saith, he is seene whilest he dwelleth in the disciples by the spirit: for although he be not seene with the bodily eyes, yet his presence is known by the certeine experiment of faith. That is true, which Paule saith, 2. Cor. 5. 6. that the saythfull are absent from God, so long as they are conuersante vpon earth: because they walke by faith, and not by sight: but it is as true, that they may worthily boast in the meane season, that they haue Christ abiding in them by sayth, that they cleaue vnto him as the members to the head, that they possesse heauen with him by hope. Therefore the grace of the spirite is a glasse, wherein Christ wyl be beholden, according to that of Paule in the same place, 16. Although we haue knowne Christ according to the flesh, yet doe we know him no more. If any manne be in Christ, let him be a new creature.

*Because I goe to the father.* Some doe expound it, that the disciples shuld see Christ no more, because he shuld bee in heauen, and they vpon earth. I doe rather referre it vnto the second member: yee shall see me shortly: because my death is not destruction, which may separate mee from you, but a passage into heauenly glory, whence my diuine power shall come euen vnto you. Therefore hee meant in my iudgement, to teach, in what estate hee should stand after death, that they might be contente with his spirituall presence, and that they might not thinke that they were anye whitt the worse for this, that he liued no longer with them as a mortall man.

19. *Iesus knew.* Although the Lord doth seeme sometimes to speak to cleasse men, yet doth he at length so prouide for the rudenes of his, that his doctrine is not vnprofitable. And it standeth vs vpon to doe our endeavour, that neither pride, nor slouthfulnes may be added vnto slownes, but let vs rather shew our selues to be humble & desirous to learne.

20. *Ye shall weepe and mourne.* Hee sheweth for what cause he foretolde that his departure was at hand, and did also adde a promise concerning his speedy returne: to witte, that they might the better know how necessary

sary the ayde of the spirit was. There is prepared for you, saith hee, an hard and sore temptation: for so soone as I shalbe taken away by death, the world shal triumph. You shall be in great heauines, the worlde shall account it selfe blessed, and you miserable. Therefore I thought good to furnish you with necessary weapons vnto this fight. And he speaketh of the time which should be betweene his death and the sending of the spirite, because their faith laid then as it were oppressed and hidden.

*Your sorrow shalbe turned into ioy.* Hee meaneth that ioy, wherewith they were endued, when they hadde receiued the holy Ghost: not that they were free afterward from sorrow, but because al their sorrow and heauines, which they should suffer, was swallowed vp with the spiritual ioy. VVe know that the Apostles were enuied, were slandered, had many causes of mourning, so long as they liued: but when as they were renued by the spirite, they put off the feeling of the former infirmitie, that they might with herotcall lostines easily treade vnder foote, what euilles soeuer were brought vpon them. Therefore the presente infirmitie is conferred in this place with the power of the spirite, wherewith they should be endowed shortly. For being almost ouerwhelmed for a time, they did afterward not only fight ioyfully, but they did also triumphe gloriously in the middest of the battels. Although we must also note that he doth not only meane the meane season betweene Christ his resurrection and the death of the Apostles, but that which followed afterward also: as if Christ should say, ye shal lye as it were prostrate for a time: but when as the spirite shal set you vppe, there shall new ioy begin, which shalbe augmented cōtinually, vntil yereioyce perfectly, being receiued in, to the heauenly glory.

21. *A woman when she bringeth forth hath sorow, because her houre is come: but when she hath brought forth a sonne, she remembreth the afflictions no more, for ioy that a man is borne into the world.*

22. *And ye haue sorow therefore: but I wil see you againe, and your heart shal reioice, and no man shal take your ioy from you.*

23. *And in that houre ye shal not aske me any thing: verely, verely, I say vnto you, that what soeuer ye shal aske the father in my name, he shall giue it you.*

24. *Hitherto haue ye asked nothing in my name: aske, and ye shal receiue, that your ioy may be full.*

25. *A woman when she bringeth forth.* Hee confirmeth the sentence next going before with a similitude: yea, he expresth his meaning more plainly: to witte, that their heauy hearts shal not only be changed into ioye, but that it doth also containe in it self matter of ioy. It falleth out oftentimes, that when as prosperitie followeth aduersitie, menne hauing forgotten their former sorrow, do wholly giue ouer themselues vnto ioye: & yet the sorow which went before is not the cause of ioy. But Christ giueth vs to vnderstand that the sorrow of his, which they shal suffer for the Gospels sake, shal be fruitfull. And certainly the ende of all sorrowes must nedes be vnhappy, vnlesse they be blessed in Christ. But because the crosse of Christ hath victory included in it self alwaies, Christe doth for good causes cōpare the sorow which is conceiued thence, vnto the sorow of a womā in trauaile, which is recompenced with the rewarde thereof, whilest that the child being brought into the light, doth make the womā that was in trauaile ioyful.

*This similitude shuld not agree, vnlesse sorrow should cause ioy in the*

members of Christ, whilest that they are made partakers of his passions: likeas traueiling in childe byrth, in the womanne is the cause of the birth of the child. VVe must also apply the similitude vnto this, that when the sorow & paine of the womā is the sharpest, the doth it the soonest vanish away. This was no small lightening to the disciples, when as they heard that their sorrow should not endure long. Now must we apply the vse of this doctrine vnto our selues. After that wee are regenerate with the spirite of Christ, there should be in vs such ioy, that it should wipe away all feeling of myseries: we should, I saye, be like to women traueiling in childe byrth, which are so moued with the onely sight of their childe, that their sorrow remayneth no longer. But because we haue receiued the first frutes onely, and that those which are but slender, which scarce feelee any smal drops of the spirituall ioy, which being sprinckled vpon our sorrow, may mitigate the bytternes thereof. And yet that smal portion doth shew that they are so far from being ouerwhelmed with heauines, which behold Christ by faith, that they doe neuerthelesse triumph euen in extreame myseries. Neuerthelesse, because this is the estate of all creatures, that they trauaile in byrth euen vntill the last day of redemption, let vs know that we must also grone, vntill we be deliuered out of the continual miseries of this life, & do see manifestly the fruit of our faith. In sum, the faithful are like to womē lying in childbed: inasmuch as they are borne againe in Christ, and are now entred into the celestially kingdome of God, and the blessed life: they are like to womenne great with childe, and those that trauaile in childbirth: inasmuch as beeing yet captiues in that prison of the flesh, they desire to attaine vnto that happie estate, which lieth hid vnder hope.

22. *No man shal take away your ioy.* The continuance of the ioy doth not a litle encrease the price thereof. For it followeth heeruppon that those griefes be light, and that they are to be suffered patiently, which continue but for a short time. Furthermore, Christ telleth vs in these woordes what is the true ioy. The world must needs bee deprived of the ioyes, which it hath, which it seeketh onely in transitory things. Therefore we must come vnto Christ his resurrection, wherein there is euermore stabilitye, he meaneth that he wil see the disciples, when as he shal visit them againe with the grace of his spirit, that they may continually enioye the sight of him.

23. *Ye shal not aske me any thing* After that Christ hath promised ioye to the disciples by their inuincible strength add constancy, he setteth foorth now the other grace of the spirit, wherewith they should be endowed: to wit, so great light of vnderstanding, that it shal lift them vpe euen vnto the hidden misteries, which are heauenly. There was so great slacknes in the at that time, that they did doubt and stick in euery smal point. For as children which read english canot go throggh with one line, without many stops, so there was some offese almost in euery word of christ, which hindered their profiting. But being shortly after illuminated by the holy spirit, they were not any longer so staied and hindered, but the wisdom of God was familiar and wel known to the, so that they went forward in the misteries of God without stop or stay.

The Apostles ceased not euen when they were extolled vnto the highest degree of wisdom, to aske the mouth of Christ: but he doth onely make a comparison of a double estate in this place; as if christ should say, that their



rudenesse shall be corrected, so that they which doe now stop and stayer in euery smal trifle, should easily pearce euen vnto the highest mysteries. There is such a place in Jeremy, 31. 34. Euery manne shall not teach his neighbour, saying, know the Lord: because they shall al know me from the least to the most, saith the Lord. The Prophet doth not take away the doctrine, neither abolysh it, which ought most of al to flourish in the kingdome of Christ: but to soone as they shal be taught of God, he saith there shalbe no place left for grosse ignorance, which possesseth the mindes of men, vntill the sunne of righteousness giue lighte vnto them by the beames of his spirit. Furthermore, seeing that the Apostls did differ nothing from children: yea, they were more like blockes then men, it is well knowne what manner persons they were of a suddaine, when they were taught by the spirit.

*Whatsoever yee shall aske of my father.* He declareth whence they shal haue this new store: to witte, because it shal be lawful for the with ful mouth to draw vp so much as they shall neede, out of God, the fountaine of wisdom: as it he should say, you neede not feare least you be destitute of the gifte of vnderstanding: because the father shalbe ready to enrich you with al abundance of al good things. And he teacheth in these woordes, that the spirit is not promised therfore, that they to who he is promised, maye waite for him, being themselves slouthfull and sluggish: but rather that they may be earnestly bent to desire that grace which is offered. In sum, he promyseth that he wil so execute the office of a mediator, that he may liberally and more then they could desire obtaine for them of the father, whatsoever they shal aske. But here ariseth an hard question, whether they began to call vpon God in Christes name then first of al, who could neuer otherwise be merciful vnto men, saue only for the mediator his sake. Christ speaketh of the time to come, when the heavenly father wil giue the disciples whatsoever they shal aske in Christes name. If this be a new and vvwonted grace, it seemeth that wee maye gather, that so long as he was conuersant vpon earth, he did not as yet play the part of an aduocate, that the praiers of the faithfull might be accepted through him: which thing he expresseth also more plainly by and by: *Huher* (saith he) *ye haue asked nothing in my name.* But it is likely that the Apostles obserued the forme of praier, which was appointed in the lawe. And wee know that the fathers were not wont to pray without a mediator, seeing that God did by so many exercises acquaint them with such a fourme of praier. They saw the high Priest enter into the sanctuary in the name of al the people: they saw the sacrifices offered daily, that the praiers of the Church might be established before God. Therefore this was one of the grounds & principles of faith, that men cal vpon God in vaine without a mediatur. And Christ had testified sufficiently to the disciples, that he was the same mediatur: but this their knowledge was so obicure, that they could not as yet rightly frame their praiers vnto his name. Neither is there any absurditie in that, that they praied vnto God vnder the hope of a mediatur, according to the prescript of the law, and yet notwithstanding they did not wel vnderstand what this meant. The veile of the temple was as yet extended, the maiesty of God was as yet hidde vnder the shadow of the Cherubim, the true priest was not yet entred into the sanctuary of heauen, that he might make intercession for his, he had not

as yet cōsecrated the way by his blood. It was no meruail thē if he were not as yet known to be any mediatur: as he is now, since that he appeareth in heauen before his father for vs, reconciling him vnto vs by his sacrifice, so that we miserable men maye with boldnes come thither with hope. For surely so soone as Christ hadde made an ende of purging our sinnes, he was receiued into heauen, he shewed himselfe manifestly to be a mediatur. And we must note the so often repetitiō of this clause, that we must pray in Christes name: to the end we may know that it is wicked profaning of the name of God, when as any man dare present himself before his iudgement seate passing ouer him. And if this perswasion shalbe surely fixed in our minds, that God wil giue vs willingly & freely whatsoeuer we shal aske in his sonnes name, wee shall not call vnto our selues diuerse patrones from this place and that to ayde vs, but we shall be content with him alone, who doth so often and so gently offer vs his aide and helpe. Furthermore, we are said to pray in Christes name, whē as we make him our aduocate, to purchase fauour for vs at his Fathers handes, although we do not in plaine wordes expresse his name.

24. *Aske.* This is referred vnto the time of the manifestation which should follow shortly after. VWherefore they are the more inexcusable at this day, who darken this parte of doctrine with the feigned patronages of Saintes. It was requilite that the old people should turne theyr eyes vnto their shadowish Priest, and the sacrifices of beastes, so often as they were disposed to pray. Therefore we are more then vnthankful, vnlesse we fasten al our senses vppon the true Priest, who is giuen to vs to be our mediatur, by whom we haue an easie and ready entraunce vnto the throne of the glory of god. He addeth last of al, *that your ioy may be full:* whereby he giueth vs to vnderstand, that wee shall want nothing vnto perfect plentie of al good things, nothing vnto the sum of our requestes and petitions, nothing vnto quiet sufficiency, if so be it wee aske of God in his name whatsoeuer we shal neede.

25. *These things haue I spoken vnto you in prouerbes: but the houre cometh, when I wil no longer speake in prouerbes with you, but wil tel you openly of my father.*

26. *In that houre ye shal aske in my name, and I say not that I wil aske the father for you:*

27. *For the father himself loueth you, because you haue loued mee, and haue beleued that I came out from God.*

28. *I came out from the father, and I came into the world: againe, I leaue the world, and go to the father.*

29. *These things haue I spoken in prouerbes.* Christ his intent and purpose is to encourage the disciples, that hoping wel that they shal profit better, they may not think that that doctrine, which they heare is vnprofitable, although they do not learne much thereby. For that suspicion might haue come into their mindes, that Christ would not be vnderstood, and that he made them doubt of set purpose. Therefore he telleth them that it shal come to passe shortly, that they shal feelee & perceiue the fruit of the doctrine, which might procure loathsomnes in their minds, by reaso of the darknes therof. *Mshl* doth somtimes signifie amongst the Hebritiā as a prouerbe: and because prouerbes haue in them for the moste part figures and tropes, it cometh to passe therby that the Hebritiāse do cal *Mshls* darke speeches, or notable sentences, which the Gretians cal *apothegmata*, which haue

haue for the most part some doubtful or obscure thing in them. Therefore the sense is this, I seeme to speake vnto you now figuratiuely, & not in plaine & manifest speeches: but I will speake vnto you shortly more familiarly, that there may be nothing doubtful or hard in my doctrine. VVe see that now, which I haue alreadye touched, that the disciples are encouraged with the hope of better profiting, leaste they reiect the doctrine, because they doe not as yet well vnderstande what it meaneth. For vnlesse the hope of profiting do enflame vs, the desire to learne must needes waxe cold. And the matter doth manifestly declare, that Christe spake not darkly, but that he vsed an easie and a grosse kind of speech, when he spake to his disciples: but their rudenes was so great, that being amased, they did depend vpon his mouth. VWherefore this darknes was not so much in the doctrine, as in their minds. And truly the same thing befalleth vs at this day: for the word of God hath this title giuen it not in vaine, that it is our light: but our darknes doth so darken the brightness thereof, that we thinke that we heare meere allegories. For, as hee threatneth by the Prophet Esa. 28. 11. that he wil be barbarous vnto the vnbeleeuers and reprobate, as if he stammered: & Paul, 2. Cor. 4. 3. saith that the gospel is hidden from such, because Sathan hath blinded their mindes: so there resoundeth some confused thing for the moste parte to the weak and rude, that it cannot be vnderstoode. For although theyr mindes be not altogether dark, as are the minds of the vnbeleeuers: yet they are as it were, couered with cloudes. And the Lorde suffereth vs to be thus dull for a season, that he may humble vs with the feeling of our own pouertie: yet he maketh those whom he doth illuminate with hys spirit to profit in such sort, that that word is well known and familiar to them. And to this end tendeth the latter member, *the hour commeth*, (that is, shal come immediately) when I wil not speake with you any more figuratiuely. Truly the spirit taught the Apostles nothing else, saue those things which they had heard from Christ his own mouth: but whē as he shed forth his bright beames vpon their hearts, hee did so driue away their darknes, that hearing Christ speake as it were after a new fashion, they did easily vnderstand what he meant. VWhen as he saith, that he *wil* *zel* *them of the father*, he teacheth that this is the drift of his doctrine, that he may bring vs vnto God, in whom is placed perfect felicitie. But there remaineth one question, how he saith in an other place that it is graunted to the disciples to know the misteries of þe kingdō of god, vnto whō he cōfesseth he spak darkly & in prouerbs: for there (that is, Mat. 13. 11) he putteth a difference betweene them and the rest of the common people, that he speaketh vnto the common people in parables. I aunswere, there was not so great ignorance in the disciples, but that they did lightlie taste what their Maister meant: So that he separateth them frō the flock of the blind not without cause. He saith now, that his word hath bene hitherto allegoricall vnto them, in respecte of that manifest light of vnderstanding, which he would giue them shortly by the grace of his spirit. Therefore both these things are true, that they did far passe those vnto whom the woord of the Gospel was vsauerie: and that they were but young beginners in respect of the new wisdom, which the spirit brought them.

26. In that hour. He repeateth the cause againe, why the celestial treasure

fares shall be opened then so liberally: to witte, because they shall aske in the name of Christ whatsoeuer they shall haue neede of: and GOD will deny nothing, which shal be asked in his sons name. But there seemeth to be some disagreement in the words. For Christ addeth immediately after, that it shalbe superfluous that he should aske the father. But to what end serueth it to pray in his name, vnlesse he take vpon him the office of a patrone? And 1. Ioh. 2. 1. he calleth him our Aduocate. Furthermore, Paule doth testifie, Rom. 8. 3 2. that he maketh intercession for vs now. The authour of the Epistle to the Hebrewes confirmeth the self same thing, 7. 25. I aunswere that Christ dooth not simply deny in this place that he is an intercessour: but his onely meaning is this, that the father shalbe so inclined towards the disciples, that he shall willinglye and readily giue them whatsoeuer they shall pray for. The father saith he, shall meete you, and for his infiniteloue towards you, shall preuente your patrone, whoe shoulde otherwise speake for you. And when as Christ is said to make intercession for vs vnto the father, let vs imagine no carnall thing of him, as if falling down at the fathers knees, hee didde humbly pray for vs: but the power of his sacrifice, whereby hee once reconciled God vnto vs, being alway greene and effectual, the bloud wherewith he purged our sins, the obediēce which he perfourmed, are a continual intercession made for vs. This is a notable place, whereby wee are taught that we haue the heart of God so soone as we haue set the name of his sonne against him.

27. *Because you haue loued me* VVe are taught by these words, that this is the onely band of our coniunction with GOD, if we be ioyned vnto Christ. And we are ioyned by a faith, not feigned, but such as proceedeth from a sincere affection, which he signifieth by this woord *loue*. For there is no man that beleueth in Christ purely, saue he that loueth & imbraceth him with his whole heart. VVherefore he did well expresse the force and nature of faith by this word. But if sobeit God beginne to loue vs then, after that we haue loued Christ, it followeth that the beginning of our saluation is of our selues: because we preuent the grace of God. But very many testimonies of the scripture are against this opiniō and sentence. The promise of God is, I wil make them loue me. And 1. Ioh. 4. 10. he saith, not that we loued him first. It were superfluous to gather any more places: because there is nothing more certeine the this doctrine, that the Lord calleth those things which are not, that he rayseth vp the dead, that he adioyneth himself vnto strangers, that he maketh fleshy harts of stony harts, that he appeareth vnto those that seeke him not. I aunswere, that men, if they be of the number of the elect, are beloued of god before their calling after an hiddē maner, who loueth al his before they are created: but because they are not as yet reconciled, they are worthily couēted Gods enemies, as Paul saith, Ro. 5. 10. After this sort we are said in this place to be loued of god, when as we loue Christ: because we haue a pledge of his fatherly loue, of whom we were afraid before, as of a seuerē iudge, which hated ys.

28. *I came out from the father.* This speech setteth forth vnto vs Christ his diuine power: for our faith shuld not be firmly fixed in him, vnlesse it did lay hold vpon his diuine power. For his death & resurrection, which are two pillars of faith should helpe vs litle or nothing, vnlesse his heavenly power were annexed thereunto.



Now we vnderstand how we ought to imbrace Christ: to witte, that our faith doe weigh and consider the purpose and power of God by whose hand he is offered vnto vs. Neither must we take this coldly that he came out from God: but we must know also to what end, and wherefore he came out, to wit that he might be vnto vs wisdom, sanctification, righteousness and redemption. In the second member which he added by & by is noted the perpetuities or continuance of his power. For the Disciples might think that that was a temporall benefite, that their master was sent to be the redeemer of the worlde. Therefore he said that he returned vnto the father to the ende they may bee fully persuaded that none of those good things doe fall away by his departure which he hath brought: because he powreth out the force and effect of his resurrection out of his heauenly glory. Therefore he left the world, when as he was receiued into heauen putting off our infirmities: yet neuertheless his grace is forcible toward vs: because he sitteth at the right hand of the father that he may enioy the government of all the whole world.

29 The Disciples say vnto him, behold now speakest thou plainly, and speakest no Prouerbe.

30 Now we know, that thou knowest all things, and hast no need that any man should aske thee any question: in this we beleue that thou earnest out from God.

31 Iesus answered them: Doe yee now beleue? Behold the houre shall come, & cometh now, wherein you shall bee scattered euery man to his owne: and yee shall leaue me alone, although I am not alone: because the father is with me.

32 These things haue I spoken, that yee may haue peace in me: ye haue tribulation in the worlde: but be of good courage I haue ouercome the world.

29 The Disciples say vnto him. Hereby it appeareth how effectually that consolation was, because it lifted vp vnto great ioyfulness those mindes which were before cast downe and discouraged: and yet notwithstanding it is certaine that the Disciples knew not as yet what Christe his speech did import. But although they comprehended it not as yet, yet the only smell did refresh them. In that they cry out that their master speaketh plainly and without any figure, they passe measure in that: yet according to their meaning they testifie the truth. VVhich thing we doe also trie at this day: for he that hath tasted but a little only of the doctrine of the Gospell, he is more enflamed and fealeth more force in a small quantitie and portion of faith, then if he had knowen all Plato. Yea, the sighes and sobes which the spirit of God stirreth vp in the heartes of the godly, doe sufficiently testifie that God worketh by some secrete meanes aboue their capacitie. For otherwise Paule would not call them vnexpressible. Ro. 8. 26. VVe must thus thinke that the Apostles felt some profiting, so that they might truly testifie that Christe his wordes were not now altogether darke vnto them: but they were deceiued in that they seemed to themselues to be wiser then they were. And the error proceeded thence, because they knew not of what sort the gifte of the spirit should be. Therefore they reioyce before the time, as if a man should thinke that he were rich, when he hath but one crowne of gold. They gather by certaine signes, that Christ came forth from God, they boast as if they wanted nothing els. But they were farre from that

knowledge as yet, so long as they vnderstood not what Christ should be afterward.

31 *Now ye beleue.* Because the disciples had too great a good liking of themselves, Christ telleth them, that remembring their infirmities they must rather keepe themselves within their compasse. VVee doe neuer know sufficiently what we lacke, and how farre wee are off from the fulnesse of faith, vntill we become vnto some serious experiment and tryall. For the thing it selfe doth now declare how weake the faith was, which we thoght was perfect. Christ calleth back his disciples vnto this, and he pronounceth that it shal come to passe shortly that they shal leaue him. For persecution is like a touchstone to trie faith, whiche whenas it appeareth to be but small, those men begin to tremble and shrinke together who were puffed vp before. Therefore Christe his interrogation is ironically and made iestingly: as if he should haue saide, doe ye boast therefore as if you were filled with faith? But there is a triall at hand which shal bewray your emptinesse. Our securitie must be bridled thus whilest that it passeth measure too much. But it might seeme that there was either no faith at all in the disciples, or that it was extinguished then, when hauing forsaken Christ they ran vp & down. I answere, that howsoeuer their faith was cast downe and did faine and fayle, yet there remained something whence newe slippes myghte spring.

32 *I am not alone.* This correction was added to the ende we may know that Christ is no whit impayred when he is forsaken of men. For seeing that his trueth and glory is grounded in himselfe, and that he doth not depende vpon the faith of the worlde, if he chaunce to bee forsaken of the whole world, yet neuerthelesse hee remaineth perfect: because he is God and needeth not the help of an other. In that he saith that his father will *bee with him*, it is as much as if he should say that god is on his side, so that he hath no neede to borrow any thing of menne. VVhosoever shall ponder these things, he shall stand stedfast when all the whole world is like to fall, neither shal the falling of all other ouerthrowe his faith. For we doe not giue God his due honour, vnlesse hee alone be sufficient for vs.

33 *These things haue I spoken vnto you.* Hee repeateth againe how necessary those comforts were which he vsed to giue them. And hee proueth by this reason, that much sorow and tribulations are prepared for them. Therefore we must first of all note this admonition, that all the godly may bee perswaded that their life is subiect to great miserye, that they may prepare themselves to suffer and indure them. Therefore seeing that the worlde is vnto vs like the surging Sea, wee shall not find true peace any where els saue only in Christ.

Nowe we must note the meanes and way to enioy the same. He saith that they shall haue peace if they goe forwarde in this doctrine. VVill we then haue our mindes quiet and free in the midst of afflictions? Let vs take good heede vnto this sermon of Christ, which shall giue vs peace in him.

*Bee of good cheere.* As our sluggishnesse ought to be corrected with diuers afflictions, and wee must bee awaked to seeke remedie for our miseries: so the Lord wil not haue vs to be discouraged, but rather to fight  
ioy-

ioyfully : whiche cannot be vnlesse we be certaine to haue successe. For if we fight not knowing whether we shall haue the victorie or no, all our desire and endeouour shall fall to the ground by and by. Therefore when Christ calleth vs to fight, hee furnisheth vs with sure hope of victorie: although we must neuerthelesse take some paine. Furthermore, because there is alwayes in vs great matter of trembling, hee telleth vs that we must hope for this cause, because hee hath ouercome the worlde not for himselfe alone but for our sakes. So it shall come to passe, that when we be almost oppressed in our selues, wee may be able safely to contemne what miserie soeuer lyeth vpon vs, when we behold that great glory, whereunto our head hath attained. VVherefore if wee desire to be Christians, we must not seeke to bee free from the crosse, but let vs be content with this one thing, that so long as we fight vnder Christes banner, wee are notwithstanding out of daunger euen in the very conflict. Christ comprehendeth in this place vnder this worde *worlde*, whatsoeuer is contrary to the saluation of the godly : and especially all the corruptions which Satan abuseth, that hee may deceiue vs.

## Chap. 17.

**T**hese things spake Iesus and hee lifted vp his eyes towards heauen, and said, Father the houre is come, glorifie thy sonne, that thy sonne may also glorifie thee.

2 As thou hast giuen him power of all flesh : that he may giue life to all those whom thou hast giuen him.

3 And this is eternall life, that they may knowe thee the only true God, and Iesus Christ whom thou hast sent.

4 I haue glorified thee vpon earth, I haue finished the worke which thou hadst giuen mee to doe.

5 And now glorifie thou mee father, with thy selfe with the glory which I had with thee before the worlde was.

1 These things spake Iesus. After that the Lorde had made an ende of preaching vnto his Disciples concerning the bearing of the crosse, he set before them comfortes, whereunto they might leane and so persist. VVhen hee promised them the comming of the spirite, hee put them in better hope, and hee intreated of the glory & excellencie of his kingdom.

Nowe he turneth himselfe vnto prayer and that for good causes: for doctrine waxeth colde vnlesse it be made effectually by God. Therefore he giueth an example to all teachers, that they doe not onely take paine in sowing the seed of the worde, but that they intermingle prayers, that they craue Gods helpe, that his blessing may make their labour fruitfull. In summe, this prayer of Christe was as it were a sealing, vp of the former doctrine: both that it might bee sure in it selfe, and also that the Disciples might the more stedfastly beleue it.

In that Iohn saith that Christ prayed lifting vp his eyes toward heauen that was no small signe of zeale and seruente nesse, For Christe testified in deede by this gesture, that he was rather in heauen by the affection of his minde, then in earth, that he might talke familiarly with God. He looked vp toward heauen, not because God is shut vp there, who doeth also fill the earth : but because his maiestie appeareth there chiefly, and secondly, because the beholding of heauen doth admonish vs, that the power of God doth farre surpasse all creatures. To the same purpose serueth the lifting vp of his handes when as he prayed : for seeing that men are slacke and slowe by nature, and their earthly nature doth bend them downewarde, they haue neede to be stirred vp thus, yea they haue neede of chariots to carry them vp vnto God. But and if we couet to imitate Christ truly, we must take heed that our ceremonies, expresse no more then is in the minde : but let the inward affection moue both handes, feete, tongue, and whatsoeuer we haue. VVheras the Publicane Luke 18. 13. did rightly pray vnto God casting down his eyes, it is not contrary to this sentence. For although beeing confounded with his sinnes, he did cast downe himselfe, yet did not that humilitie hinder him but that he craued pardon with boldnesse. It was meete for Christe to pray after another sort, who had nothing whereof he needed to bee ashamed. Againe it is certaine that Dauid himselfe prayed sometimes after one sort, sometimes after another as the matter required.

*Father the houre is come.* Christ desireth to haue his kindome made famous that he may on the other side set foorth the glorie of his father. Hee saith that the houre is come, because although hee was declared by miracles and all kinde of power to be the sonne of God, yet his spiritual kingdome was yet obscure, which shined out shortly after. If any man obiekt, that there was nothing lesse glorious then Christ his death which wat then at hand : I answere, that there appeareth vnto vs great renowne in that death, which is hid from the wicked : because we know that the world was reconciled vnto God there, when our sinnes were purged, that the curse was taken away, that Satan was ouercome. And to this end tendeth Christ his petition, that his death may bring foorth fruite by the power of the heauenly spirite, such as was decreed by the eternall counsell of God. For he saith that the houre is come, not that which is appointed by mans will, but which God had ordeined. And yet this prayer is not superfluous, because Christ doth so depende vpon the will of God, that yet notwithstanding he knew that hee ought to desire that, which he promised should surely come to passe. God will do whatsoeuer he hath determined, not only when the whole world sleepe, but also when it gainstandeth him : yet neuerthelesse it is our dutie to ask of him whatsoeuer he hath promised : because this is the vse of promises, that they stirre vs vp to pray.

*That thy sonne may be glorified.* He giueth vs to vnderstand that there is a mutuall illustration of his glory and his fathers : for to what end doth Christ appeare, saue only that he may leade vs vnto the father? VVherupon it followeth that what honour soeuer is giuen vnto Christe, it is so farre from diminishing the fathers honour, that it doth more establish it. VVe must alwayes remember what person Christe beareth in this place : for we must consider his diuinitie alone ; because he speaketh in



as much as he was God reuealed in the flesh, and according to the office of a mediatur.

2 *As thou hast giuen him.* Hee proueth againe, that he asked nothing saue that which was agreeable to the will of the father : likeas this is a perpetuall rule of prayer to aske no more, then that which God woulde giue of his owne accord, because there is nothing more preposterous then to vtter before him whatsoeuer we list.

*Power of all fleshe.* He meaneth the rule & gouernment which was giuen Christ, when the father made him king and head, but we must note the end, to wit, that he may giue life to all his. Therefore Christe tooke vpon him the rule and gouernment, not so much for his owne sake as for our saluations sake. Therefore it is meete that we submit our selues vnto Christ willingly, not only that wee may obey God, but because there is nothing more amiable then this subiection, seeing that it is vnto vs the cause of eternal life. Christ saith not that he is made the gouernour of all the whole world, to the end he may giue life vnto all men in generall : but he restraineth this grace vnto those who are giuen him. And how are they giuen him? For the father hath also put the reprobates vnder him. I answer, that the elect only are of his peculiar flock, which he hath taken to keepe as a shepheard. Therefore the kingdome of Christ is extended indeed vnto all men, but it is wholesome onely to the elect, who with willing obedience doe followe the voyce of their Pastor. For hee compelleth the other to obey him whether they wil or no, vntill he doe at length breake them all to peeces with his yron scepter.

3 *And this is eternall life, that they may knowe.* Now doth he define the manner of giuing life, to wit, when he illuminateth the elect, that they may know God aright. For he doth not intreate in this place of the fruition of the life which we hope for, but only how men come vnto life. And to the ende we may well and thoroughly vnderstand this sentence, we must first of all knowe that we are all in death, vntill God shine vnto vs, who is life alone : and so soone as he hath appeared vnto vs, because we possesse him by faith, wee doe also enter into the possession of life. Hereby it commeth to passe that the knowledge of him is truly and worthily said to be wholesome to saue vs.

Furthermore, almost euery word hath his weight: for he meaneth not in this place all manner of knowledge of God, but that which transformeth into the image of God, from faith to faith : yea it is all one with the faith whereby we are ingrafted into the body of Christe, and are made partakers of the adoption of God, and heires of the kindome of heauen. And because God is knowen in the face of Christ alone, who is his liuely and expresse image, therefore is it said, *that they may know thee and Christ whom thou hast sent.* For in that the father is placed first, that is not referred vnto the order of faith, as if our minde did afterward descend vnto Christe, when we know God, but the sense is that God is knowen at length when the mediatur is put betweene. There are two Epithites added, *true* and *only*, because it is necessary first that faith doe distinguish god from all the vain inuentions of men, & that hauing embraced him with firme certaintie, it be bended no whither, neyther faint and wauer ; and secondly, that being perswaded that there is no

imfect thing in God, it be content with him alone: whereas some doe resolue it thus, that they may knowe thee, who art God alone, it is cold. Therefore this is the sense, that they may acknowledge thee to be the true God. But Christ seemeth by this meanes to dispoyle himselfe of the right & name of the diuinitie. If any man answer that this word *God* is to be applyed vnto Christ as well as to the father, the same question shalbe moued concerning the holy Ghost, For if the father only & the sonne be one God, the spirite is driuen from this degree, which is as absurd.

VVe may easily answer if any man take heed vnto the manner of speech, which Christ vseth euery where in the Gospell of Iohn, whereof I haue so often tolde the Readers alreadie that they ought to bee acquainted therewith. Christ appearing in the shape of man, signifieth vnder the person of the father, the might, essence, and maiestie of God. Therefore the father of Christe is the only true God, that is that God which had promised þ world a redeemer long ago, is one. But the vnitie and veritie of the Godhead shalbe found in Christ: because Christ was humbled for this cause, that he myght lift vs vp on high. VVhenas we are come thither then his diuine maiestie doth shewe foorth it self: then he is knowen wholly in the father, and the father is knowen wholly in him.

In summe, hee that separateth Christ from the diuinitie of the father, he doth not know him as yet, who is the only true God: but hee doth rather forge to himselfe a straunge God. Therefore we are commaunded to know God, and Christ whom he hath sent, by whom as by his out stretched hand he inuitheth vs vnto himselfe. VVhereas some doe thinke that this is an vniust thing, if men doe perish for the ignorance of God alone, it commeth to passe thereby, because they do not consider that the fountaine of life is in the power of God alone, and that all those which are straungers from him, are depriued of life.

Now if we come vnto God only by faith, infidelitie doth hold vs necessarily in death. If any man object that the iust and innocent haue iniurie done them otherwise, if they bee condemned, wee may easily answer that there is no right or sincere thing in men so long as they continue in their owne nature. And we are renewed as Paule testifieth into the image of God by knowledge. Now is it worthie the labour to gather three pointes together, that the kingdome of Christe bringeth life and saluation, Colloſſ. 3. 10. Secondly, that all men doe not receiue life thence, and that it is not Christ his office to giue life vnto all men, but only to the elect whom the father hath committed to his uition. Thirdly, that this life is placed in faith, and Christe bestoweth it vpon those whome hee illuminateth into the faith of the Gospell, whereby we gather that the gifte of the heauenly wisdom and of illumination is not common to all men, but proper to the elect. It is true that the Gospell is offered vnto all men, but Christe setteth foorth in this place the hidden and effectuell manner of teaching, whereby the children of God alone are drawn vnto faith.

✱ *I haue glorified thee.* Hee saith thus for this cause, because God was made knowen vnto the worlde both in his doctrine and also in his myracles. And this is the glory of God if wee knowe what he

is. VVhenas he addeth that hee hath finished the worke which was in-  
ioyned him, hee meaneth that he hath fulfilled the whole course of his  
calling for that was the due and appointed time, wherein he was to be  
receiued into the heauenly glory. And hee doth not onely speake of his  
office of teaching: but he doth also cōprehēd the other parts of his mini-  
stery. For although the principal part remained as yet, to wit, the sacrifice  
of his death, wherewith he should purge the sinnes of al men: yet because  
the houre of his death was now present, he speaketh as if he had suffe-  
red death alreadye.

This is therefore the summe, that hee may be sent of his father into  
the possession of his kingdome: for asmuch as hauing ended his course,  
there remained nothing els for him to doe, saue only that hee might  
bring foorth the fruite and effect of all thinges by the power of the spi-  
rite, which he had done vpon earth according to the commaundement  
of his father, according to that of Paule. Philippians the second Chap-  
ter and seuenth verse. Hee abased himselfe, taking to himselfe the shape  
of a seruant, therefore hath the father exalted him, and hath giuen him a  
name, &c.

5. *VVith the glory which I had with thee.* He desireth to be glorified with  
the father, not that he would haue the father glorifie him inwardlye  
without any witness, but that beeing receiued into heauen, hee may  
gloriously shew foorth there his greatnesse and power, that euery knee  
may bowe vnto him, &c. In the same place 10. Therefore this clause  
*with the father,* is set against earthly and transitorie glory in the for-  
mer member: like as Paule, Rom. the sixth chapter and the tenth verse,  
when as he saith, that he dyed to sinne once, and that he liueth now vn-  
to God, he expresseth the blessed immortallitie. Afterwarde he decla-  
reth that he desireth nothing which he himselfe had not before: but on-  
ly that he may appeare to be such in the flesh, as he was before the crea-  
tion of the worlde: or (if you will that I speake more plainly) that the  
diuine maiestie, which he had alwayes, may now shine in the person of  
the mediatur, and in mans flesh which hee had put on. An excellent  
place whereby wee are taught that Christe is no fleshe or temporall  
G O D. For if his glorye was eternall hee him selfe, was also al-  
wayes.

Moreouer, there is a manifest distinction made heere betweene his  
person and the person of the father: VVhence wee gather that God is  
not only eternall but that the worde of God is also eternall, which was  
begotten of the father before the beginning of the worlde.

6. *I haue declared thy name to the menne whiche thou gauest mee out of the  
worlde, thine they were and thou gauest them mee, and they haue kepte thy  
woorde.*

7. *Nowe haue they knowne that all thinges whiche thou hast giuen mee, are of  
thee.*

8. *Because I haue giuen them the wordes which thou gauest mee, and they haue re-  
ceiued them: and they haue knowen indeede that I came foorth from thee, and they haue  
beloued that thou hast sent mee.*

9 I pray for them : I pray not for the worlde, but for them whom thou hast giuen me because they are thine.

10 And all mine are thine : and thyns are mine , and I am glorified in them.

11 And I am no longer in the worlde ; and they are in the worlde, and I come vnto thee. O holy father, keepe them in thy name, whom thou hast giuen mee, that they may be one as we are one.

6 I haue declared thy name. Christ beginneth here to pray vnto the father for his Disciples. And he commendeth their safetie now, with the like affection of loue, wherewith he was about to suffer death for them straightway. And the first reason of this his commendation is, because they haue embraced the doctrine whiche maketh men the children of God truly and indeede. There was no faithfulness and diligence wanting in Christ to call al men vnto God : but his labour was effectual & profitable only in the elect, his preaching was commō to all men, which did declare and make manifest the name of God; neither ceased hee to auouch his glory amongst the obstinate. VVhy saith he then that hee declared it only vnto a fewe, saue only because the elect alone doe profite, being taught inwardly by the spirite? Gather therefore that all men before whom doctrine is set, are not taught truly and effectually : but those only whose minds are illuminated. Christ assigneth the cause vnto Gods election : because he putteth no other difference why, passing ouer some he declared the name of the father vnto other some, saue only because they were giuen him. VVhereupon it followeth that faith sheweth from the secreete predestination of God, and that therefore it is not giuen vnto all men in generall : because all men doe not appertaine vnto Christ. VVhen he addeth, *Thine they were, and thou gauest them me*, the eternitie of election is first of all noted : and secondly how we must consider it. Christ declareth that the elect were alwayes Gods. Therefore God distinguisheth them from the reprobate, not by faith or any merite, but by meere grace : because whilest that they are the farthest & most estraunged from him, yet he accounteth them his owne in his hidden counsell. The certaintie consisteth in that, that he giueth all those to his sonne to keepe, whom he hath chosen, least they perishe. And wee must turne our eyes vnto this, that we may knowe assuredly that we are of the order of the children of GOD. For Gods predestination is hidden in it selfe : and it is reuealed vnto vs in Christe alone.

*They haue kept thy words.* This is the third degree. For the first is free election : the second that giuing, whereby we passe ouer into Christes tuitiō. Being receiued by Christ we are gathered by faith into his sheep-folde. The worde of God is soone forgotten amongst the reprobate, but it taketh roote in the elect : whereby they are said to keepe it.

7 *Now they haue knowen.* That which is the chiefeest thing in faith is expressed here, whilest that wee beleue in Christ in such sort, that faith stayeth not in the beholding of the fleshe, but conceiueth his diuine power. For when he saith, *They know that all these things are of thee which thou hast giuen mee*: he meaneth that the faithfull doe perceiue that all that whiche they haue is celestiall and diuine. And truly vlesse we lay holde vppon God



God in Christ, we must needs stagger continually.

8. *And they haue receiued them.* Hee expresseth the manner of thys knowledge: because they haue receiued the doctrine which he taught. And least any manne shoulde thinke that his doctrine was of manne, or that it sprang vpe in the earth, he professeth that G O D is the author thereof, when hee sayeth, *The woordes which thou haste giuen mee, haue I giuen vnto them.* Hee speaketh according to his custome, in the person of a mediatour or minister, when hee sayeth that he hath taught that onely, which hee receiued of the father. For in as muche as his estate in the flesh, was yet base, and his diuine Maiestie lay hidde vnder the shape of a seruauant, he doeth rather signifie God vnder the person of the father. Neuerthelesse, we must remember that which Iohn testified in the beginning, that in as muche as Christe was the eternall woorde of God, he was alwayes one God wyth the father. The sense therefore is thys, that Christe was a faithfull witnesse of G O D amongst the Disciples, that their faith might be grounded in the onely trueth of God, seeinge that the Father himselte spake in the Sonne. But the receiuinge whereof he speaketh, commeth thence, because he declared the Fathers name vnto them effectually.

*And they haue knownen in dede.* Hee repeateth the selfe same thinge in other woordes, which he hadde touched before. For, that Christe came forth from the Father, and that he was sent of the Father, are as muche as that which went before, that al those things are of the Father, which he hath. The summe is, that faith must straight way beholde Christe: yet so, that it conceiue no earthly and contemptible thing of hym, but that it be caryed vpwarde vnto his diuine power, that it maye be fullye perswaded that it hath God, and what fouer is Gods perfectly in him. VVe must also note, that he vseth this worde *knownen* in the former member: and afterward this woord (*beleued,*) forby this meanes he teacheth vs, that there can be nothing rightly knownen concerning God, saue onely by faith: and that there is so great certaintie in faith, that it may worthely be called knowledge.

9. *I pray for them.* Christ hath hitherto rehearsed that, whiche might purchase fauour for the Disciples with the father: now he frameth the prayer it selfe, wherein hee declareth that hee asketh nothyng but that whiche is agreeable to the will of the father, because hee doeth onely commend those vnto the father, whome hee loueth of hys owne accorde. For hee sayeth flatly, that hee prayeth not for the world, because he is carefull for none, but for his owne flocke, whiche he hath receiued from the fathers hande. Yet this may seeme to be an absurde thyng, for there canne no better rule of prayer be inuented, then if wee followe Christe our guide and maister. But we are commaunded to praye for all menne: and againe, Christe himselte prayed afterward indifferently for all menne, Father pardon them, for they knowe not what they doe. I answere that the prayers which we make, are yet notwithstanding restrained vnto the Electe. VVe must desire that this manne, and that, and euery manne may be saued, and so comprehend al mankind, because we cannot as yet distinguish the electe from the reprobate: yet neuerthelesse, when we pray that the kingdome of God maye come, we doe also pray, that he will destroy his enemies.

There is thys onely difference, that wee pray for the saluation of all menne, who wee knowe are created after the image of G O D, and whiche haue the same nature whiche wee haue: wee leaue their destruction to Goddes iudgement, whome hee knoweth to be reprobates. But there was another speciall reason of the prayer, which is recited heere, whiche ought not to bee followed as an example. For Christe prayeth not accordinge to the bare feelinge of faith and loue: but beinge entered into the secret places of heauen, hee setteth before his eyes the secret iudgements of the Father, which are hidden from vs, so long as wee walke by faith. Furthermore, wee gather out of these wordes, that G O D chuseth whome hee thinketh good vnto him selfe out of the worlde, that they may bee heyres of life: and that this difference cometh not from mennes merites, but that it dependeth vpon hys meere good will. For those menne whiche place the cause of election in man, they must beginne wyth faith. And Christe sayeth flatly, that they were the fathers whiche are giuen hym. And it is certaine that they are giuen for this cause that they may beleue, and that faith floweth from thys giuinge. If this giuinge bee the beginninge of faith, and if election doe goe before it in order and time, what remaineth, but that wee confesse that they are chosen freely, whome G O D will haue saued, out of the worlde. Nowe, seeinge that Christe prayeth for the electe alone, wee must needs haue the faith of election, if wee will haue our saluation commended to the father by him. Therefore they doe great iniurie to the faithfull, whiche goe about to blotte out the knowledge of election out of their mindes, because they deprive them of Christe his voyce and consent. Furthermore, the peruerse dulnesse of these menne, is refuted in these wordes, who vnder the colour of election, doe giue themselues vnto slouthfulnesse, whereas it ought rather to sharpen and prouoke in vs the desire to praye, as Christe teacheth by hys owne example.

10. *And all mine are thine.* Heereunto belongeth the former member, that hee shall surely be heard of the father. I commend none other, sayeth he, vnto thee, saue those whome thou acknowledgedst to be thine owne: because I haue nothinge that is separated from thee: therefore I shall not take the repulse. In the seconde member hee sheweth that hee hathe iust cause to care for the elect: because they are his owne, after that they are the fathers. All these thinges are spoken to the confirmation of our faith. VVee must not seeke for saluation anye where else, saue onely in Christe. VVee will not bee content with Christe, vnlesse wee knowethat wee possesse G O D in hym. Therefore wee must knowe and holde that vnitie whiche is betweene the Father and the Sonne, whyche causeth that there is no diuision betweene them. That agreeth with the seconde member which hee addeth afterwarde, that hee was glorified in the disciples. For it followeth that it is meete that hee further their saluation on the other side. And this is a good signe and token to confirme our faith, that Christ will neuer neglect our saluation, if hee shall be glorified in vs.

11. *I am not nowe in the worlde.* Hee sheweth an other cause whye hee prayeth so earnestlye for his Disciples: to witte, because they shall shortly,

shortly be deprived of his corporall presence, vnder which they rested hitherto. So long as hee was conuerlant with them, hee browded them vnder his winges as a henne doth her chickins : now when hee departeth he prayeth his father to couer them with his sauegard : and this doth he in respect of them. For he prouideth a remedie for their feare that they may rest vpon God himself, vnto whom hee deliuereth them now as it were from hand to hande. And we gather no small comforte hence when we heare that the sonne of God is so much the more carefull for the safetie of his, whenas he leaueth them according to the body. For we must gather thereby that he respecteth vs at this day also, whilst we are in the world, that he may prouide for our miseries from his heauenly glory.

*Holy father.* The whole prayer tendeth to this end that the disciples may not be discouraged, as if their estate should bee woorse, because of the corporall absence of their master. For seeing that Christ was giuen them for a season to be their keeper, he restoreth them now againe into his fathers hande, as hauing fulfilled his function, that heereafter they may be preferred through his protection and power. The summe is this, whenas the Disciples are deprived of the beholding of the fleshe of Christ, they suffer no losse because God receiueth them into his tuition, whose power is euerlasting.

Hee prescribeth the manner of preserving them, *that they may bee one.* For looke whom the father hath determined to saue, he gathereth those into the holy vnitie of faith and the spirite. But because it is not sufficient, if men conspire together any manner of way, this clause is added *euē as wee.* For our vnitie shall be happy then, if it represent the image of God the father and of Christ, as the waxe doth receiue a forme from the ring wherewith it is sealed. But I will expounde shortly after howe the father and Christ are one.

12 *Whilst I was with them in the world, I haue kept them in thy name. Those whom thou hast giuen mee haue I kept : and none of them hath perished, but the sonne of perdition, that the scripture might be fulfilled.*

13 *And now I come vnto thee, and these things speake I in the worlde, that they may haue my ioy fulfilled in themselves.*

12 *Whilst I was in the worlde.* Christ saith that he hath kept them in his fathers name, because he maketh himself a minister only, which hath done nothing saue only through the power of God, and his ayd. Therefore he giueth vs to vnderstand that it is vnlikely that they should perishe now, as if the power of God were extinguished by his departure. But this seemeth to be a very absurd thing, that Christ resigneth this dutie to keepe them, vnto God : as if he did cease to be the keeper of his, hauing finished the course of his life, VVe may readily answere that he speaketh in this place only of the visible keeping, which had an ende in the death of Christe.

For truly so long as he was vpon earth, he had no neede to borrowe power of any other, wherby he might keepe the Disciples : but this is wholly referred vnto the person of y mediator, who appeared for a time

under the person of a seruauant. And now hee commaundeth his Disciples to lift vp their senses straightway into heauen, whenas they shall begin to lacke externall ayde. VWhereby we gather that Christ doth no lesse keepe the faithfull at this day, then in times past: but after another sort: because his diuine maiestie appeareth manifestly in them.

*VVhom thou hast giuen mee.* He vseth the same argument againe, that it is an vnmeete thing that the father should cast away those, whome his sonne kept at his commaundement euen vntil the end of his ministerie: as if he should say, I haue faithfull executed & perfourmed that which was enioyned mee by thee, least any thing should perish in my hande: nowe seeing that thou takest that againe which thou hadst giuen me to keepe, it is thy part and duetie to prouide that it may remaine safe. VWhereas he accepteth Iudas, he doth it not without reason. For although he was not of the elect and of the true and naturall flocke of God, yet the dignitie of his office did beare that shew. Neither would any man haue thought otherwise of him, so long as he stood in such an excellent order. It is therefore concerning the Grammer an vnproper exception, but if we weigh the matter, it was requisite that Christe shoulde speake thus according to the common meaning of men. And least any man should thinke that the eternall election of God was any whit weakened in the destruction and ruine of Iudas, hee added also that he was the sonne of perdition. By whiche wordes he giueth vs to ynderstand, that God knew long agoe his fall, which happened sodainly in the sight of men. For the Hebrewes doe call him the sonne of perdition, which is a lost man or given ouer to destruction.

*That the Scripture might be fulfilled.* This is referred vnto the next sentence, Iudas fell away that the scripture might be fulfilled. But a man shall falsly gather thence, that the falling away of Iudas is rather to be imputed to God then to himselfe, because he was necessarily enforced to doe it by reason of the prophesie. For the euent of thyngs must not be ascribed vnto the prophesies therefore, because it was foretolde therein. For doubtlesse the Prophetes denounce nothing els but that which should come to passe though they held their peace. Therefore we must not set the cause of thinges thence. I confesse that there is nothing which commeth to passe, but it is ordeined of God: but the question is now only concerning the scripture, whether the foretelling and prophesies doe lay any necessitie vpon men or no: which I haue already shewed to be false. For Christe intendeth not to lay the cause of Iudas his destruction vpon the scripture: but he meant only to take away the matter of offence, which might haue shaken many weake soules: and the meanes whereby he taketh it away is, because the spirite of GOD hath testified in times past that it should so come to passe. For we are almost afraid when we see and heare new thinges which come sodainly. This is a verie profitable admonition and such as reacheth farre. For how commeth it to passe at this day that most men do faint by reason of offences, saue onely because they remember not the testimonies of the scripture, wherewith God hath well armed his, whilest that he hath in time foretold what euils soeuer they should see.



13 *These things I speak in the world.* Christ sheweth here that he praised not for the Disciples so earnestly as if he did doubt of, or were careful & sorry for their estate to come, but rather that he might remedie their carefulnesse and heavinesse. VVe knowe howe greatly our mindes are bent vnto externall helpes: if wee can espie any offer themselves, wee catch them greedily, and doe not suffer our selues to bee pluckt away from them casilie. Therefore Christe prayeth vnto his father in presence of the Disciples: not that he needeth to say any thing, but that he may take from them doubting. *I speak,* saith hee, *in the world,* that is, when they heare mee, that their heartes may be quiet. For their safetie was already in safegarde, seeing that Christ had put it into the hand of God. He calleth that his ioy which the Disciples should conceiue from him: or if you will haue it more briefly, whereof he is the authour, cause, and pledge. For there is nothing but feare and vnquietnesse in vs: and we haue peace and quietnesse in Christ alone.

14 *I haue giuen them thy worde, and the world hath hated them: because they are not of the world, as I am not of the world.*

15 *I doe not aske that thou shouldest take them out of the world, but that thou shouldest keepe them from euill.*

16 *They are not of the world, as I am not of the world.*

17 *Sanctifie them in thy truth: thy worde is the truth.*

18 *As thou hast sente mee into the world, I haue also sent them into the world.*

19 *And I sanctifie my selfe for them, that they also may bee sanctified in the truth.*

14 *I haue giuen them thy worde.* Hee commendeth the disciples to the father for another cause, because they haue neede of his helpe, because the worlde hateth them. Hee doth also set downe the cause of the hatred, because they haue embraced the worde of God which the worlde cannot away with: as if hee shoulde say. It is thy part to defend them who are hated of the world for thy wordes sake. VVe must now remember that we harde lately, that the ende of this prayer is, that Christ his ioy may be fulfilled in vs. Therefore so often as the furie of the worlde is kindled against vs in such sort that we seeme not to bee farre from destruction, let vs straightway learne to hold vp this buckler, that God will neuer forsake those, who labour for the Gospell. Hee saith that the *Disciples are not of the world*, because they are separated from the worlde, whomsoever he regenerateth by his spirite. Therefore God wil not suffer his sheepe to wander amongst wolues, but he sheweth himselfe to be their paltour.

15 *I doe not aske that thou shouldest take them out of the world.* He teacheth wherein the safetie of the godly consisteth: not that beeing exempted from all trouble they shoulde liue at ease and daintily, but that they may remayne safe in the midst of daungers, through Gods helpe. Neither doth he tell his father what is expedient, but hee doth rather prouide for the infirmitie of those that be his, that they may temper their petitions (which for the most part passe their boundes) by this way

and meanes which he prescribeth. In summe, he doth not promise the disciples his fathers grace, but it may set the free from all care & labour: but he promiseth them such grace as may minister vnto them inuincible strength against their enemies, & may not suffer the to be ouerwhelmed with the huge heape of combates, which they shall suffer. Therefore if wee couet to be preserved according to the rule which Christe hath deliuered, wee must not wishe to be free from euilles neither must we pray God to translate vs by and by into blessed rest: but let vs be content with the certaine and sure hope of victorie, and let vs in the meane season resist all euilles valiauntly, from which that wee may escape, Christ hath prayed vnto the father. In summe Christ taketh not his out of the wold, because he will not haue them to be soft an slouthfull: yet notwithstanding he deliuereth them from euill, that they may not be ouerwhelmed, For he will haue them to strue, but hee will not suffer them to be wounded to death.

16 *They are not of the worlde, like as.* Hee repeateth againe, that all the whole worlde hateth them, to the end that his heauenly father may the more beningly help them: & he doth also declare that this hatred proceedeth not from their offence, or fault but because the world hateth God and Christ.

17 *Sanctifie them in thy truth.* This sanctification comprehendeth the kingdome of God and the righteousnesse thereof, to wit, when God doth reue vs by his spirite, and confirmeth and prosecuteth vnto the ende the grace of renouation. Therefore he requesteth first that the father woulde sanctifie his disciples, that is, that he woulde addiect them wholly vnto himselfe, and challenge them as an holy flocke. Secondly, hee assigneth the meanes and manner of sanctification: and that not without cause. For brainfick men doe babble many things foolishly concerning sanctification, yet they passe ouer gods truth, wherby he consecrath vs vnto himselfe.

Again, because other men being full out as foolish, do trifle concerning the truth, and doe in the meane season neglect the woorde, Christe saith plainly, that the truth is no where els saue only in the woorde, by which truth God doth sanctifie his children. For the woorde is taken for the gospel, which the Apostles had already heard proceede from the mouth of their master, and which they should shortly preach vnto others. In this sense Paule teacheth, Ephe. 5. 2. 6. that the Church is made cleane in the fountaine of water in the woorde of life. It is god alone that sanctifieth: but because the Gospel is his power vnto saluation to euery one that beleueth, Rom. 1. 16. whosoever hee bee that departeth from the meane, hee must needs waxe more and more vile. Truth is taken in this place by the excellencie for the light of the heauenly wisdom wherein God reuealeth himselfe vnto vs, that hee may conform vs and make vs like to his owne image. The externall preaching of the woorde doth not this of it selfe, which the reprobate do wickedly profane, but let vs remember that Christe speaketh of the electe, whome the spirite doth regenerate effectually by the woorde. And seeing that the Apostles were not altogether void of this grace, wee must gather out of Christ his wordes that this sanctification is not finished

nished in vs the first day, but that wee goe forwarde in the same during our whole life, vntill God doe fulfill vs with his righteousnesse, when we haue put off the flesh.

18 *As thou hast sent mee.* He confirmeth his prayer with another argument, to wit, because he and the Apostles haue both one calling. I, saith he, doe put vpon them the same person which at thy commandement I haue borne hytherto. Therefore they must needes bee furnished with thy spirite, that they may bee able to beare so great a burden.

19 *And for their sakes doe I sanctifie my selfe.* He doth more plainly declare by these wordes, out of what fountaine that sanctification doeth flowe, which is wrought in vs by the doctrine of the Gospell: to wit, because hee hath consecrated and dedicated himselfe vnto the father, that his holinesse might come vnto vs, For the blessing is spread abroad from the first fruite vnto al the other fruite, so the spirit of God sprinkleth vs with Christe his holinesse, and maketh vs partakers thereof, and that not by imputation only (for by this meanes he is said to bee made vnto vs righteousness 1. Cor. 1. 13.) but he is also saide to bee made vnto vs sanctification, because he hath offered vs vnto his father after a sort in his owne person, that wee may bee renewed by his spirite, into true holinesse,

Furthermore, although this sanctification doe appertaine vnto the whole life of Christ, yet it is made most apparant in the sacrifice of his death: because hee appeared then to be þ true Priest which should consecrate the temple, the altar, all the vessels and the people, by the power of his spirite.

20 *And I pray not for them only but for those which shall beleue in mee by thy wordes.*

21 *That they may be all one: as thou, O father in me, and I in thee, that they may be one also in vs: that the worlde may beleue that thou hast sent me.*

22 *And I haue given the glory which thou gauest me: that they may be one as we are one.*

23 *I in them, and thou in mee: that they may be made one, and that the world may knowe, that thou hast sent mee, and hast loued them as thou hast loued mee.*

20 *And I pray not for the onely.* Hee extendeth that prayer farther now, wherein he comprehendeth the Disciples only hytherto, to wit, vnto all the Disciples of the Gospell, which should be vnto the ende of the worlde. This is certainly notable matter of hope: for if wee beleue in Christ through the doctrine of the Gospell, wee neede not to doubt, but that wee are already gathered with the Apostles into the faithfull custodie least any of vs doe perish. This prayer of Christ is a quiet haue, wherein whosoeuer arriueth, he is free from all danger of shipwracke. For it is as muche as if Christ had sworne by solemne wordes that he careth greatly for our safetie. And he beginneth with his Apostles that their safetie wherof we are certaine, might make vs also more certain that we our selues shalbe safe.

Therefore so often as Satan assaulteth vs, let vs learne to holde vp this buckler, that wee are not in vaine ioyned vnto the Apostles by the

holy mouth of the sonne of God : that the safetie of vs all might be included as it were in the same bundle.

Therefore there is nothing which ought more vehemently to pricke vs forward to embrace the Gospell. For as it is an vncomparable good thing, for vs to be offered to God by the hand of Christ, that we may bee preserved from destruction : so we ought worthily to preferre the loue and care thereof before all other things. The slouthfulness of the worlde in this point is wonderfull. All men are desirous to bee safe: Christ deliuereth the sure and certaine way and meanes to obtayne the same, from whence if any man turne aside, there remaineth no good hope for him : yet there is scarce one amongst an hundred which doth vouchsafe to receiue that which was offered him so gently. VVee must note the manner of speech. Christ prayeth *for all those which should beleue in him*, in which wordes, he teacheth that which wee haue sometimes said, that our faith must looke vnto him. The member which foloweth next, *by their worde*, doth very well expresse the force and nature of faith, and doth also confirme vs familiarly who know that our faith is grounded in the Gospel deliuered by the Apostles. Therefore howsoever the worlde do condemne vs a thousand times, let this one thing suffice vs : that Christ acknowledgeth vs to be his owne, and commendeth vs vnto the father. And woe be to the Papists whose faith wandereth so farre from this rule, that they are not ashamed to speue out execrable blasphemie, that there is nothing contained in the scripture but that which is doubtfull and which may bee wrested hither and thither: therefore the only tradition of the Church teacheth them to beleue. But let vs remember, that the sonne of God who is the only iudge doth allow that faith alone which is conceiued out of the doctrine of the Apostles.

Furthermore, the sure testimonie thereof shalbe founde no where els saue only in their writings. VVee must also note the phrase, *which shal beleue by their worde*, which signifieth that faith cometh by hearing : because the instrument wherewith God draweth vs vnto faith, is the eternall preaching of men, VVherefore God is properly the author of faith : and men themselves are the ministers by whom wee beleue as Paule also teacheth, Cor. 3.5.

21. That they may be all one, &c. He placeth the ende and drift of our felicity againe in vnitie, & that for good causes. For this is the destruction of mankind that being estranged from God, it is also lame and scattered abroad in it selfe. Therefore the contrary restoring therof is, if it grow together into one body aright, like as Paule placeth the perfection of the Church in that Ephe. 4. 3. if the faithfull agree together amongst themselves by one spirit: and he saith that the Apostles and Prophetes, Euangelists and Pastours were given for that cause, in the same place, 11. 12. that they might persist in edifying the body of Christ, vntill we be come vnto the vnitie of faith. And therefore hee exhorteth the faithfull to grow vp into Christ, who is the head by whom all the body being coupled and knit together by euery ioynt of subministration, according to the effectuall woorking, in the measure of euery member encreaseth it selfe vnto edifying. Therefore so often as Christe speaketh of vnitie, let vs remember, that horrible and filthy scattering abroad



of the world which is without him.

And secondly let vs know that this is the beginning of blessed life, if we be al governed, and liue by the spirit of Christ alone. And we must vnderstand that so often as Christ saith in this chap. that he and the father are one, he speaketh not simply of his diuine essence, but that he is called one in the person of the mediatur, and inasmuch as he is our head. Many of the fathers did interpret it thus precisely, that Christ is one with the father, because he is eternal God: but the contention which they had with the Arrians enforced them to this, to wreste shorte sentences into a straung sense. But Christ intended a far other thing, then to carry vs vp vnto the bare beholding of his hidden diuinitie: for he reasoneth from the end, that we ought therfore to be one, because otherwise the vnitie which he hath with the father, shuld be vaine and vnfruitful. Therefore to the end you may rightly comprehend what is the intente or effecte of that, that Christ and the father are one: take heede, that you stripe not Christ out of the person of the Mediatour: but consider him rather as he is the head of the Church, and ioine him with his members: so the texte shall stand best: least the vnitie of the sonne with the father be vaine and vnprofitable, his power must be spread abroad throughout the whol body of the godly. VVhence we do also gather, that we are one with christ: not because he powreth his substaunce into vs, but because hee maketh vs partakers by the power of his spirit of his life, & of whatsoeuer good things he hath receiued of the father.

*That the world may beleue.* Some doe interpret this word *world* for the elect, who were as then dispearfed: but because *world* is taken throughout this whole chapter for the reprobate, I am rather of the contrary opinion. Moreouer, immediately after he separateth the same word whereof he maketh mention now, from al his. The Euangelist did put in the word *beleue* vnproperly, for know or acknowledge: to wit, whilest that the vnfaithfull being conuincd by experience it selfe, doe perceiue the heavenly and diuine glory of Christ: whereby it cometh to passe, that in beleueing, they beleue not, because this feeling pearceth not vnto the inward affection of the minde. And this is the iust iudgement of God, that the brightnes of the glory of God doth blind the eyes of the reprobate, because they are not worthy to see him sincerely and clearly. Hee vseth the word *know* afterward in the same sense.

22. *And I haue giuen them the glory which thou hast giuen me.* Note that the patterne of perfect blessednes was exprest in Christ in such sorte, that he had nothing of his own, or for himself alone: but he was rather rich, that he might enrich his faithfull. This is our blessednes, that the image of God may be repayed and formed againe, which was blotted out through sinne. Christ is not onely the image of God, inasmuch as he is his eternal word: but the image of the fathers glory was also engrauen in his humane nature, whereof he is made partaker with vs, that he may transfigure his members into the same. Paul also teacheth the selfe same thing, 2. Cor. 3. 18, that we are transformed into the same image, as it were from glory to glory, by beholding the glory of GOD as it were with open face. VVheruppon it followeth that no man is to be accounted Christs disciples, saue onely hee in whom the glory of God is seene imprinted by the image of Christ, as by a signet. The words which follow shortly after tend to the same end.

23. *I in them, and thou in me.* For his meaning is to teach that the fulnes of all good thinges is in him, and that that appeareth now plainly in him, which was hidden in God, that hee may powre it out into his by making them partakers thereof: as water flowinge from a fountayne hyther and thither by conduytes, dooth water the fieldes euery where.

*And hast loued them.* He giueth vs to vnderstande that that is the most manifest token and pledge of Gods loue towardes the godly, which euē the world whither it will or no, is enforced to feale and perceiue, whilst that the spirit which dwelleth in them, sendeth forth the beames of heavenly righteousness and holynes. God dooth make it knowne vnto vs daily by infinite meanes besides this, how fatherly hee loueth vs: but the marke of adoption farre exceedeth the rest by good right. He addeth furthermore, *And thou hast loued them, as thou hast loued me,* in which wordes he meant to note the cause and the beginning of loue. For the aduerbe of likenes must be resolued into the coniunction causal: as if he should haue saide, because thou hast loued me. For Christ alone is he, vnto whom the title of beloued belongeth. And again, the heavenly father loueth al the members also with the same loue, wherewith he hath loued the head of the Church: so that he loueth none but in Christ. Although here argueth some shew of contrarietie: for Christe saith, (as we haue seene else where) that the infinite loue of God toward the worlde, was the cause that he gaue his onely begotten sonne, before 3. 16. If the cause must go before his effect, we gather that menne were beloued of God the Father without Christ: that is, before he was ordained to be a redeemer. I answer, that the mercy wherewith God was moued toward the vnworthy, yea his very enemies, before he reconciled the vnto himself, is called there, and in such places Loue. Truly the goodnes of God is woonderfull, and vnable to be comprehended by mans wit, in that bearing good wil, and being fauourable vnto men, whom he could not hate, hee tooke away the cause of hatred, least any thing should hinder his loue. Paule teacheth that we were double loued in Christe: first, because the father chose vs in him before the creation of the world, Eph. 1. 4. and secondly, because he hath recōciled vs vnto himselfe in the same, Ro. 5. 10. & hath had mercy vpon vs. Behold how we are both his enemies & his friends, vntill we be returned into fauour with God, our sinnes being purged: therefore, when as we are iustified by sayth properly by God, wee begin to be beloued at length as children of their father. And that loue, whereby it came to passe that Christ was ordained, in whom wee shoulde bee chosen freely, being yet vnborne, and being notwithstanding already lost in Adam, being hidden in Gods breast, doth far exceede the capacity of mans minde.

No man shal euer finde God fauourable, saue he which shall lay hold vpon him, being pacified in Christ. But like as when Christe is taken away, al taste of Gods loue dooth vanish away: so wee may fully assure our selues, that so soone as we are engrafted into his bodye, wee neede not feare least we should fall from Gods loue. For doubtlesse this foundation cannot be ouerthrowyn, that we are loued, because the father hath loued him.

24. Father, I will that those whom thou hast given to me, be with me: that they may see my glory, which thou hast given me before the creation of the world.

25. Iust father, and the worlde hath not knownen thee: and I haue knownen thee: and these haue knownen that thou hast sent me.

26. And I haue declared thy name vnto them, and will declare it: that the loue wherewith thou hast loued me, may be in them, and I in them.

¶ 24. I will that those. VVill is put in steade of desire: for this speache is not the speache of one that commaundeth but desireth. Yer it may haue a dowble meaning, either that he would haue his disciples to enioy his externall presence: or that G O D would bring them at length into the kingdome of heauen whether he goeth before them. So some expound these woordes, *see my glory*, for to enioy and be made partakers of the glory which Christ hath: other some, for to perceiue by the experiment of faith, what Christ is, and howe great his maiestie is. For mine owne part hauing well weighed all thinges, I thinke that Christe speaketh of the perfecte blessednesse of the godly: as if hee shoulde saye, that hys request should not be satisfied, before they be receiued into heauen. To the same effect doe I referre the seeing of his glory. They sawe the glory of Christe then, as a small glimmering of light dooth come thorough the chinkes vnto a man that is shut vppe in darkenesse: nowe, Christe desireth that they may goe so farre forward, that they maye enioy the perfecte brightnesse openly in heauen. In summe, he desireth that the father would leade them forth by continuall proceedings, vnto the perfecte beholding of his glory.

*Because thou hast loued me.* This dooth also farre better agree with the person of the mediatur, then with the bare diuinitie of Christ. It is an hard thing, that God loued his wisdome: but the text leadeth vs vnto another thing, howsoeuer we receiue that. It is not to be doubted, but that when Christ desired before, that his disciples might be ioined with him, and that they might see the glory of his kingdome, he spake as hee was the head of the Church. Now he saith, that the loue of the father was the cause. VVherfore it followeth that he was loued, inasmuch as he was ordained to be the redeemer of the world. VVith this loue did the father loue him before the creation of the world, that he might haue, wherein he might loue his elect.

25 *Iust father.* He compareth his disciples with the world, that hee may thereby amplifie their commendation and fauour with the father. For they must by good right be excellent, who onely know God, whom the whole world reiecteth. Christ commendeth them by good right with a singular affection, whom the vnbelieve of the worlde hindered not from knowing God. In calling his father iust, hee derideth the worlde and the wickednes thereof: as if he shuld say, howsoeuer the world doth proudly contemne God, or refuse him, yet can there nothing be taken from him, or done vnto him, but that the honour of his iustice shal continue whole and sound to himselfe. By which words he teacheth vs, that the fayth of the godly must be so grounded in God, that it doe neuer faint, although the whole world do fall. Like as at this day we must condemne Papistry of iniustice, that we may defend Gods praise, and preserve it to himselfe.

Christ saith not absolutely that the disciples knewe G O D , but he putteth two degrees: that he himselfe knew the father, and that the disciples knew that he was sent of the father. But because he addeth immediately after that he had declared vnto them his fathers name, he commendeth them (as I haue said) for the knowledge of God, which separateth them from the rest of the world. In the meane season wee must note the order of faith, which is described in this place. The son which came out of the bosome of the father doth onely know him properlye. Therefore those, which desire to come vnto God, must needes receiue Christ comming to meete them, and addict themselues vnto him. Hee shall at length list vp his disciples vnto God the father after that hee is known himselfe.

26. *I haue declared, and wil declare.* Christ did indeede execute the office of a teacher: yet he vsed the hidden reuelation of the spirit, and not onely the sound of the voice to make his father manyfest. His meaninge is therefore, that he taught the Apostles effectually: but because their fayth was as yet weake, he promyseth vnto them greater proceedinges, and that they should profit better in time to come: and so he prepareth them to hope for greater grace of the spirit. And although he speaketh of the Apostles, we may gather a common exhortation thence, that wee study to go forward dayly, and that we do not think that wee haue runne so wel, but that we haue yet far to go, so long as we are compassed aboute with the flesh.

*That the loue, &c.* That is, that thou maist loue them in me: or that the loue wherewith thou hast loued me may spread it selfe abroade euen vnto them. For the loue wherewith God loueth vs, to speake properlye is no other loue, saue that wherewith he hath loued his sonne from the beginning, that he might make vs also acceptable & amiable vnto himselfe in him. And certainly (as I haue sayd a litle before) we are hated of God, as touching our selues, without Christ, and he beginneth to loue vs the, when as we grow into the body of his well beloued sonne.

This is an vnestimable priuledge of fayth, in that we know that the father loued Christ for our sakes, that we might be & may be partakers of the same loue continuallye. But we must note this particle *I in them*, whereby wee are taught that we are no otherwise comprehend in that loue whereof he speaketh, vnlesse Christ dwell in vs. For as the father cannot behold the sonne, but that he hath all his body before him together: so if wee wyll haue him to beeholde vs, we must be his members indeede.

## Chap. 18.

1. **W**hen Iesus had spoken these things, he went out with his disciples, ouer the brook Cedron, where was a garden, whereinto he entred & his disciples.

2. And Iudas knew the place also, which betrayed him, because Iesus came thither often with his disciples.

3. Therefore



3. Therefore when Iudas had received a band, and ministers of the Priests and Pharisees, he came thither with lanternes, and lightes, and weapons.

4. And seeing that Iesus knew what thinges soeuer should come vpon him, hee went out, and said vnto them, whom seeke yee?

5. They answered him, Iesus of Nazareth. Iesus said vnto them, I am he. And Iudas which betrayed him stood with them.

6. Therefore so soone as he sayde vnto them, I am he, they went backward, and fell to the ground.

¶ When Iesus had spoken these thinges. In this hystory Iohn omitteth many thinges, which are read in the other three Euangelistes: and this doth he with good aduise ment: like as he determined to gather many thinges worthy to be remembred, which they conceale. Therefore let the readers borrow these thinges of the other Euangelistes, which are wantinge heere.

*ouer the brooke Cedron.* In the Greeke the article is added, as if the brook had his name of Cedars: but it is like that it crept in through error. For there is mention made oftentimes of the valleye or brooke *Kidron* in the scripture. The place was so called, by reason of the darknes, because the valley was hollow, and therefore darke. Although I doe not contend about that matter: I bring that onely, whiche is more like to be true: wee must especially note the Euangelists purpose in shewing the place: for he meant to shew that Christ went forth willingly vnto death. Hee cometh into the place, which he knew Iudas knew familiarly. Why so? saue only that he may willingly offer himself vnto the traitor & his enemies. Neither did vnadvisednesse or rashnesse deceiue him, seeing that he knew all things before, which were at hand. Iohn addeth afterward that he went to mete them. Therefore he died not being constrained, but of his owne accord, that he might be a volutary sacrifice: for without obedience our sinnes had not ben purged. Furthermore, he entred into the garden, not that he may hide himselfe there, but that he might haue freer and more space to pray. And in that he desired thrice to be deliuered from death, it is not contrary to that willing obedience whereof we haue spoken. For it was meete that he should wastle with difficulties and daungers, that he might at length get the victorie: now hauing subdued the horror of death, he maketh haste vnto death freely and ioyfully.

3. Therefore Iudas. In that Iudas commeth furnished with souldiours, and so great a garde, it is a signe of an euill conscience, which feareth alwayes for no cause. It is certaine that he receiued the band of menne at the Presidents pleasure, who sent also a Tribune, who was a captaine of a thousand footemen. For there was a garrison of soldiours alwaies in the cite, for feare of sodaine tumultes: and the President himselfe did alwayes carie with him a companie of soldiours which wayted vpon him whether soeuer he went: the rest were the seruants of the priestes. But Iohn nameth the Pharisees apart, whose madnesse was most hotte, as if they cared more for religion.

4. And seeing Iesus knewe. The Euangelist setteth downe more plainly how willingly Christ went vnto death: and yet he doth also shew what great power he breathed out in one voyce and woorde: to the ende we may knowe that the wicked could doe no more to him, then he suffered them.

them. Hee answereth courteously, that he is the same man whome they seeke, and yet he throweth them downe to the ground, as if it had been with a violent whirlewinde, yea with a thunderbolte. Therefore hee wanted no power to stay and restraine their hands, if he had thought it good: but he woulde obey his father, by whose decree he knewe he was called to die. Hence we gather how horrible and fearful Christ his voice shalbe to the wicked, when as he shal sitte vpon his iudgement seate to iudge the world. He stode then as a lambe ready to be offered vp in sacrifice: he was deprived of his maiestie, then to loke to: he throweth down his enemies at a sodaine with one word, which were armed & fre from feare, and with this word he did not accuse them, but doth only answer, *I am hee*. VWhat shall befall them then, when hee shall come not to bee iudged of men, but to be the iudge of quicke and dead: nor in that base and simple apparell, but in his heauenly glory with his Angelles? But he meant to shew some token of that force and efficacy which Isaia, 11. 4. giueth to his voyce. The Prophet reckoneth this amongst other powers & vertues of Christ, that he shall strike the earth with the rodde of hys mouth, and he shal slea the wicked with the breath of his lips. Paul suspendeth and deferreth the fulfilling of this prophesie vntill the ende, 2. Thes. 2. 8. Yet we see the wicked fall daily with their fury and pride, at the voyce of Christ. Seeing that those fell to the ground which came to binde Christe, there was a visible token and signe shewed of that feare which all the wicked doe feelee inwardly whether they wil or no, when Christ speaketh by his ministers. But seeing that this thing was accidental to the voyce of Christ, whose propertie is to lift vppe miserable men which laide in death it shall doubtlesse shew foorth that force towardes vs that it may lift vs vp euen vnto Heauen.

7. Therefore he asketh them againe, whome seeke yee? they saide, Iesus of Nazareth.

8. Iesus answered and said: I sayd vnto you, that I am he. If therefore ye seeke me, let these depart.

9. That the word might be fulfilled, which he had spoken: of those, which thou hast giuen me, haue I not lost any.

7. Therefore he asked them againe. Heereby appeareth what force that blindnes hath, wherewith God striketh the mindes of the wicked, and how horrible their amasednes is, after that Sathan hath bewitched them by the iust iudgement of God. If Oxen and Asses doe fall, they are touched with some feeling: these menne hauing tried the diuine power of Christ, manifestly doe goe forward no lesse carelesly, then if they hadde not seene so much as the shadowe of a man in him: yea Iudas himselfe is not yet moued. Therefore let vs learne to feare Gods iudgement: wherby the reprobate being deliuered into the handes of Sathan, are made more astonied then brute beastes. And doubtlesse it was Sathan, which called them headlong with such furious force vnto such carelesse boldnes. For there is no phrenesies that canne throwe downe a man headlong so violently, as such blindnes. For the wicked run headlong against God, after that they are cast into a reprobate sense, as if they had to deale onely with a flye.

They

They feele his power indeede, but not that they may be bended: For they wil be sooner broken an hundred times, then they wil yeelde. Finallye, their wickednes is vnto them a vaile, which hindereth them from beholding and looking vnto the light of God: obstinacy doth make them harder then stones, least they shuld at any time suffer themselves to bee tamed,

8. *I told you that I am.* Here we see that the sonne of God dooth not only die willingly, that he may blot out our transgressions by his obedience: but also that he fulfilleth the office of a good shepheard toward his flocke in defending the same. Hee seeth the inuasion of the wolues, hee waiteth not ne staeth vntil they come to the sheepe, whose keeper hee was made, but he setteth himself against them in time. VVherfore let vs not doubt but that so often as either wicked men or the deuils doe inuade them: we shal haue the same aide present with vs.

In the meane season Christe prescribed a rule to all Pastours by his owne example, which they must follow, if they wil fulfill their office aright.

9. *I haue not lost any.* This sentence seemeth to be brought out of season, which appertaineth rather vnto the soules, then vnto the bodies: for Christ did not preserue and keepe his Apostles safe and sound euen vntill the last end: but this he did, that their eternal saluation might alwaies be in safetie amongst continual daungers, and in the midst of death. I aunswere, that the Euangeliste speaketh not simplye of their corporall death, but that this is rather his meauing, that Christ in sparing them for a time, did prouide for their eternal saluation. Let vs consider how weak they were as yet: what do we think they would haue doone, if they had bene examined and tried to the quick? Therefore forasmuch as Christe would not haue them tempted and tried about the strength whiche hee had giuen them, he deliuered them from eternal destruction. And hence may we gather a general doctrine: although he tried our faith with many temptations, yet shal we neuer come into extreame daunger, but hee wil giue vs strength also to ouercome. And truely we see how hee beareth with our infirmitie oftentimes, when as he beateth backe, and driueth away so many endeouours and practises of the wicked by encountering with the himself, because he seeth that we are feeble and not ripe enough as yet. Finally he neuer bringeth forth his vnto the battel, vntill they be well furnished and appoynted, that euen in perishing they may not perishe: because there is gaine prepared for them as well in death as lyfe.

10. *Then Simon Peter hauing a sword, drew it, and smote the hie priests seruauant, and cut off his right eare. And his name was Malchus.*

11. *Therefore Iesus saith vnto Peter, put vp thy sword into the sheath: wilt thou not that I drinke the cup, which my father hath giuen me?*

12. *Then the band, and the Captaine, and the ministers of the Iewes tooke Iesus, and bound him.*

13. *And led him away vnto Annas first: for he was father in law to Cayphas, which was high priest that yeere.*

14. *And it was Cayphas which had giuen counsell to the Iewes, that it was expedient that one man should die for the people.*

10. *Therefore Simon Peter.* The Euangelist describeth Peter his foolish zeale now, who went about to defend his maister otherwise then it was lawful for him to doe. Hee taketh vpon him and ventureth into great daunger for Christes sake, couragiously and valiauntly: but because hee respecteth not what his calling requireth, and what God suffereth, his fact deserueth so small praise, that Christe reprehendeth him sharplye. And let vs know that all that is condemned in the persō of Peter, which men dare assay of their owne head. V Which doctrine is especially to bee noted. For there is nothing more common, then vnder colour of zeale to defend whatsoeuer we doe. As if it skilled not whether God doe allow that or no, which men think is right, whose whole wisdom is meere vanitie. If we did fee no corruption in Peters zeal, yet we ought to be cōtēted with this one thing only, that Christ pronouceth that it doth not please him. But wee see that there wanted no good will in him to haue Christ called backe from death, and that he should haue suffered eternal shame and reproach. For in that he layeth violent handes vpon the captaine and soldiours, he rageth in that respect like a robber or murderer: because he resisteth the power ordayned of God. Seeing that Christ was ouermuth hated of the world, this one facte might haue bene a colour for al slanders, & false reports, wherewith the enemies burthened him falsely. Secondly, this is too preposterous, that he wil proue and declare his faith by the sword, and cannot do it with his tongue. VVhen as he is called to confesse, he denieth: but now without his maisters commaundement, he rageth and maketh much a do. VVherefore seeing that wee are admonished with so notable an example, let vs learne to moderate our zeale. And because the wantonnes of our flesh itcheth alwayes, and is bold to do more then God commaundeth, let vs knowe that our zeale shal haue but bad successe, so long as wee dare go beyond the woorde of God. It may be sometimes, that we may like the beginninges well: but we shal be punished at length for our rashnes. Therefore let obedience be the foundation of all things, which we take in hand. VVe are taught furthermore, that those which determine to defende Christes cause, doe not alwayes walke so vprightly, but that there is in them some vice, wherefore we muste so much the more diligently praye vnto the Lord, that hee will gouerne vs in all our actions with the spirite of wysdome.

11. *Put up thy sword.* By this commaundement Christ disalloweth Peter his fact. And we must note the reason, because it was not lawfull for a priuate man to resist them, who were furnished with publike authoritie. For we may gather that out of the other three, who set down Christes generall sentence. He that shal smite with the sword, shal perish, with the sword. Therefore we must beware that we go not aboute with violence and weapons to resist our enemies, yea those which prouok vs vniustly, saue only so far forth as the lawes and publike authority doe permit vs. For whosoever doth passe the bounds of his calling, althogh the whole world do commend him: yet shal his facte neuer be approoued of God.

*The cup which he hath giuen.* This seemeth to be a special reason: because it was mete that Christ shuld be dumb, that he might be led like a lambe to be slaine. Yet it is to be taken for an example: because the same patience is required at al our hands.

The



The scripture compareth afflictions vnto Potions: For as the good man of the house doeth distribute and deuide meat and drinke amongst his children and householde, so God hath this power ouer vs, to handlo euery man as seemeth best to him. And whether he make vs mery with prosperity, or humble vs with aduersity, he is sayde to giue vs sweete or bitter drinke to drinke. This Potion was ordained for Christe, that hee should suffer death vpon the crosse, for the reconciliation of the world. Therefore he sayeth that he must drinke of the cuppe which the father hath measured and reached to him: In like sort must we be prepared to suffer. And yet these brainsicke men are not to be hearde, who deny that we ought to seeke remedy for diseases and other euils whatsoever, least we refuse that cuppe which God reacheth vnto vs. Because we know that we must once die, it is meete that we be ready to die: and because we know not the time of our death, the Lord suffreth vs to preserve our life with those helps which he hath ordained. VVe must suffer diseases and sicknesse patiently, howe grievous soeuer they be to our flesh: yet so long as it is not euident that they are deadly, we may seeke some ease & remedy, only we must beware that we assay nothing, saue that which is lawful by the woord of God. Finally, so that that doe alwayes remaine surely fixed in our hearts, that the will of the Lord may be done, we cease not to drinke the cuppe which he giueth, in seeking to be deliuered from those euilles and muleries wherewith we are pressed downe.

12. *Then the bands and the captaine.* It may seeme to be an absurde thing that Christ, who threwe the soldiours downe to the grounde wyth his voyce, doeth now suffer himselfe to be taken: for if he meant to submit himselfe vnto his enemies at length, what neede had he to worke such a myracle? But the shewing of his diuine power had in it a double commodity. For it serueth to remooue a stumbling blocke, least we thinke that Christ did yelde being overcome through infirmite: secondly, it proueth how willing he was to suffer death. Therefore he defended his power against his aduersaries, so farre soorth as it was profitable: but when he was to obey his father, he refrained himselfe, that he might be a sacrifice. But let vs remember that the body of the sonne of God was bounde, that our soules might be loosed from the snares of Sathan and sinne.

13. *And they brought him vnto Annas.* The other Euangelists passe over this, because it doeth not much belong vnto the summe of the hystorie: for there was nothing woorthy to be remembered done there. Peraduenture the commodiousnesse of the place mooued them to put Christ in Annas his house, vntill the chiefe Priest could call a councell. *The high priest of that yeare.* He meaneth not that the high priesthoode was a yearely office, (which many haue thought falsly) but that Caiphas was high priest at that time: whiche appeareth plainly out of Iosephus. It was a continuall honour according to the prescript of the lawe, neither was it ended, saue onely by death: but ambition and ciuill discorde caused the presidets of Rome, hauing put down one priest, to chuse another at their pleasure, which did excell in mony or fauour. So Vitellius threw downe Caiphas, whom Ionathas the sonne of Annas succeeded.

14. *VVhich had giuen counsel.* The Euangelist repeateth Caiphas his sen-

tence which we had before, 11. 50. that God vsed the vncleane mouthe of the vnfaithfull and wicked high priest, to publish a prophesie, like as hee directed the tongue of Balaam contrary to his desire, so that hee was compelled to blesse the people, whom he desired to curse, for king Balackes sake, Num. 24. 5.

15. And Simon Peter, and the other disciple followed Iesus. And the high priest knewe that disciple: Therefore he entred into the high priests hall with Iesus.

16. And Peter stood without at the doore. Therefore the other disciple went forth, whom the high priest knewe, and spake to the porter, and brought in Peter.

17. Therefore the damsell that kept the doore, sayde: Art thou also one of this mans disciples? He sayeth I am not.

18. And the ministers and seruants stood there, who had made a fire of coales, because it was colde, and they warmed themselves.

19. And Simon Peter, stood also among them, and warmed himselfe.

15. The other disciple. Some were deceiued wyth a light coniecture, so that they thought that this disciple was Iohn: to witte, because hee vseth to conceale hys owne name, when he speaketh of himself. But how came Iohn, who was a simple fisher manne, to be acquainted familiarly wyth the proude high priest? And howe coule it bee that hee shoulde frequent the house of the highe prieste, seeinge that hee did alwayes accompanye Christe? It is more likely that this was none of the twelue; but that hee is called a disciple, because hee had embraced the doctrine of the Sonne of God. But Iohn is not curious in disposing the hytorrye, because hee thinketh it sufficient for him to gather a brieue summe. For after that hee hath shewed that Peter hadde denied Christe once, hee interminglith certaine other thinges, and then afterwarde hee returneth vnto the other two denials.

Heereby it came to passe that readers which were lesse attentiuie, did gather that the first deniall was in the house of Annas: but the wordes doe signifie no suche thyng, but doe rather clearly expresse, that it was the highe priestes maide, which enforced Peter to deny Christe. Therefore we must vnderstande, that when Christe was brought vnto the high priest, all those that came were not lette in, but the disciple whyche was knowen, did gette Peter lette in for hys sake. Nowe we neede not doubt, but that bothe of them followed Iesus, beinge moued wyth a godly zeale; but seeinge that Christe hymselfe hadde testified that hee spared Peter and the other, it hadde beene farre better for him to haue mourned and prayed in some bye corner, then to come abroad into the sight of men, seeinge that he was so weake. He doeth nowe greedily vsurpe that duety which Iesus hadde remitted vnto him: but hee faileth in the confession of faith wherein hee oughte to haue stood euen vntill the ende. Therefore we must alwayes marke, what the Lorde requireth at our handes, least those which are weake, take vppon them to doe things that are not necessary.

20. Therefore the mayde sayde. Peter was brought into the high priestes hall:

hall: but hee payed too deare for hys comming in, because hee is enforced to deny Christe in the very entraunce. Seeing that hee stumblith so filthily at the firste, the vanitie of his boasting is discovered. Hee hadde made his boaste that hee woulde bee an invincible champion, and able to ouercome deathe: but beinge nowe throwen downe with the voyce of one seely maide, and that no threatninge voyce, hee throweth away hys weapons, and yeeldeth. Beholde a token and patterne of mannes strength. VVhat strength soeuer appeareth in menne, it is but a smoake whiche is driuen away wyth one blast. VVithout this battaile wee are more couragious then becommeth vs: but experience sheweth howe foolishly wee are proude of nothinge. Yea, when Satan vseth no engines, wee our selues faine to our selues vaine terrours, whiche trouble vs before the time. Peter was afraide at the voyce of a seely woman: what are wee? Are wee not oftentimes terrified with the noyse of a leafe that falleth from a tree? The vaine shewe of daunger, did strike Peter a farre off: are not wee ledde away from Christe daily with childish toyes?

Finallye, suche is our strengthe, that it falleth downe flatte wythout any ennemie: G O D doeth so punishe mannes arrogancie, whiles that hee bringeth downe the loftie courages of menne. Manne beinge filled, not wyth power, but with winde onely, doeth promise vnto him selfe that hee shall easily conquer the whole worlde: And yet, when he seeth but the shadowe of a Thistle, hee is afraide: Therefore lette vs learne to be stronge no where else, but in the Lorde.

*I am not.* Thys seemeth to bee no flatte deniall of Christe, yet when Peter is afraide to confesse that hee is one of hys Disciples, it is as much as if hee shoulde deny that he hadde any thing to doe with him. VVhich we must note, least any manne shoulde thinke that he did slide away by dealing Sophistically, whereas hee doeth depart onely away from the confession offaith.

18. *Simon Peter standing with them.* In that the Euangeliste sayeth, that Peter stooode wyth the ministers and seruauents at the fire, that serueth to make the hystorie hange together, as wee shall see afterward. But heereby it appeareth howe great the amasednesse of Peter was, who did carelesly warme himselfe amongst the wicked menne, seeing that he hadde denied his maister. Although it may be, that hee was kept backe wyth feare, least as he went out of the high priestes house, he shoulde encurre the like daunger againe.

19. *Therefore the high priest asked Iesus of his disciples and his doctrine.*

20. *Iesus answered him, I haue spoken openly in the worlde, I haue alwayes taught in the synagoge and in the temple, whether all the Iewes come toger, and in secret haue I sayd nothing:*

21. *VVhy doest thou aske mee? aske those that haue heard what I haue spoken vnto them: beholde these men knowe what things I haue spoken.*

22. *VVhen he had spoken these things, one of the ministers which stood by, gaue hym a blowe on the cheek, saying: answerest thou the high priest so?*

23. Iesus sayeth vnto him: If I haue euill spoken, beare witness of the euill: but if well, why smitest thou me?

24. And Annas had sent him bound vnto Caiphas the hie priest.

19. He asked Iesus. The hie Priest asketh Christe as if he had beene some seditious fellowe that had deuided the Church by gatheringe to himselfe disciples. Hee asketh him as a false Prophet that had gone about to corrupte the puritie of faith with newe and peruerse opinions. Christe hauing executed the office of a teacher, taketh in hande no new defence: yet, least he should forsake the defending of the truth, he sheweth that he is ready to defende all things which he had taught. Neuerthelesse, he reprocueth the impudencie of the high priest, who enquireth of a matter that was moste manifestly knowen, as if it had beene doubtful. It is not inoughe for them to deny the redeemer that was offered vnto them together with the promised saluation, vnlesse they doe also condemne the whole exposition of the lawe.

20. I haue spoken openly. It is a childish error of some men, who thinke that those men are condemned by this answere of Christ, who handle the word of God priuily and in chambers, when they may not doe it openly by reason of the tyrannie of the wicked. For Christe disputeth not, what is lawfull or vnlawful: but his intent and purpose is to refute the impudent wickednesse of Caiphas. Notwithstanding, this place seemeth to be contrary to the other sentence of Christe, where he biddeth the apostles preach that vpon the houses, which he had told them in the eare, Mat. 10. 27. And againe, when he pronounceth that it is not granted to all men to heare the mysteries of the kingdome of God, Mat. 13. 11. and that he did therefore vouchsafe to make the twelue only partakers of this grace: I answere, that when he sayeth that he had not spoken any thing in secrete, it is referred vnto the very substance, whiche was alwaies one, althoughe he vsed a diuers forme of teaching. For hee did neither speake otherwise amongst the disciples, that he might teache some other thinge: neither did he this craftily, as if he woulde of sette purpose concale those things from the people, which he spake priuate-ly to a fewe. VVherfore he might with a good conscience, testifie that hee had freely professed, and sincerely published the summe of hys doctrine.

22. VVhen he had spoken these things. This is added for this cause, first that we may know how great the furie, and how tyrannicall the Empire of Christes enemies were: and secondly, what discipline there was vsed amongst those priests. They sitte like iudges: neuerthelesse, they rage like cruell beastes. There was a councell gathered together, wherein there ought to haue beene great grauitie vsed: one officer taketh to himselfe so muche libertie, that when the matter was handled, in the presence of the iudges, he smiteth the partie arraigned, who was found guilty in nothing. VVherfore it is no maruell, if Christes doctrine be condemned in such a barbarous sessions, out of which not onely all equitie is banished, but also all humanitie and shame.

23. If I haue euill spoken. That is, if I haue offended, accuse me; that when I haue answered for my selfe, I may be punished according to my offence. For this is no lawfull kinde of dealing: but it is meete that there be



be a farre other order and other manner of modestie vsed in iudgements. Therefore Christe complaineth that hee had great iniurie done him if hee haue not offended: & if so be it that he hath offended, yet was he to deale lawfully, and not violently. But Christe seemeth in this place not to obserue that which he commaunded his to doe else where, Mathew 5. 39. For he turned not the right cheeke vnto him, that hadde smitten him vpon the left. I answer that it is not alwayes required in Christian patience, that hee that is beaten shoulde putte vpe iniurie wythout making any more a doe: but first, that he suffer the same with a contented minde: and secondly, that not thinking of any reuenge, he endeauour rather to ouercome euill wyth good. The spirite of Sathan enforceth the wicked already to doe more harme then is meete, although no man prouoke them. Therefore they expounde the wordes of Christ absurdly, who wrest them vnto that parte, as if hee commanded to pricke forward those men with newe prickes, who are too desirous to doe harme. For his onely meaninge is this, that euery one of vs ought rather to be ready to suffer the seconde iniurie, then to recompence and repaye the first. VVherefore theret is no cause why a Christian man being vniustly hurt may not complaine, yet so, that his minde be free from wrathe, and his handes cleane from reuenge.

24. *And Annas had sent.* This sentence is to be red by a perynthesis, For because hee hadde sayde that Christe was brought vnto Annas hys house, and so hadde prosecuted his narration, as if the councell & meeting of the priestes had beene holden there: he sayeth nowe that he was caryed vnto the high priestes house. And because the tence of the verbe deceiued many, I had rather put it in the preterpluperfectence, *had sent.*

25. *And Simon Peter stood and warmed himselfe, therefore they sayde vnto him Art not thou also one of his disciples? He denied and sayd, I am not.*

26. *One of the seruants of the high priest, who was cosen to him, whose care Peter cut off, sayeth: Did not I see thee in the garden with him?*

27. *Therefore Peter denied againe, and immediatly the cocke crewe.*

25. *Hee denied.* Thys is horrible blockishnesse of Peter, who is not onely not touched wyth repenraunce, when hee hath denied hys maister once, but hee hardneth hymselfe wyth very libertie to sin. If euery man hadde asked him one after another, hee woulde not haue beene afrayed to denie him a thousande times. Behold whether Sathan throweth miserable men headlonge, after that hee hath throwen them downe from their constancie of minde. VVe must also note the circumstance, which the other Euangelistes doe expresse, to witte, that vsing cursing, hee did testifie that hee knewe not Christe. So doeth it befall many daily: at the first their fall shall not be greate: afterwarde they shall accustome themselves to offende after that the conscience shall be brought on sleepe: at length he that hath accustomed himselfe to contemne God, shall thinke that nothinge is vnlawfull for him, but hee shall venture euen vpon the very vtmost thinges. VVherefore, there is nothinge better for a man then to take heede to himselfe in time, that hee which is tempted of Sathan doe not beare with himselfe euen in the very least poynte, whilest hee is sounde as yet.

27. *Immediately the cocke crowe.* The Euangeliste maketh mention of the crowing of the cocke, to the ende we may knowe that Peter was admonished by God at the very instant. Therefore the other Euangelistes say that he remembred the Lordes wordes. Although Luke doeth declare that he was not moued with the crowing of the cocke, onely, vntill Christe behelde him. So who soeuer is once begun to fal through the motion and perswasion of Sathan, he shalbe reclaimed by no voyce, no signe, no admonition, vntill the Lord himselfe doe beholde him.

28. *Therefore they bringe Iesus from Caiphaz into the common hall: and they themselves entered not into the common hall, that they might not be defiled, but that they might eate the Pasche.*

29. *Therefore Pilate went out vnto them, and sayde: VVhat accusation doe yee bringe against this man?*

30. *They answered and sayde vnto him. If he were not an euill doer, wee would not haue deliuered him vnto thee.*

31. *Therefore Pilate sayde vnto them: Take yee him and iudge him accordinge to your owne lawe. Therefore the Iewes sayde vnto him: It is not lawfull for vs to put any manne to death.*

32. *That the worde of Iesus might be fulfilled, which he had spoken, signifying what death he should die,*

28. *Therefore they brought Iesus.* This examination whereof the Euangelist speaketh, was had before day. Neuerthelesse, it is not to be doubted but that they had their fannes euery where in the Citie, wherewith they did sette the people on fire. So that the furie of the people was enflamed of suche a sodaine, as they did all with one consent desire to haue Christ put to death. The priestes did examine him, not because they had power to giue iudgement: but that they might deliuer him to the iudge being oppressed with their preiudice, as if they had already knowen inough of him. The Romanes did call as well the Presidents house as the iudgement seate where iudgement was giuen, *Pretorium*, or the common hall. *That they might not be defiled.* Their religion is to be approoued in this, that they abstaine from all pollution, that being pure accordinge to the pre-script of the lawe, they may eate the Lordes Pasche: but there are two faults, and that both of them too grosse. First, in that they do not thinke that they had more pollution wythin, then they coulde catche by goinge into any place, howe prophane soeuer it was: and secondly, in that being ouer precise in small matters, they neglechte that which is the chiefe. To those whiche are polluted and vncleane, sayeth Paule in the Epistle to Titus, the first chapter and the fifteene verse: nothinge is cleane, because their mindes are vncleane. But these hypocrites, who beinge full of malice, ambition, deceite, crueltie, couerousnesse, did almoste infecte bothe heauen and earth wyth their stinke, are onely afrayde of external pollutions.

Therefore this mockage is vtollerable, in that they goe aboute to please G O D, so they bee not polluted wyth touchinge anye vncleane thyng, forgetting the true puritie. There is an other vice in hypocrisie, that omitteth carelesly the chiefe things, whilest that it obserueth the ceremo-

ceremonies carefully. For GOD did not commaunde the Iewes to obserue these rites whiche are contained in the lawe to any other end, saue onely that they mighte accustome themselues to loue and desire true holinesse.

Moreouer, they were neuer forbidden any where in the lawe, to enter into a mannes house that was a Gentile: but it was a Caueat giuen by the Fathers, least any manne shoulde take or drawe any contagion or infection from an vncleane house vnawares. But these good interpreters of the Lawe, whiche were very circumspecte in straining out a gnatte, doe stoutly deuoure a Camell. And this is an ordinary thinge amongst Hypocrites, that they thinke it greater wickednesse to kill a flye then a manne. VVhereunto that other vice is allyed to preferre mennes traditions before the commaundementes of GOD. Therefore they will keepe themselues cleane, that they may rightly eate the Passeeouer. But they include vncleannesse wythin the walles of the common hall: neuerthelesse, they are not afrayed to desire and craue to haue an innocent putte to death, in the presence of heauen and earthe. Furthermore, they keepe the Passeeouer wyth a fained and false reuerence: but they doe not onely violate the true Passeeouer with sacrilegious handes: but they endeavour also to ouerwhelme and cower it with eternall destruction, so much as in them lieth.

26. *Therefore Pilate went out vnto them.* Thys prophane man doeth beare willingly wyth the superstition whiche hee derideth and contemneth. But hee doeth the duetye of a good iudge, euen in the verye issue of the matter, when as hee biddeth them viter it if they haue any accusation. But the priestes, as if they hadde hadde authoritye enough to condemne him whome they accuse, make no other answere but that hee must stande to their preiudice. For they complaine of Pilate by the waye, because he trusteth not their honestie. VVhy (say they) art thou not perswaded of thine owne accorde, that hee is woorthy of death, whome wee persecute?

Beholde, howe the wicked, whome GOD hath lifted vpe vnto great honour, beinge as it were blinded wyth their owne glorie and renowme, doe graunt themselues libertie to doe what soeuer they will. Beholde likewise howe drunken and madde pride is. They will haue Christe to bee accounted an euill doer, because they doe accuse hym. But if they come to the matter, what euill dedes of hys shall they finde, saue onely that hee healed sicke folkes of all sortes, hee draue the Deuilles out of menne, hee sette on foote agayne those that hadde the Palsie, and were lame, hee restored sighte to the blinde, hearinge to the deafe, life to the deade? The matter went thus, this was the truthe, and they themselues were too euidentlye conuicted. But as I sayde euen now, it is the hardest matter that canne bee for menne whiche are drunken wyth pride, to be awaked, that they may iudge with a sounde and setteled minde.

27. *Accordinge to your lawe.* VVee may surelye thinke that Pilate beinge offended wyth their rudenesse and violence, vpbraideth vnto them, that that forme of condemning which they vrged, was contrary to the common lawe of all the Gentiles, and to mannes reason.

Neuerthelesse, hee toucheth them also, in that they boasted that they hadde a lawe giuen them by God. Hee sayeth tauntingly, *Take hym you:* neyther woulde he haue suffered them to haue condemned him to die, but it is as muche as if hee shoulde haue sayde: If you hadde the power and authoritie in your handes, hee shoulde quickly bee punished and putte to death before hys cause were knowen. Is thys then the equitie of your lawe, to condemne a manne for no faulte or offence? So that whilst the wicked doe falsely pretende the name of God, they cause his holy doctrine to be slandered by the enemies, and the world doth greedily catch at an occasion to speake euill.

*It is not lawfull for vs.* They are deceiued who thinke that the Iewes doe refuse Pilate his offer: but rather when they knewe that hee spake thus vnto them in mockage, *Take him you,* they obiecte, thou wouldest not permit this: therefore sithens that thou art a iudge, doe thy duetie.

32. *That the woorde of Iesus, &c.* The Euangeliste addeth at length, that it was conuenient it shoulde be so, that that might bee fulfilled whiche Christe hadde foretolde. The sonne of manne shall bee deliuered into the handes of the Gentiles, Mathewe the twentieth chapiter, and the nineteenth verse. And truely thys is the principall poynte, if wee couette to reade the hystorie of the deathe of Christe to profite thereby, that wee looke vnto the eternall counsell of God. The sonne of God is arraigned and brought before the throne and iudgement seat of a mortall manne. If wee thinke that this is done at mannes will and pleasure, and doe not lifte vppe our eyes vnto GOD, our faith must needes bee made ashamed and confounded: but when as wee know that our guyltinesse was abolished before God by that guyltinesse of Christe, because it pleased our heavenly father thus to reconcile mankinde vnto himselfe, being lifted vppe on high by this cogitation onely, we boast and triumphe without feare and shame in Christes his ignominie and reproche. Therefore let vs learne in euery part of this hystorie, to turne our eyes toward God the authour of our redemption.

33. *Therefore Pilate entred againe into the iudgement hall, and called Iesus, and sayd vnto him: Art thou the king of the Iewes?*

34. *Iesus answered him: Sayest thou this of thy selfe, or haue others tolde thee it of mee?*

35. *Pilate answered him, Am I a Iewe? thine owne nation and the high priestes haue deliuered thee to me: what hast thou done?*

36. *Iesus answered, My kingdome is not of this worlde? If my kingdome were of this worlde, verely my ministers woulde serue, that I might not be deliuered to the Iewes, but nowe my kingdome is not hence.*

33. *Therefore hee entred in.* It is to bee thoughte that there passed manye speeches betweene them, whiche the Euangeliste concealeth: whiche wee may also easily gather out of the rest. But this Euangelist of oures, standeth principallie vppon this one poynte, that Pilate enquired diligentlie whether CHRISTE were broughte before the iudgement seat iustlye or vniustly. There coulde nothinge bee done in presence of the people wythoute great a doe: therefore hee went into  
the



the iudgement hall: and truly his intent is to acquite Christ: but Christ himselfe offereth himselfe to be condemned, that hee maye obey his father. And this is the cause that hee maketh so litle aunswere, seeing that he had both a fauourable iudge, and one that woulde haue giuen care vnto him willingly, it was no harde matter for him to pleade his owne cause: but he remembereth to what end he came into the world, and whether he is now called of his father: therefore he holdeth his peace willingly, that he may not escape death.

*Art thou the king of the Iewes?* Pilate would neuer haue moued the question concerning the kingdome, vnlesse the Iewes had burdened Christ with this crime. And Pilate taketh that which was of all other most odious, to the end that hauing ended, that hee maye acquite the partie accused. The aunswere which Christe maketh, tendeth to this end, that there is no colour in that accusation. So that it containeth a refutation made by the way: as if hee should say, there is a crime laid to my charge ridiculously: whereof there cannot be the very least suspition in me. Pilate seemeth to haue taken it grieuously, that Christe had demanded why he suspected him. Therefore hee vpbraydeth vnto him disdainfully, that what euill soeuer is, it commeth of his owne nation. I (saith he) sit as a iudge, they be no straungers, but thine owne countrey menne, which accuse thee: therefore there is no cause why thou shouldest inwrappe me in your discorde: Ye might liue quietly for me and the Romanes: but yee your selues are vnto your selues a cause of trouble, part wherof I am enforced to suffer against my will.

36. *My kingdome.* He confesseth in these wordes that he is a king: yet he putteth away and purgeth the slaunderous reporte, so muche as was sufficient to proue his innocencie. For he denieth that there is any disagreement betweene his kingdome and the politike order: as if he should say, I am falsely accused, as if I had assayed to trouble or alter somewhat in the publike estate, I haue preached concerning the kingdome of God: but that is spirituall. Therefore there is no cause why ye shoulde suspecte me for an vsurper, or one that desireth to attaine to a kingdome by ambition or vnlawfull meanes. Christe vsed this defence being arraigned before Pilate: but the same doctrine is profitable for all the godly, vntill the ende of the worlde. For if Christe his kingdome were earthlye, it should be vnstable and subiect to falling, because the fashon of this world passeth.

Nowe beecause it is called heauenly, he dooth also defend and auouch the perpetuities and continuance thereof. So that if it so fall out, that the whole compasse of the earth be weakened, and subuerted, our consciences, shal continue neuertheless stable, if so be it they take heede vnto christ his kingdome not onely amongst mouinges and shakings, but also amidst horrible ruines and destructions. If we bee tyrannously vexed by the wicked, yet our saluation and safetie persisteth whole and sound vnto vs in the kingdome of Christ: which is not subiect to the wil of men. Finally, sithence the world rageth continually with continuall stormes, the kingdome of Christ is separated thence, wherein we must seeke for quietnes and peace.

Furthermore, we are taught of what sorte the nature of this kingdome is. For if it didde make vs happy according to the fleshe, and did

bring vs riches, pleasures, and whatsoeuer is to be wished, for the vses of this present life, it should smel of the earth and the world: but now how miserable soeuer our estate be to looke to, yet perfect felicitie remayneth safe for vs. VVe doe also learne heere, who those be, which appertaine vnto this kingdome: namely, those who being renewed by the spirite of God, doe meditate vpon the heauenlye life, in holynesse and righteousnesse. Although we must also note that it is not denied, but that the kingdome of Christ is in this worlde. For we know that it hath a place in our mindes, as Christ saith also in another place, the kingdome of God is within you, Luke, 17. 21. But to speake properlye, the kingdome of God, which dwelleth in vs, is as it were a stranger in the world, because the estate therof is altogether vnlike.

*My seruants would surely fight.* He proueth that he had not ambitiously aspired vnto a kingdome, because no man stirreth, no man taketh weapon in hande. For if any priuate man doe vsurpe vnto himselfe a kingdome, it must needes be that he is ayded by seditious persons. There appeareth no such thing in Christe: therefore it followeth that hee is no earthly king. But heere may a question be moued, whether it be lawfull to defend the kingdom of Christ with weapons or no. For, when as the Princes are commaunded to kisse the sonne, Psal. 2. 11, they are not onely commaunded to submit themselues priuately vnto his gouernement, but also that they employ al their power, which they haue to defend the Church, and maintaine godlines. First of all I aunswere, that they deale disorderly and ignorauntly, who deduct this consequence, that the pure worshippe of God, and the doctrine of the Gospell ought not to bee defended with weapons, because Christ is not then defended in his owne person. For Christ doth onely reason according to this present fact, how friuolous that is, which the Iewes had slaunderously layd to his charge. And secondly, although godlye kinges doe defende Christes kingdome with the sword, yet this is done some other way then earthly kingdoms are woont to be defended. For as the kingdome of Christ is spirituall, so it must be ground in doctrine and the power of the spirit. In like sorte is the edifying thereof finished. For neither the lawes and edicts of men, neither yet their penalties doe come vnto the consciences: yet this letteth not, but that princes may defende the kingdome of Christ accidentally, partly, whilest that they ordaine externall discipline, partly whilest that they ayde the Church againste the wicked. But it commeth to passe through the frowardnesse of the worlde, that the kyngdome of Christ is rather establisht by the bloud of Martyrres, then by the helpe and ayde of weapons.

37. *Therefore Pilat said vnto him, art thou then a king? Iesus answered him, thou sayest that I am a king. To this end was I borne, and to this end came I into the world, that I may beare witnesse of the trueth, who soeuer is of the trueth, he heareth my voice.*

38. *Pilat saith vnto him, what is trueth? And when he had said thus, he went ou againe vnto the Iewes, and said vnto them, I find no fault in him.*

39. *But ye haue a custome, that I shuld let one loose vnto you at Easter: will ye then that I let lose vnto you the king of the Iewes?*

40. *Therefore they cried al againe, saying, not him, but Barabbas, and Barabbas was a murtherer.*

37. *Thou sayest that I am.* Although Pilat vnderstoode already by the former answer, that christ did chalēg to himself some kingdome, yet christ affirmeth

this self ſaie thing more plainly: & being not cōtēt therewith, he addeth an other ſentēce, which is as it were, a certain ſealing of that ſaying. Whēce we gather that the doctrine of the kingdome of Chriſte is no common doctrine, ſeeing that he thought it worthe of ſo great aſſeueration or a- uouching. This is a general ſentence, *I was borne for this cauſe, that I may bear witneſſe of the truth*: yet it is eſpecially to be applyed vnto the circumſtance of this place. But the wordes ſignifie thus much, that this is a naturall thing for Chriſte to ſpeake the truth: and ſecondly, that he was ſent of the father to this end: and that therefore this is his proper office. ¶ Wherefore we neede not feare leaſt we bee deceiued in beleeuing him: for- aſmuch as it is vnpoſſible for him to teach any thing but that which is true, who hath this office giuen him by God, and this deſire naturally bred in him, to defend the truth.

*VWhoſoeuer is of the truth.* Chriſte addeth this, not ſo muche for this cauſe that he might exhort Pilate (which he knewe ſhould be in vaine) as alſo that hee might ſet his doctrine free from the vniuſt reproches whereunto it was ſubiect, as if he ſhoulde haue ſaid, this is laid to my charge as a crime, that I haue professed my ſelfe to be a king: but this is an vndoubted truth, which all thoſe receiue reuerently, and without doubting, whoſoeuer are endowed with right iudgement and ſound vnderſtanding. Although he ſaith not that thoſe are of the truth which ſee the truth naturally, but only in aſmuch as they are governed by the ſpिरite of God.

38 *What is truth?* Some doe thinke that Pilate enquireth curi- ouſly, as profane men are ſometimes wont greedily to deſire the know- ledge of an vnknown thing, not knowing in the meane ſeaſon why they deſire this: for this is their only intent and purpoſe to feede their eares. But I doe rather take it that he vttered in theſe words ſome loth- ſomneſſe. For Pilate thought that he had no ſmall iniurie done him, in that Chriſt depriueth him of all knowledge of the truth. Now we ſee in Pilate the common diſeaſe of all men. Although euery mans conſci- ence doth beare him witneſſe that he is ignorant, yet there are but a few that can abide to confeſſe it: whereby it commeth to paſſe that moſte men doe reſuſe true doctrine. Afterward the Lorde, who is a teacher of the humble, doth puniſh the proude, as they haue deſerued by ſtriking them with blindneſſe. From the ſame pride ſpringeth that loathſome- neſſe, that they doe not vouchſafe to ſubmit themſelues to learne: be- cauſe all men doe challenge to themſelues readineſſe and quickneſſe of wit. The truth is thought to be a common thing: but on the other ſide God doth teſtifie that it far exceedeth the capacitie of mans minde. The ſame thing falleth out in other things likewiſe. The principall points of diuinitie are concerning the curſe of mankind, corrupt nature, mortification of the fleſhe, newneſſe of life, free reconciliation by that only ſacrifice, imputation of righteousneſſe, whereby a ſinner is accepted before god, the illumination of the ſpirit. Be cauſe theſe things are Para- doxes, the commō ſenſe of men, doth contemptible reſuſe them. There- fore there are but a few which profite rightly in Gods ſchoole, be cauſe there is ſcarce one amongſt ten, that taketh any heed to the firſt rudi- ments and principles. And why ſo, ſaue only be cauſe they meaſure the hidden wiſedome of God according to their owne ſenſe.

It appeareth hereby that Pilate spake scornefully, in þ he goth out by &c by. In summe, he is angrie with Christ, because hee boasteth that hee bringeth the truth to light which lay hid before. Yet this his indignation declareth that the wicked doe neuer so chourlishly reiect the doctrine of the Gospell, but that they are touched with some efficacy thereof. For although Pilate went not so farre that he yeeldeth and submitte himselfe to bee taught, yet is he enforced to feelee some pricking inwardly.

<sup>39</sup> But yee haue a custome. Pilate did alwayes tosse this in his minde how he might deliuer Christ from death: and seeing that the furie of the people was so great, he kept a meane way, whereby he might pacifie their mindes which were angrie, For he thought that this would bee sufficient if Christ being let loose as an euill doer, should suffer reproch alwayes afterward. And therefore he choseth Barabbas, that by comparing him with Christe hee may mitigate the hatred which they had conceiued against Christ. For this Barabbas was hated of all men for the crueltie of his offences. For what is more detestable then a murderer? And Luke saith, that he was also guiltie of other crimes. In that the Iewes preferre him before Christ, it commeth to passe through the singular providence of God. For it was not meete that the sonne of God should be deliuered from death with so shamefull a price. Neuerthelesse he was cast downe into extreame ignominie in his death, in that he was crucified betweene two theeuers, when Barabbas was let loose: because he had taken the sinnes and offences of all men vpon him, which could not otherwise bee purged. And the glory of his resurrection which followed immediately, caused the death of it selfe to be a most valiant triumph.

Furthermore, there was a filthie and grosse vice in that custome, that the president of Rome did deliuer some one wicked person at Easter. This was doone to celebrate the holinesse of the day, but in very deed it was nothing els but a filthie profaning of the same. For the scripture doth testifie that he is an abomination before God which acquitteth the guiltie and wicked person. Therefore it is farre off that such preposterous pardon should please him. Therefore let vs learne by this example, that there is nothing more preposterous then to bee desirous to worship God with our owne inuentions. For so soone as men shall begin to followe their owne imaginations, they neuer make an end, vntill being fallen into the most extreame dotings, they doe manifestly mocke God. Therefore the lawe and rule of Gods worship must bee set from his prescript alone,

## Chap. 19.

<sup>2</sup> **T**hen Pilate tooke Iesus and scourged him.  
<sup>3</sup> And the souldiers platted a crowne of thorne, and put it vpon his head: and they put vpon him a purple garment.



3. And said, haile king of the Iewes: and they smote him with their fist.
4. Therefore Pilate went out againe, and said vnto them, behold I bring him forth vnto you, that yee may know that I find no fault in him.
5. Therefore Iesus went forth, bearing a crown of thornes, and a purple garment. Then said he vnto them, behold the man.
6. Therefore when the chiefe Priests and officers saw him: they cried, saying, crucifie him, crucifie him.
7. Pilate saith vnto them, Take yee him, and crucifie him: for I finde no fault in him.

*Pilate tooke Iesus.* Pilate persisteth in his purpose, yet he addeth another reproach to the former: because he hopeth that the Iewes will bee content with this meane chastisement, when Christ shall be scourged wyth whippes. And in that he laboureth so earnestly, and profiteth nothinge, we must consider therein the heavenly decree, whereby Christ was appointed vnto death. Neuerthelesse his innocencie is oftentimes defended & auouched by the testimony of the Iudge, to the end we may know that he which was free from all faulte himselfe, is made guiltye in our steede, and that he suffereth the punishment, which is due to other mens sinnes.

In Pylate we haue a notable example of a fearefull conscience, he acquiteth Christ by his own mouth, and he cōfesseth that there is no fault in him: yet he punisheth him as if he were guiltie: So those menne must needs be carried hither and thither, and drawne into contrarye and diuerse opinions, who haue not so much courage as to defende that with inflexible constancy, which is true and right. All of vs condemne Pylate: neuerthelesse, it is a shame to say how many the worlde hath, whome are like to Pilate, who do not only whip Christ in his members, but also in his doctrine. Many, to the end they may deliuer those from death, which labour for the Gospel, do cause them wickedly to denye Christ: what other thing is this, then to set Christe to be mocked that hee may lead an infamous life? Other some, whiles they gather a fewe thinges out of the Gospell, which they can like of, doe pull in peeces al the whole Gospell. They thinke there is some great acte done: if a fewe grosse abuses be amended: but it were better that doctrine shuld be buried for a season, thē that it shuld be thus scourged. For it shal spring againe in despite of the deuill and al tirantes: but it is of al other the hardest matter to haue it restored to the puritie thereof, when it hath bene once corrupted.

2. *The soldiours plattng.* Questionlesse this was done at the commandement of Pylate, to the end hee might put the sonne of God to rebuke and shame: because he had made himselfe a king: and that to fulfill the madnesse of the Iewes: as if he had bene perswaded, that they did lawfully accuse Christ. Yet the wickednes and wantonnes of the soldiours dooth goe beyond the commaundement of the iudge: like as the wicked so soone as they haue any opportunitie offered them to doe euill, doe catch the same greedily.

The crueltie of this nation was woonderfull, whose mindes so dolefull a spectacle did not moue with pittie: but God is the gouernour of al this, that he may reconcile the worlde vnto himselfe by the death of his sonne.

6 Take ye him. He would not deliuer Christ into their handes, neyther yet suffer them to doe vnto him what they thought best. He doth onely deny that he was their hangmanne: which appeareth by the reason that is added immediately: where he saith, that he findeth no fault in him: as if he should say, that he will neuer be perswaded to shed innocent blood for their sakes.

VWhereas the Priestes and officers alone desire to haue him crucified, it appeareth thereby that there was not suche fury in the people, saue onely inasmuch as it was afterward enflamed with these fannes.

7. The Iewes answered him, we haue a law, and according to our law he ought to die; because he hath made himself the sonne of God.

8. Therefore when Pilat heard this word, he was the more afraid,

9. And he entred againe into the common hall, and said vnto Iesus, whence art thou? but Iesus gaue him no answer.

10 Then Pylat said, speakest thou not to me? knowest thou not that I haue power to crucifie thee, and power to loose thee?

11. Iesus answered, Thou shouldest haue no power against mee, unlesse it were giuen thee from above. Therefore hee that hath deliuered mee vnto thee, hath the more sinne.

7. VVee haue a law. Their meaning is, that they persecute Christe by lawe, and not for their pleasure or hatred. For they perceiued that Pilate had touched them ouertwhartly. They spake as vnto a manne that was ignoraunt of the law: as if he should say, we are permitted to lyue after our owne manner and custome: but our religion dooth not suffer anye man to vaunt and bragge, that he is the sonne of God. Furthermore, this accusation was not altogether without some cloake and colour: yet they erred greatly in the supposition. The generall doctrine was true, that it is not lawfull for men to take to themselves any parte of that honour, which is due to God, and that they are worthy of death, whosoever shuld take it to themselves, which is proper to God alone: but the cause of the errour was in the person of Christe, because they did not indeede consider, what titles the scripture giueth the Messias: because they might easily thereby gather, that he was the son of God: neither did they also vouchsafe to enquire whether Iesus were that Messias, which was promised of God in times past or no. Therefore we see howe they fet a false consequence from a true principle, because they mistake it. By which example we are taught diligently to distinguish betwene general doctrines and suppositions. For many vnskillful and light men, if they haue beene once deceiued with the colour of the trueth, they doe also reiect the very principles of the scripture, which liberty reigneth too much at this daye in the world.

Therefore lette vs remember that wee muste so beeware of deceites and fallacies, that the principles which are true, may remaine perfect, and that the credit of the scripture may not be impayred. Againe, wee maye easily refute the wicked by this meanes, which cloak euil causes with the testimonie of the scripture, and with the principles, whiche they take thence,

Like

Like as when the Papistes doe at this day highly extoll the authoritie of the Church, they bring nothing wherein all the children of God doe not agree together. They affirme that the Church is the mother of the faithfull, that shee is the pillar of truth, that shee is to bee heard, that she is gouerned by the spirite of God. VVe must denie none of all these thinges : but when as they will pull to themselues what authority soeuer is due to the Church they doe wickedly and with sacrilegious boldnes to snatch that which is not their owne. For we must consider vpon the question, whether they deserue the title of the Church or no. And heere they vtely sayle. In like sort when they rage furiously against all the godly, they excuse themselues with this cloake and colour, that they are ordeined to defende the faith and peace of the Church: but when as we looke throughly into the matter, wee see plainly that they meane nothing lesse, then to defend true doctrine that they are touched with no care lesse then with the care of peace and concord, but that they fight only to defend their owne tyrāny. Those mē which are cōtent with generall principles, and marke not the circumstances, do thinke that the Papistes haue good cause to withstand vs : but the knowledge of the cause doth easly driue away those smoakes wherewith they deceiue men.

8 *Hee was the more afraide.* There may be a double meaning gathered out of this place, the first is, that Pilate was afraid least hee shoulde beare the blame if any tumult shuld haue risen, because he had not condemned Christ: the other, that his minde was touched with some religion so soone as he had heard the sonne of God named. That whiche followeth in the text confirmeth this second sense, to wit, that he goeth againe into the common hall, and asketh Christ, whence hee is. For it appeareth thereby that he stood in doubt and was afraide : because hee feared the punishment of sacrilege if he shoulde lay hand on the sonne of God.

VVe must note, that when hee asketh whence Christ is, hee requirerh not of his countrie : but that this is as much as if he shoulde haue saide : Art thou a man borne in the earth, or some God ? Therefore I expounde this place thus, that Pilate being smitten with the feare of the power and maiestie of God, is brought into a quandarie . For he saw on the one side the tumult waxe whote, on the other side hee was fast bounde with religion, least he should displease God whilest that he endeouored to escape daunger. This example is chiefly to bee noted. Although Christ was so disfigured and ill fauoured to beholde : yet so soone as Pilate doth once heare the name of God, he is afraide, least he violate the diuine power in a man which was most base and contemptible. If the reuerence of God had such force in a profane man, must not those be thrice reprobates who iudge at this day merily, iestingly, & carelesly without any feare, of diuine matters ? For certainly wee are taught by Pilate, that there is a feeling of religion naturally bredde in men, which doeth not suffer them to runne headlong boldly whyther soeuer they will, when they haue diuine matters in hand.

Therefore haue I saide that they are cast into a reprobate sense, who

who are no more moued with the maiestie of God when they handle the doctrine of the scripture: then if they did dispute about the shadow of an Asse. Yet shall they at length perceiue to their destruction, howe reuerent the name of God is, which they mock at this day so contemptuously, yea so reprochfully. It is an horrible thing to vtter how proudly and cruelly the Papistes do condemne the plaine and euident truth of God, and how they shed innocent blood. VVhence I pray you cometh such drunken dulnesse, saue only because they doe not remember that they haue any thing to doe with God.

9 But Iesus gave him no answer. In that Christ answereth not, it ought not to seeme to be any absurd thing, if sobeit we remember that whiche I said before, that he stood not before Pilate to pleade his cause (as persons arraigned are wont to doe, who are desirouse to be acquitted) but rather to suffer iudgement. For it was meete that he should be condemned, seeing that he had taken our person vpon him, This is the reason why he abstained from defending himselfe: And yet Christes silence disagreeeth not with the saying of Paule. 1. Tim. 6. 13. VVhere hee saith, remember that Christ vnder Pontius Pilate witnessed a good confession. For he had defended the credite of the Gospel so much as was sufficient, neither was his death any thing els but a sealing of þe doctrine which he had taught. Therefore Christ did not faile to make a lawefull confession, but he held his peace when he was to craue that he might be acquitted. Moreouer, it was to bee feared least Pilate shoulde acquit Iesus as one of the feigned Gods: likeas Tiberius would haue reckoned him amongst the Romane Gods. Therefore Christe doth for good causes refuse this foolish superstition by holding his peace.

10 Knowest thou not that I haue power? Heereby it appeareth that that feare wherewith Pilate was moued of a sodaine did soone vanish away and that it had no liuely rootes. For hauing now forgotten his feare he breaketh out into proude and fierce contempt of God. For he threateneth Christ as if there were no iudge in heauen. But this must needs befall profane men alwayes, that shaking off all feare of God they doe by and by returne vnto their olde nature againe. VVhence we gather that the heart of man is not without cause called deceitfull, Iere. 17. 9. For although there bee some feare of God resident there, yet there breaketh out also more vngodlynesse: Therefore whosoever is not regenerate with the spirite of God, although he make some shewe that he reuerenceth and feareth his power and maiestie for a season, hee shall shortly declare by his contrarie deedes that this was but a feigned feare.

Nowe we see in Pilate an image of a proude man, whom his owne ambition maketh mad. For whilest þe he will extoll his power, he depriveth himselfe of the prayse and fame of iustice. Hee confesseth that Christ is innocent: therefore he maketh himselfe like to a murderer whilest that he braggeth that he hath power to put him to death. VVicked consciences must needs rage after this sort, where faith and the true knowledge of God doe not raigne, and diuers affections of the flesh must needs strue amongst themselues there. God doeth notably avenge him selfe by this meanes of mans pride when they passe their boundes, that they may vsurpe to themselves infinite power: condemn-



ning themselves of their owne accorde of vnrighteousnes, they slander and put themselves to great rebuke. VVherefore no blindnes is comparable to the blindnes of pride, and it is no meruaile, seeing that it sealeth the reuenging hand of God, against which it runneth headlong. VVherefore let vs remeber that we must not rashly triumph in vaine boastings, least we be ridiculous: especially let those who are placed in high degree moderate themselves: neither let them be ashamed to submit themselves vnto God, and to be subiect to his lawes.

11. *Thou shouldst haue no power.* Some doe expound it generallye, that there is nothing done in the world without Gods permissiō: as if christ should say, that Pilate, who thinketh that he canne doe all thinges, shall notwithstanding doe no more, then God will permit. This is a true opinion, that this world is gouerned by the will of God: and that howsoeuer the wicked goe about all thinges, yet can they not moue one finger without the moderation of the secrete power of God: but those menne thinke better (in my iudgement) who restraine this place vnto the office of the magistrate. For Christ correcteth in these words the foolish arrogancie of Pilate, because he extolleth himselfe, as if his power were not of God: as if he should haue saide: Thou takest all thinges to thy selfe, as if thou shouldst not once giue an account to G O D, but thou art not made a iudge without his prouidence: thinke therefore that his heavenly seate and throane is higher then thine. There can no fitter admonition be inuented to beate downe their outrage, who gouerne other men, least they abuse their authoritie. The father thinketh that he may doe to his children whatsoeuer he will, the husbnde to the wife, the maister to the seruantes, the prince to the people: vntill they haue respecte vnto God, who would haue them gouerned with a certaine law.

*Therefore hee that hath deliuered.* They thinke that the Iewes are made guiltie of a greater fault thē Pilate: because they rage against a iust man with wicked hatred and vnfaithfull wickednes, and that they being but priuate men, and those which haue no lawfull gouernment. But I thinke otherwise, that their crime is made more grievous, and lesse excusable by this circumstance: because they enforce the gouernment ordained by God to serue for their pleasure. For it is great sacriledge to abuse the holy ordinance of God vnto all manner of wickednes. That murther is iustly to be detested, who sleaeth the miserable traueller with his owne hand: but he that putteth the innocent to death vnder colour of iudgement, he is more wicked. But he dooth not amplifie their fault, that hee may mitigate Pilates: neither doth he compare him with them, but hee doth rather make them all guiltie of one crime, because they doe all pollute the holy power. There is this difference onely, that hee hitteth the Iewes directly: but he toucheth Pilate by the way, because he is obedient vnto their wil and pleasure.

12. *After that, Pilate sought to loose him. But the Iewes cried, saying: if thou let this man loose, thou art not Casars friend, whoeuer maketh himselfe a king, he speaketh against Casar.*

13. *Therefore, when Pilate heard this worde, hee brought Iesus forth, and sate downe in the iudgement seate, in a place which is called the pauement, and in Hebrew Gabbatha.*

14. And it was the preparation of the Passequer about the sixt houre: and he said vnto the Iewes, behold your king.

15 But they cryed, away with him, away with him, crucifie him. Pilate saith vnto them, shall I crucifie your kinge? The Priestes answered, wee haue no kinge but Caesar.

16 Then deliuered he him vnto them, that he might be crucified. And they tooke Iesus, and lead him away.

12 Pilate demaunded of him. Although Pilate dooth not behaue himselfe couragiously, and is ruled rather with ambition, then with desire of iustice, and therefore wauereth miserably: yet his modestie is to be commended, in that being sharply reprehended by Christe, hee is not angry: yea he is more inclined to deliuer him. He is a iudge, and yet he suffereth the partie arreigned to be his iudge. There shal scarce one be found amongst an hundreth, that can so patiently suffer himself to be rated and chidden by his equal.

*Thou art not Caesars friend.* They wrest out of Pilate by threatnings, to haue him to condemne Christe, for they coule obiecte vnto hym no more odious thing, neither coule they make him more afraide by any meanes, then when they cause him to bee suspected of vnfaithfull dealing with Caesar. Thou (saye they) declarest that thou carest not for Caesars Empire and gouernment, if thou loose him who hath endeouored to trouble all things. This wickednesse did at length discourage Pilate, who was onely shaken before with violent cryings. And it is not wythout good cause that the Euangelist procedeth so diligently in these circumstances: because it is very conuenient for vs to know that Christ was not condemned by Pilate before he was thrise or foure times acquitted by his mouth: that we may thereby gather that he was not condemned for his owne cause, but for our sinnes. VVe may also gather thence howe willing hee was to suffer death, who did not passe for vsing that prone affection of the iudge towards him. And truly thys obedience caused his death to be a sacrifice of a sweete sauour to purge all sinnes.

13. *Hee sate downe in the iudgement seate.* Heere we see howe diuersly Pilate was drawen, as if one stage player should play two partes. Hee ascendeth into the iudgement seate, that hee may adiudge Christe to be punished after a solemne manner. Neuerthelesse, hee sheweth manifestly that hee doeth this against his will and conscience. He calleth Christe a king tauntingly, signifying that that was but a friuolous slander wherewith the Iewes burdened him, or to the ende he may stay their furie, hee telleth them that this would tourne to the reproche of all the whole nation, if this rumour shall be spred abroad, that they had condemned any man for desiring the kingdome ambitiously. VVhen as the Euangelist saith, that the place was called in Hebrew Gabbatha, hee meaneth the Chaldean or the Assyrian tongue, which was then commonly vsed. Therefore it was meete that Christ should haue bene condemned out of an high place, that he himselfe being the highest iudge, maye acquite vs when he commeth from heauen at the last day.

14. *About the sixt houre.* The Euangelistes seeme to be diuerse, and not to agree in noting the time. The other three say, that it was darke from the sixt houre, when as Christ did hang vpon the Crosse. Marke dooth

also plainly expresse that it was the third houre, when iudgement was giuen vpon him. Yet we may easily aunswere. It appeareth sufficiently by other places, that the day was then deuided into foure partes: as the night had also foure watches. Hereby it came to passe that the Euangelistes doe sometimes asigne vnto euery day onely foure houres, and doe extend euery houre into three: in the meane season they adioyne the space of one houre, which draweth toward the ende, vnto the nexte. According to this account Iohn saith that Christ was condemned about the sixth houre: because the time of the day drewe toward the sixth houre or the second part of the day. Hence do we gather, that Christ was crucified at the sixth houre, or thereabout: for the place was nigh to the Citty, as he wil declare shortly after. Betweene the sixth houre and the ninth beganne the darkenesse, which continued vntill the ninth, when Christe died.

15. *We haue no king.* In this place horrible fury sheweth it selfe, in that the Priestes, who ought to haue bene exercised in the lawe, doe reiecte the Messias, in whome the whole saluation of the people was included, vpon whom al the promises did depend, in whom al religion was grounded. Certainly, they dispoile themselves of the grace of God, and of all good things, by reiecting Christ. Therefore we see with what great madnes they were taken. Let vs feigne that Christ was not Christ: yet haue they no excuse, because they acknowledge no king saue Caesar. For first of all, they fall away from the spirituall kingdome of God. Secondly, they preferre the tyranny of the Romaine Empire, which they didde moste of all detest, before a iust gouernment, which God had promised. So the wicked, to the end they may fye from Christ, doe not onelye depriue themselves of eternal life, but do bring vpon themselves al manner of miseries: and on the contrary, it is the onely felicitie of the godlye to be vnder Christ his kingdome, whether they be subiect to a iust & lawfull gouernment, according to the flesh, or they be oppressed of tyrants.

16. *He deliuered him vnto them.* Their importunitie enforced Pilate to deliuer Christ: and this was not done as in a tumult, but he was solemnly condemned: because there were two theeces condemned to be crucified with him, when their cause was knowne. But Iohn vseth this word to the end he may the better proue that Christ was giuen vnto the crueltye of the people, which could not be pacified, who was conuicted and found guilty of no offence.

17. *And bearing his Crosse hee went out into the place which is called of a Skull, and in Hebrue Golgotha.*

18. *VWhere they crucified him, and two other with him, the one on the one side, and the other on the other, and Iesus in the middle.*

19. *And Pilate wrote also a Title, and putte it vpon the Crosse, and the writinge was IESVS OF NAZARETH KINGE OF THE IEVVES.*

20. *Therefore many of the Iewes reade this Title: because the place was nigh to the Citty, where Iesus was crucified. And it was written in Hebrue, Greeke and Latin.*

21. *Therefore the Priestes of the Iewes saide vnto Pilate, write not Kinge of the Iewes: but that he saide, I am Kinge of the Iewes.*

22. *Pilate answered, That which I haue written I haue written.*

17. *Hee went out into a place.* The circumstances which are noted in this place, are of great force, not onely for the certaintie of the historie, but also to edifie our faith. VVee must seeke righteousnesse in the satisfaction made by Christe. Therefore, to the ende he might prooue that he was a satisfaction and sacrifice for our sinnes, he woulde both be carried out of the citie, and also hanged vpon the tree. For the sacrifices, whose bloude was shedde for sinnes, were wonte to be carried without the tentes, accordinge to the commaundement of the lawe, Exodus 29. 14. Leuiticus 4. 11. and the same law pronounceth him accursed, who soeuer hangeth vpon the tree, Deuteronomie 21. 23. Both things were fulfilled in Christe, so that we may be fully assured, that our sinnes are purged by the sacrifice of his death: that hee was subiecte to the curse, that he might redeeme vs from the curse of the lawe, Galathians 3. 13. that he was made sinne, that wee maye be in him the righteousnesse of God, 2. Corinthians 5. 21. that he was brought without the Citie, that he might take away our filthinesse which was laid vpon him, Hebrewes 13. 12. To the same ende tendeth that which followeth concerninge the theues. For as if the crueltie of the punishment were not sufficient of it selfe, he is hanged betwene two theues, as if he were not some one of the number of other menne, but of all other the most wicked and detestable. For we must alwayes remember that the wicked hangmenne which crucified Christe, did nothing but that which was decreed by the hand and counsell of God. For God did not lay open his sonne to their will and pleasure: but he would haue him offered vpe like a sacrifice to himselfe, according to his owne wil and minde. And if so be it the counsell of God wanted not good reason in al those things, which he would haue his sonne suffer, we must well ponder both the greatnes and grieuousnes of his wrath conceiued against sinne, and also the infinite greatnes of his goodnes toward vs. The guiltines of vs all could by no other meanes be purged, vnlesse the sonne of God shoulde be made a sacrifice for vs.

VVee see how he was driuen into an execrable place, being polluted as it were with an huge heape of sinnes, that hee may appeare accursed there before God and menne. VVee are too dull certainly, vnlesse we see clearly in this glasse, how greatly GOD abhorreth sinnes: and wee are more then stonie, vnlesse we tremble and quake at such a iudgement of his. And whilest that on the other side GOD dooth testifie that our saluation was so deare vnto himselfe, that hee spared not his onely begotten sonne, what abundaunt greatnesse of his goodnesse and grace doe we see there? Therefore whosoever shall well weigh the cause of Christes death, together with the fruite which wee reape thereby; the doctrine of the crosse shal not be vnto them either foolishnes, as to the Gentians, or a stone of stumbling, as to the Iewes, 1. Cor. 1. 23. but rather an vnestimable token and pledge both of Gods power & wisdom, & righteousnes and goodnes. VVhen Iohn saith that the place was called *Golgotha*, he taketh it either from the Chaldean or els from the Assyrian tongue. The name is deriued of *Galgal*, that is, of rowling: because the scull is round like a ball or bowle.

19. *And he wrote a title.* The Euangelist maketh mention of a facte of Pilate, worthy to bee spoken of, after that hee hadde giuen sentence.



It was peradventure an vsuall thing to set vppetitles when euill doers were punished, that the cause of their punishment might be knowne, for an example vnto all men: but this is an extraordinarie thing in Christe, that the title is set ouer his head without reproche. For it was Pilates intent, to the ende hee might bee auenged of the Iewes by the way, who with their frowardnesse had caused him vniustly to punish an innocent man, to condemne the whole nation in the person of Christe. Hee is so farre from detaming Christ for any fault of his owne. But the prouidence of God had respecte vnto a farre higher thing, which directed Pilate his stie. It came not into Pilates minde to praise Christ, as the author of saluation, and a Nazaret of God, and the king of the elect people: yet God did indite this praisse of the Gospell vnto him, not knowing what he shoulde wryte. By the same secrete motion of the spirite came it to passe, that he shoulde publish the title in three languages. For it is not to be thought that this was a common vse: but the Lorde declared by this preparatiue that the time was now at hand, when his sonnes name should be knowen euery where.

21. Therefore the priestes sayde vnto Pilate. They perceiue that they were spitefully touched: and therefore they desired to haue the title changed, that it might onely burden Christ, without defaming the nation. But in the meane season they doe not dissemble, with how great hatred of the truthe they were infected, seeing they cannot abide the least title therof. Sathan doeth alwayes so pricke forward his ministers, that they maye endeouour either to extinguish, or at least with their darknesse to choake the light of God, so soone as it appeareth but a little. The constancie of Pilate is to be attributed to Gods prouidence. For it is to be doubted, but that they assayed and tempted his minde diuerse wayes. Therefore wee may know that it was holden by God, that it might remaine constant. Pilate yeelded not vnto the prayers of the priestes, neither didde he suffer himself to be corrupted by them: but God did testifie by his mouth, how stable his sonnes kingdome is. But and it there was greater strength and firmnesse of the kingdome of Christ shewed in Pilates writing, the that it could be shaken with the endeouours of the enemies, what muste wee thinke of the testimonies of the prophetes, whose handes and mouthes God hath sanctified to himselfe? And also Pilate his example putteth vs in minde of our duetie, that we be constant in defending the truthe. The prophane manne dooth not call backe that which he wrote truly concerning Christ, though vnadvisedly: therefore what a shame is it, if wee being terrified either with threatninges or daungers, we depart from the profelssion of that doctrine, which God hath sealed in our heartes by his spirit?

Furthermore, we must note how detestable the papisticall tyranny is, which driueth away the common people from reading the Gospell and all the whole scriptures. Pilat being a reprobate, and otherwise an instrument of Satan, was yet by secrete inspiration appoynted to bee a preacher of the Gospell, that he might publish a bricfe summe thereof in three languages. Therefore what account ought we to make of those men, who study so much as in them lyeth to suppress the knowledge thereof, who they proue themselues to be worse then Pilat.

23. Therefore when the soldiours had crucified Christ, they tooke his garments, and made foure partes, (to every soldiour a part) and his coate. The coate was without seame, wouen from the toppes throughout.

24. Therefore they said amongst themselves, let vs not cut it, but let vs cast lots for it, who shal haue it: that the scripture might be fulfilled, saying: they parted my garments to themselves, and on my coate did they caste lottes. And these things didde the soldiours.

23. Therefore the soldiours. There is mention made likewise in the other Euangelistes of the deuiding of Christes garments amongst the soldiours. There were foure soldiours, which parted the residue of his raiment amongst them. The coate which was without seame remained, which sithence it could not be deuided, they did cast lots vpon the same. To the end the Euangelistes may retaine our mindes in considering the intent and purpose of God, they teach that the scripture was also fulfilled seuen in this poynte. Notwithstandinge it seemeth that the place which they bring out of the Psa. 22. 19. is applied vnto this present matter out of season. For seeing that Dauid complaineth in that place, that he was a pray vnto his enemies, he comprehendeth metaphorically vnder the word Garmentes, all that he had: as if hee shoulde briefly say that he was spoyled & robbed by the wicked, which figure whilest the Euangelists doe neglect, they depart from the naturall sense. But we must first of all vnderstand, that the Psalme must not be restrained vnto Dauid, as it appeareth by many sentences, and especially by that clause, where it is saide. I will praise thy name amongst the Gentiles: which muste needes be expounded of Christ. And now it is no meruaile, if that were more darkly shadowed in Dauid, which appeareth more plainly in Christ: to witte, how much more excellent the trueth ought to be, then the figure therof. Furthermore, let vs know that Christ was stript out of his clothes, that he might cloath vs with his righteousness: that his naked bodye was laid open to the reproches of men, that we may appeare with glory before Gods iudgement seate. VVheras some do wrest this place allegorically vnto the scripture, which the heretiks pull in peeces, it is too much racked. I doe not mislike the comparifon: that like as the prophane soldiours did once deuide Christ his garments, so at this day peruerse men doe pull in peeces with straunge inuentions the scripture, wherewith Christ is clothed, that we may see him. But wee must in no case suffer the wickednes of the Papists, which is ioyned with the horrible blasphemie of God. They say that the Heretikes doe pull the scripture in peeces: but the coate, that is, the Church remaineth whole and sound: to the end they may proue (reiecting the autoritie of the scripture) that the vniuersitie of faith consisteth in the only title of the Church. As if the vniuersitie of the Church were grounded any where els, saue onely in the faith of the scripture. Therefore when as they pull faith from the scripture, that it may be subiect to the Church alone, they do not now dispoile Christ by such a diuorcement, but they pull in peeces his body by cruell sacriledge. Although we graunt vnto them, that the coat which was without seame was a signe & figure of the Church, yet shal they not obtaine that, which they hunt after: because it shall remaine that they proue that the Church is with them, whereof they shew no token at all,

25 And there stood beside the crosse of Iesus, his mother, and his mothers sister, Mary the daughter of Cleopas, and Mary Magdalen.

26 Therefore when Iesus had seene his mother, and the discipule standing by whome he loued, he said vnto his mother, woman, behold thy sonne.

27 Then said he to the discipule, behold thy mother. And from that houre, the discipule tooke her home vnto him.

25. And there stood. The Euangelist telleth here by the way that Christ did so obey God the father, that he did not neglect the dutie of humane godlynes toward his mother. Hee forgate himselfe and all thinges, so farre forth as it was necessary for him to obey his father: but when hee had done thus, he would not omit the dutie which he did owe vnto his mother. And hereby we learne how we must obey God and men. It falleth out oftentimes that when God calleth vs any whither, our parents, wife, or children, do call vs vnto the contrary: so that we cannot satisfie them altogether. If we make men equall with God, we deale wickedlye. Therefore we must preferre Gods commaundement, wee must preferre his honour and worship: afterward we must giue men their right so far forth as it shalbe lawfull for vs. Neither doe the commaundementes of the firste and seconde Table of the lawe euer disagree, as it appeareth at the firste sighte: but wee muste beeginne with Gods woorshippe, afterwarde wee muste giue menne the lower place. To whiche ende these sentences tende: he that shall not hate father and mother for me, he is not woorthy of me, Math. 10. 37. Luke 14. 26. Therefore we must so obey men, that they doe not hinder vs and keepe vs backe from woorshipping and obeying God. VVhen we haue obeyed G O D, then shall we thinke rightly and orderly vpon our parents, wife, and children. As Christe taketh care for his mother, but being vpon the crosse, whereunto he was called by the decree of his father. But if wee weighe the circumstance of the place and time, the godlinesse which Christe shewed towardes his mother, was woonderful. I omit the extreme torments of his body, I omitte his rebukes: but althoughe horrible blasphemies against God did make him woonderfull sorrowfull, and hee dyd suffer an horrible consistie with eternall death and the deuill, yet none of all these things doeth hinder him from being carefull for his mother. VVe may likewise gather out of this place what honour that is which God commaundeth vs to giue to our parentes in the lawe. VVhen as Christe committeth the charge of his mother to the discipule, hee deliuereth her vnto him to be nourished and cared for. Therefore it followeth that honour due to parents, consisteth not in the ceremonie, but in all necessary dueties. Nowe we must on the other side consider the faith of the women. This was no small affection of loue, that they followed Christe euen vnto the crosse: but vnlesse they had beene furnished with faith, they coulde neuer haue beene present at suche a spectacle. As touching Iohn himselfe, we gather that his faith was so choked for a shorte time, that yet notwithstanding it was not altogether choked. Now lette vs be ashamed if the horror of the crosse doe keepe vs backe from following Christ, seeing that the glory of the resurrection is beefore our eyes wheras the women saw nothing but ignomony and a curse.

He calleth her Mary, either ſ wife or daughter of Cleopas. I like this latter better. He ſaith that ſhe was ſiſter to the mother of Ieſus, according to the Hebrew phraſe, which conteineth all kinſfolkes vnder the worde Brethre. VVe ſee that Mary Magdalen was not in vaine deliuered from the ſeauen deuils, which ſhewed her ſelf ſuch a faithfull diſciple of Chriſt euen vntill the end.

26. *VWoman, behold thy ſonne.* As if he ſhould ſay, I cannot hereafter be conuerſant vpon earth, that I maye doe to thee the ducie of a Sonne. Therefore I put this man in my place, that he may take vpon him mine office. Hee meaneth the ſelfe ſame thing, when he ſaith vnto Iohn, *Behold thy mother.* For hee commaundeth him to take her for his mother, and that he ſhould be as carefull for her, as for his owne mother. In that he ſaith, woman, and not mother, ſome thinke that he did it for this cauſe, leaſte he ſhould wound her minde more deeply with ſorrow, which I do not reiect.

But an other cōiecture is no leſſe probable, that Chriſt meant to ſhew that ſo ſoone as he had finiſhed the courſe of his humane life, hee put off that condition, vnder which hee had liued, and that hee entreth into the heavenly kingdome, where hee may commaund men and Aungels. For wee knowe that Chriſte was alwayes wont to call backe the faithfull from beholding the fleſh: and he ought eſpecially to haue doone this in his death.

27. *The diſciple tooke her.* It is a ſigne of the obedience of the diſciple toward his maſter, in that Iohn obiecth Chriſtes commaundement. It doth alſo appeare heereby that the Apoſtles had their families: beecaſe Iohn could not lodge Chriſtes mother, neither haue her in houſe with him, vnleſſe he had had an houſe and ſome trade and manner of liuing. VVherefore they dote, which thinke that the Apoſtles came naked and emptie vnto Chriſt, hauing left their ſubſtance. And they dote too too fooliſhly, who thinke that perfection conſiſteth in begging.

28. *After this, when Ieſus knew that al things were fulfilled, that the ſcripture might be fulfilled, he ſaith, I am a thiſt.*

29. *Furthermore, there ſtoode there a veſſel full of vinegar. And they compaſſed a ſpong, being full of vinegar with Iſope, and they put it to his mouth.*

30. *Therefore when Ieſus had taken the vinegar, he ſaid, it is finiſhed. And bowing his head, he gaue vp the Ghoſt.*

28. *VVhen Ieſus knewe.* Iohn omitteth many things purpoſely, which the other three ſette down: he deſcribeth now the laſt acte, wherein there was a great weight. VVhen as hee ſaith, that there ſtoode a veſſel there, he ſpeaketh as of an vſuall thing: and I thinke that it was a kind of poſition made to haſten death, when as miſerable men hadde beene tormēted longe enough. Chriſte dooth not call for drinke, vntill all things were fulfilled, whereby he declared his infinite loue toward vs, and his vneſtimable deſire of our ſaluation. It cannot bee ſufficiently in woordes expreſſed, what bitter paines he ſuffered: yet did he not deſire to delyuer himſelfe vntill Gods iudgement was ſatiſfied, and the purginge of our ſinnes was perfect,



But how saith he, that all things were fulfilled, seeing that the principall poynt was as yet wanting, to wit, death it selfe? And againe, doeth not his resurrection make to the fulfilling of our saluatio? I answer that Iohn doth comprehend those things which should follow immediately. Christ was not as yet dead, he was not yet risen againe: but he sawe nothing which coule hinder him from dying and rising againe. And so hee instructeth vs by his example vnto perfect obedience: that it may not be greuous or troublesome to vs to liue at his pleasure, although wee muste languishe in the midst of great sorrowes and paines.

*That the scripture might be fulfilled.* VVe may easily gather out of the other Euangelistes, that the place is cited out of Psal. 69. 22, They gaue me gall to eate, and in my thirst they gaue me vineger to drinke. This speech is metaphorical wherby Dauid signifieth that they did not only deny to helpe him at his neede, but also that his miseries were cruelly doubled. But there is no absurditie in this, if that were more plainly revealed in Christ, which was slightly shadowed in Dauid. For we do hereby plainly see what difference there is betweene the truth and the figures, whenas those things appeare plainly, and as it were perfectly in Christ, which Dauid suffered only figuratiuely. Therefore to the end Christ might declare that it was he whose person Dauid did represent, he would drinke vineger, and that for the confirmation of our faith. They which forge an allegoricall sense in this word *thirst*, desire rather to shew some subtilltie then truly to edifie. And the Euangelist doth plainly refute those, who saith that Christ called for vineger, seeing that he made hast to die, VVhen as he saith that the sponge was compassed about with Isop, vnderstand that it was fastened vpon a bat that it might be put to Christes mouth.

*30 It is finished.* Hee repeateth the same woorde whiche hee vsed of late. But this saying of Christ is especially to be remembred: because he teacheth that the whole accomplishing of our saluation and all the partes thereof are contained in his death. VVe haue already saide that the resurrection is not separated from his death: it is only Christe his intent to retaine our faith in himselfe alone, least it wander and turne hyther and thither. Therefore this is the sense, that whatsoeuer maketh vnto the saluation of men, it consisteth in Christ, and is no where els to be sought: or that (which is all one) that the perfection of saluation is included in him. And there is comprehended vnder this a secreete opposition: because Christe setteth his death against all the olde sacrifices and figures, as if he should say, whatsoeuer was vsed vnder the law, it was nothing worth of it selfe, to pacifie Gods wrath, to purchase righteousnesse to purge sinnes.

Now at length there is true saluation giuen to the worlde: vnto this doctrine is annexed the abrogation of all the rites of the lawe. For it were an vnmeet thing to follow the shadowes sithence that wee haue the body of Christe. And if sobeit we stay our selues vpon this voyce of Christ, we must be contented with his death alone vnto saluation, neither is it lawful for vs to set any helpes frō any other. But þ whole religion of Papistrie tendereth to this ende that men may inuent to theselues innumerable meanes to purchase saluation. VVhence we gather that it

ouerfloweth with abominable sacrileges. The abomination of the Masse is principally condemned by this voyce of Christ. It was meete that the sacrifices of the law should cease, when as the saluation of men was finished by the onely sacrifice of the death of Christ: therefore what authoritie will the Papistes say they had to erect a new sacrifice, which might reconcile God vnto men? They object that it is no new sacrifice, but that selfe same which Christ offered. But we may easily refute them, that they haue no commandement to offer: and secondly, that when Christ had ended one oblation, he pronounceth from off the crosse, that the whole is finished. Therefore they are more then forgers and falsifiers, which corrupt and violate traiterously the Testament sealed with the holy blood of the sonne God.

*Hee gaue up the ghost.* All the Euangelistes doe diligently expresse the death of Christ: and that not without cause. For we haue hope of life hence: hence haue we also safe boasting against death, in that the sonne of God suffered the same in our steed, and by struiuing with the same did get the victorie. And we must note the phrase which Iohn vseth: whereby we are taught, that all the godly which die with Christ do committe their soules to God to keepe, who is faithfull and will not suffer that to perish which he hath taken to keepe. There is this difference betwene the death of the children of God and the reprobate, that the wicked do rashly breath out their soules: but the children of God doe committe them to Gods tuition as some precious thing, which he will keep faithfully vntill the day of the resurrection. This woorde *Ghoste* is taken in this place for the immortall soule as it appeareth sufficiently.

31 *The Iewes then (because it was the preparation, that the bodies shoulde not remaine vpon the crosse on the Sabbath day, and it was a great day of that Sabbath) besought Pilate that their legges might be broken, and that they might be taken down.*

32 *Therefore the souldiers came, and they brake the legs of the first and of the other which was crucified with him.*

33 *And when they came vnto Iesus, after that they saw that he was alreadie dead, they brake not his legs.*

34 *But one of the souldiers opened his side with a speare, and straightway there came out blood and water.*

35 *And he that saw it bare witnesse, and his witnesse is true, and he knoweth that he speaketh the truth that ye may beleue.*

36 *And these thinges were done, that the scripture might be fulfilled, yee shall not breake a bone of him.*

37 *And againe another scripture saith, they shall see him whome they haue thrust through.*

38 *Because it was the preparation.* This narration is also of force to edifie faith. First, because it sheweth that that was fulfilled in Christes person which was foretolde in the scriptures: and secondly, because it containeth a misterie of great importance. The Euangelist saith, that the Iewes requested to haue the bodies taken downe from the crosse. That was commaunded in the lawe of God: but the Iewes (as hypocrites are wont to doe) taking heede only to small thinges, passe ouer most

most great and horrible finnes without any stop or stay. For to the ende they may keepe their Sabbath religiously, they are careful for the externall pollution onely: in the meane while they doe not consider what an haynous offence it was to put an innocent to death. So we saw a little before that they entred not into the common hall, least they should pollute theselues, whereas their vngodlines did pollute the whole countrie. Neuerthelesse the Lord bringeth that to passe by them, which was very profitable for our saluation, that the body of Christe remaineth marueilously vntouched, and that blood and water doe spring out of his side.

*It was a great day of that Sabbath.* The more common reading is: That day was a great day: yet this whiche I haue put in, is vsed in many olde and allowed copies: Let the Readers choose which they will. If you reade it *ekeinon* in the Genetiue case, you must take the Sabbath for the week it self, as if the Euangelist had said, that the holy day of that week was most famous in respect of the passeouer. And the Euangelist speaketh of the next day, which began at the Sunne setting: wherefore it was a greater matter of conscience to let the bodies hang. But if we had rather reade it in the nominatiue case, that was a great day, the sense shall come all to one ende, as touching the summe of the matter: the variety shalbe onely in the wordes, to wit, that the Easter made that Sabbath more holy.

33 *And when they were come vnto Iesus.* In that hauing broken the legs of the two thecues they finde Iesus dead, and therefore they touched not his body, there appeareth an extraordinarie worke of Gods providence therein. Some profane me will say that it cometh to passe naturally þ one man dyeth sooner then another: but he that shal weigh the whole course of the historie, he shalbe enforced to ascribe it vnto the hidden counsell of God, that death which came sooner then all men wold haue thought, did exempt Christe from hauing his legs broke.

34 *But one of the souldiers with a speare.* In that his side was thrust through with a speare, it was done to proue his death: but God respected a farre higher thing, as we shall see by and by. That is but a childish surmise and inuention of the Papistes, who make this souldier that had the speare *Longes*, feigning that it was the proper name of a man: and to the end they mighte make vp the lye they say that the souldier was blinde before, and that so soone as he had receiued his sight he beleeued: therefore they did canonize him amongst the saints. Seeing that their prayers doe cleane vnto such patrones, so often as they call vppon God, I pray you what can they euer obtaine? But whofoeuer they be which despise Christe and seeke succour at the handes of Saintes, they are worthie to bee carryed away by the Diuel vnto night spirites and hobgoblins.

*There came out blood and water.* Some men were deceiued in feigning a myracle heere. For it is a naturall thing: for when blood is congealed it is made like vnto water hauing lost his readnesse. It is also a thing well known that there is water within a thinne skin which is nigh to the midriffe. And they were deceiued because the Euangelist vrgeth this so diligently that there came out water & blood, as if hee did shewe some strange thing and something which is contrary to the order of nature.

But.

But he intended another thing, to wit, that he might applie his narration to the testimonies of scripture, which he addeth by and by: & chiefly that the faithfull might thence gather that which he teacheth els where, to wit, that Christ came with water and blood: by which woordes he signifieth, that he brought him the true purgation of finnes, and the true washing. For the forgiveness of finnes, and righteousness and purity of the soule were figured in the law by these two signes, sacrifices and washings. In sacrifices blood did purge finnes, and was the price to pacifie Gods wrath withall: washings were testimonies of true puritie, and remedies to purge vncleanness and to wash away the filthinesse of the flesh. Least faith should abide any longer in these elements, Iohn testifieth in the fifth chapter of his Epistle, that the fulfilling of both these graces is in Christ: and heere he bringeth forth a visible signe of that thing. To the same end serue the sacraments which Christe hath left vnto his Church. For the purging & puritie of the soule which consisteth in newnesse of life, is shewed vnto vs in baptism: and the supper is as a pledge of the purging which is finished. But they differ much from the figures of the old lawe: because they offer Christ as being present, whom the figures of the lawe did shew to be farre off as yet. VWherefore I doe not mislike that which Augustine writeth, that our sacraments shewed out of Christes side: for we are then washed from our filthines indeed, and we are renewed into an holie life, then doe wee liue before God being redeemed from death, and deliuered from guiltinesse, when as Baptisme and the holie Supper doe bring vs vnto Christes side, that wee may draw thence by faith as out of a fountaine, that which they represent.

<sup>36</sup> *Ye shall not break a bone.* This testimonie is fet out of the twelfth of Exodus. 46. and Num. 9. 12. where Moses intreateth of the paschall lambe, And Iohn taketh that for a thing which all men do graunt, that that lambe is a signe of that true and onely sacrifice, whereby the church was to be redeemed. Neither doth that any whit hinder that it was offered in the remembrance of the redemption which was alreadye past. For God woulde haue that benefite so remembered, that it might promise the spirituall deliuerance of the Church in time to come. VWherefore 1. Cor. 5. 7. Paule doth also applie vnto Christ without doubting that forme of eating the lambe which Moses prescribed. And by this proportion and similitude doth our faith gather no small fruite: because it beholdeth in the ceremonies of  $\gamma$  law, the saluatiō exhibited in Christ. And to this end tendeth Iohn his drift,  $\gamma$  Christ was not only the true pledge, but also the price of our redemption: because wee see that fulfilled in him which was shewed in times past to the olde people vnder the figure of the passeouer. VWhereby the Iewes are also taught that they must seeke the substance of all things in Christ, which the lawe prescribed but performed not in deed.

<sup>37</sup> *They shall see him whom they haue thrust through.* They wrestle this place too violently, who goe about to expound it of Christ according to the letter. Neither doth the Euangelist cite it to this ende: but rather that he may shewe that Christe is that God who complained in times past by Zacharie. 12. 10, that the Iewes did thrust through his brest.

And



And God speaketh in that place after the maner of men, signifying that hee is wounded with the wickednesse of the people, and especially wyth the obstinate contempt of his woordes, as it is a deadly wounde in man whose heart is thruste through. As he sayeth in another place, that his spirite is heauy, Mat. 26. 38. Now, because Christ is God, reuealed in the flesh, Iohn sayeth that that was fulfilled openly in his visible flesh, which his diuine maiestie suffered of the Iewes, in such sort as it coulde suffer. Not that God is subiect to the iniuries of men, or that the external blasphemies and reproches vttered against him, doe come vnto him: but because he meant to expresse of howe great sacriledge the vngodlinesse of men is guiltie, whilst that it listeth vppe it selfe vnto heauen stubbornly. And Iohn doeth for good causes ascribe that vnto the Iewes, which was done by the hande of a souldiour of Rome: like as they are sayd in another place to haue crucified the sonne of G O D, although they touched not his body with one finger. Nowe the question is, whether God promisseth repentance vnto the Iewes vnto saluation, or he threatneth that he will come as a reuenger? VVhilst that I weigh the place diligently, I thinke that it comprehendeth both: to witte, that God shall at length gather vnto saluation the reliques of the lost and desperate nation, and he shall shew vnto the contēners by his horrible vengeance, with whom they had to deale. For we knowe that they were woont no lesse boldly to mocke the Prophets, then if they had babbled without any commandement of God. God sayeth that they shall not escape vnpunished for this: because he will at length defend his owne cause.

38. And after these things Ioseph of Aramathia (who was Iesus his disciple, but secretly for feare of the Iewes), besought Pilate that he might take downe the body of Iesus, and Pilate suffered him. Therefore he came and tooke downe the body of Iesus.

39. And Nicodemus came also (who came vnto Iesus first by night) bringing a mixture of Myrre and Aloes, about an hundred pound weight.

40. Therefore they tooke the body of Iesus, and they wound it in linnen clothes wyth the odours, as the maner of the Iewes is to burse.

41. And there was in the place where he was crucified, a garden: and in the garden a newe tombe, wherein was neuer man laied.

42. There then layed they Iesus, because of the preparation of the Iewes, for the sepulchre was nigh at hande.

38. Ioseph besought Pilate. Iohn setteth downe now by whom, in what place, howe honourably Christ was buried. Iohn nameth two, whiche buried Christ, Ioseph and Nichodemus: the former whereof desired Pilate to giue him the body of the dead, which should otherwise haue ben left to the pleasure of the souldiours. Mathewe affirmeth that he was riche, and Luke sayeth that he was a counsellour, that is of the order of the Senatours. And we sawe that Nichodemus was had in great reputation amongst his: and we may also easily gather that he was riche, by the great cost which hee bestowed in bringing the mixture. Therefore their riches hindered them hitherto from giuing their name to Christ, and they might no lesse haue hindered them heereafter from takinge vppon them so odious and infamous a profession. The Euangelist sayeth expressly, that Ioseph was kept backe by feare, from professinge that he

hee was a discipple of Christe. But hee repeateth that concerning Nicodemus, which wee hadde before, that hee came vnto Iesus secretlye and by nighte. Therefore whence hadde they suche Heroicall fortitude of a sodaine, that they come abroade in extreeme dispaire? I omitt the manifest daunger which they must of necesitie haue incurred. But thys is a great matter, that they were not afrayed to take vppon them continuall warre wyth their nation.

Therefore it is certaine that it came to passe throughe the heauenlye motion, that they who gaue not due honour vnto Christe so longe as hee liued, doe runne vnto his carcassee being dead. They brynge their odours to enbalme Christes bodye: but they woulde neuer haue done this, vnlesse they hadde fealt the sauour of his death. VWhereby it appeareth howe truly Christe sayde: That onlesse a wheat corne die, it remaineth alone, but after that it is deade it bringeth foorth frute abundantly, before 12.24. for wee haue a moste manifest testimonie in thys place, that his death was more liuely then his life. And the sweetenelle of the smell whyche the death of Christe breathed oute into the mindes of these two menne, was of so great force, that it did easlye extinguishe all the affections of the fleshe. So longe as the loue of richesse and ambition raigned in them, the grace of Christe was vnto them vn-sauerie: but nowe all the whole worlde beginneth to be vnto them vn-sauerie. But lette vs knowe that there is prescribed vnto vs in the example of them, what wee owe vnto Christe. These two, to the ende they might shewe some token of their faith, caried the body of Christe constantly, thoughte not without great daunger, vnto the graue. Therefore it is shamefull and filthye sluggishnesse, if wee defraude him of the confession of faith, when as hee raigneth in the heauenly glorie. VWherefore their vngodlinesse is so muche the more vnexcusable, who seeinge they doe at this daye denye Christe with faithlesse dissimulation, doe yet notwithstanding pretende the example of Nicodemus. And I confesse they are like him in one poynte, they endeouour by all meanes possible to haue Christe buried: but nowe it was no time to burye hym, sithens that hee is ascended vnto the right hande of the father, that hee maye bee aboue menne and Aungels, and that euery tongue maye confesse his high gouernment, Philippians 2.9.10.11.

*Secretlye for feare of the Iewes.* Because feare is in this place set against the hollye constancie whyche the spirite of the Lorde wroughte in the heart of Ioseph, it is likelye that hee was not voyde of all vice: Not that all feare whereby the faithfull take heede to themselues, and auoyde tyrauntes and the ennemies of the Gospell, is corrupte and vitious: but because the weakenesse of faith bewrayeth it selfe so often, as the confession of faith is suppressed by feare. VVee must alway marke what the Lorde commaundeth vs to doe, and howe farre hee biddeth vs goe.

Hee that stayeth in the midst of the course, sheweth that he beleueth not in God, and hee hath no excuse, who setteth more by his owne life, then by the commandement of God. In that the Euangelist vouchsafeth to bestow vpon Ioseph, the title & name of a discipple, at such time as he was too fearfull, and durst not professe his faith before the worlde: we knowe by this howe gently the Lorde dealeth with those that be his, and  
howe

how fatherly he pardoneth their faultes. Neither is there any cause why the false Nicodemites should flatter themselues who doe not only hide faith within, but whilest that they feigne a consent with wicked superstitions, so much as in them lyeth they deny that they were Christes disciples.

40 *As the Iewes are wont.* After that Christ had suffered extreame ignominie vpon the crosse, God would haue his buriall to be honourable that it might be an entrance into the glory of the resurrection. Ioseph and Nicodemus bestow no small cost, so that it might seeme to bee superfluous: but we must looke vnto the purpose of God, who did also enforce them by his spirite to doe his sonne this honour, that he might take from vs the horror of the crosse with the smell of the sepulchre. But those things which are extraordinarie ought not to be taken for an example.

And againe, the Euangelist saith plainly that hee was buried after the manner of the Iewes by which woordes hee signifieth that this was one of the ceremonies of the lawe. For it was requisite that the olde people, vnto whom the resurrection was not so well made known and which had no token and pledge thereof in Christ, should bee vnderpropt with such helps, that they might loke for the coming of Christ mediator with a constant faith. Wherefore we must note the difference that is betweene vs vnto whom the brightnesse of the Gospell hath shined, and the fathers vnto whome figures did supplie Christes absence. This is the reason why greater pompe of rites was tollerable then, whiche shoulde not be without fault at this day. For those whiche bury the dead so sumptuously at this day, doe not onely bury dead men, but also Christ himselfe (so much as in them lyeth) who is the king of life, hauing pulled him out of heauen: because his resurrection hath abrogated these old ceremonies. There was also great care and religion amongst the Gentiles in burying, which tooke his beginning of the fathers, as sacrifices. But seeing they had no hope of the resurrection, they were not followers of the fathers but their Apes. For the promise & the word of God, is as it were the soule which quickeneth the ceremonies: so soone as the worde is taken away, what rites soeuer men do vse, although they agree in externall shew with the obseruing of holy thinges: yet they are nothing els but rotten and foolish superstition. But wee must (as I haue saide before) at this day vse sobrietie and sparing in this point: because immoderate cost doth take away the smell of Christ his resurrection.

41 *And there was in the place.* This is the thirde point which I saide was to be noted in the historie of the buriall. The Euangelist expresseth the place for many causes: first of all, it came to passe not rashly, or without the certaine prouidence of God that the body of Christ was laide in a newe sepulchre. For although he died the death which all other men die, yet because he should be the first begotten of the dead, and the first fruites of those which rise againe from the dead, he had a new sepulchre giuen him. Ioseph and Nicodemus had another thing in their heads.

For because it was but a shorte time to the setting of the Sunne, (which

which was the beginning of þ̄ Sabboth) they sought the comodiousnes of the place. In the meane while God did chose contrary to their mind, a sepulchree wherein neuer man had laid, for his sonne. Therefore the holy men doe like the nighnesse of the place onely for this cause, that the Sabboth might not be broken. But God offereth vnto the that thing which they sought not, that hee might discerne and distinguish the buriall of his sonne from the common order by some token. The circumstance of the place did also serue to this end, that the resurrection might be more famous: and that it might giue no small light to the historie which followeth in the next Chapter.

## Chap. 20.

**A**ND the first day of the Sabbathes, came Mary Magdalene early in the morning, whenas it was yet darke, vnto the sepulchre, and sawe the stone taken away from the sepulchre.

2 Then shee runneth and commeth to Simon Peter, and vnto the other disciple, who Iesus loued, and saith vnto them, They haue taken the Lorde out of the sepulchre, and we know not where they haue laide him.

3 Therefore Peter and the other Disciple wente foorth and came to the sepulchre.

4 And they two ranne together, but the other disciple out ran Peter, and came first to the sepulchre.

5 And when he stouped downe, he saw the linnen cloathes lying, yet hee entred not in.

6 Then Simon Peter came following him, & entred in into the sepulchre, and saw the linnen cloathes lying.

7 And the kerchiffe that was vpon his head not lying with the linnen cloathes, but wrapped together by it selfe in a place.

8 Then entred in the other disciple also, which came first vnto the sepulchre, and saw, and beleued.

9 For they knew not the Scripture as yet, that hee must ryse againe from the dead.

1 And the first day of the Sabbath. Because Christ his resurrection is the principall point of our faith and without which there is no hope of eternall life. Therefore the Euangelistes doe stand the longer about the prouing of the same: like as this Euangelist of ours gathereth many testimonies, wherby we may be fully certified that Christ is risen from the dead. Yet it may seeme an absurde thing that hee bringeth foorth no more substantiall witnesses, For he beginneth with a woman: but by this meanes was that fulfilled, 1. Cor. 1, 27. That God choseth that which is weake in the worlde, that he may confound the wisdom, and power, and glory of the flesh. There was no more earthly dignitie in the disciples, then in the woman which followed Christe: but because it pleased Christ to haue them to be the first witnesses of his resurrection, they are authenticall and of sufficient authoritie, and without all exception. There was nothing els that letteth the Priestes and Scribes and all the people and Pilate, to know certainly that Christ was risen againe, but



but grosse and, voluntarie blindenesse. Therefore they were all woorthy in seeinge not to see: Neuerthelesse, Christe reuealed hymselfe to a small company. But before we goe any farther, it is good to shewe how the Euangelistes agree together, in whose woordes there appeareth some disagreement at the first sight.

Iohn nameth Magdalene alone, Mathewe two, Marke three, Luke setteth downe no certaine number: but sayeth onely that the women which followed Christe from Galilee came. But wee maye easily loose this knotte thus, that like as Mathewe putteth the names of two women, whiche were better knowen and more famous amongst the disciples, so Iohn is contented with the name of Magdalene alone: Neuerthelesse hee excludeth not the other: yea, wee may easily gather out of his woordes, that shee was not alone. For Marye sayeth shortly after in the plurall number, wee knowe not where they haue layed hym. Therefore, althoughe Iohn make no mention of her fellowes, yet hee telleth nothinge that is contrary to the other, who say that there were more. VVe may easily aunswere concerninge the varietie of the time.

VWhen Iohn sayeth *that shee came before it was day*, vnderstande that they tooke their iourney when it was yet darke, and before they came to the Sepulchre, it was light day. And at nighte, after the Sunne was sette, when as the Sabboth was ended, they hadde bought the odours. And hither oughte the narration to bee referred. Otherwise there seemeth to be some shewe of contrarietie, in that Iohn sayeth that Marye spake vnto him and Peter onely: but Luke sayeth that shee came vnto the eleuen Apostles, and that her speache seemed vnto them a fained thing. But wee may easily aunswere, because Iohn did omitte his other companions of sette purpose: for he and Peter came vnto the Sepulchre only. In that Luke maketh mention of Peter alone, it is like to that which we spake of late, concerning Marye Magdalene and the other women. Furthermore, it is to be thought, that the other nine disciples were keppe backe with feare, least if they had come abroade in companies, they had bene seene too openly. Neither doeth that any whitte hinder, whyche Luke seemeth to graunt, that the other did despise the woordes of Mary, because hee addeth immediately after, that *Peter ranne*. VVherefore hee meaneth simplie, that they were as it were astonied at the first hearing: but at length when they were come to themselves againe, Peter followed her, that he might see.

And whereas Luke sayeth that Christe appeared vnto Marye before shee hadde tolde the Disciples that the Sepulchre was emptie, the course of the narration is turned backward, whyche appeareth plainly by the texte. For hee addeth that, which Iohn testifieth came to passe before shee sawe Iesus. Neither is there any absurditie in this, seeinge that it is a common thing amongst the Hebritians to sette downe that first, which is later, in order of time.

*The first day of the Sabboth.* The Euangelistes doe not shewe when and after what sort Christe did rise againe, because it was sufficient for them to expounde, when and to whom his resurrection was made known. Therefore he sayeth that *Mary came the first day of the Sabboth*. It is woorde for woorde (*one*) but it is a common thing amongst the Hebritians, to put *one* in steade of *first*: because numbers begin with one.

And for as muche as euery seuenth day was ordained to rest in : they called all the whole weeke the Sabaoth; giuing this honour to the holinesse of the daye, that they called the rest of the time by that name. Therefore the women came vnto the sepulchre on the morrowe after the Sabaoth, for as much as they had bought odours the same day, (yet after the Sun was sette): and secondly, seeing that they were gone out of the Citie, when as it was yet darke (as it falleth out in fearful matters.) It was the first day of the Sabaoths in respecte of the next Sabaoth: because it was the beginning of the weeke, the ende whereof the Sabaoth was.

*Therefore Simon Peter went forth.* It is a marueile, that seeinge there was suche a weake, and almost no faith, as well in the disciples as in the woman, there was so great zeale in them. And surely it cannot be, but that godlines enforced them to seke Christ. Therefore there remayned some seed of faith in their harts, but yet it was choked for a time, so that they knewe not that they had that which they hadde. So the spirite of God doth oftentimes worke in the elect after an hidden manner. In summe, we must holde that there was some hidden roote, from whiche we see fruit proceede. And although this feeling of godlinesse which they had, was confused and intangled in muche superstition, yet doe I giue it the name of faith vnproperly, because it was conceiued only of the doctrine of the Gospel, and tended to no other end, saue only vnto Christ. Out of this seede came at length true and sincere faith, which hauing leste the sepulchre, did ascend vnto the heauenly glory of Christe. VVhen as the Scripture speaketh of the rudiments, and first of faith: it sayeth that Christe is engendered in vs, and we againe in him. But the disciples are to bee accounted more then infants almost, whilest that they are ignorant of Christe his resurrection. Yet the Lorde nourisheth them as vnborne children in the wombe. They were before like children, and they were gone a little forward: but the death of Christ brought vpon them such weakenesse, that they were to be begotten and fashioned againe, as Paule speaketh of the Galathians, fourth chapter, and ninthe verse. In that Peter who made lesse haste, goeth first into the sepulchre, lette vs learne that there is more giuen vnto many in the hinder ende, then appeareth in the forefront or beginning. And vndoubtedly we see many, who were very feruent and hotte in the beginning, faint and faile when they are come to the confict: and others which were thought to be sluggish, to take to themselves fresh courages.

5. *Hee sawe the linnen cloathes lying.* The linnen cloathes, were as it were things putte off, to make the resurrection of Christe more credible. For it was not to be thought that his body was stripped, that it might be carried vnto some other place. Neither friende nor foe woulde haue done this. VVhereas he sayeth that his head was wrapped in a *kerchiefe*, thereby is refuted the vanitie of the Papistes, who saine that the whole body was sewed vppe in one sheete, whiche they cause the miserable common people to woorshippe. I omitte their ignorance in the Latine tongue, whereby it came to passe, that they called the cloath which couered the whole bodye, a napkin wherewith menne wipe sweat from their faces. I omitte their impudencie, that they boast that they haue the same hande *kerchiefe* in fve or sixe diuers places.

But this so grosse a lie is vntollerable, which is quite contrary to the historie of the Gospell. Heereunto is added that feigned myracle, whiche they feigned of the image & picture of Christs body painted vpon the linnen cloath. I pray you if there had beene any such myracle wrought woulde the Euangelist haue passed ouer the same without making any mention therof, who reckoneth vp thinges which were of lesse importance so diligently? Therefore let that simplicitie be sufficient for vs, that Christe hauing cast away the tokens of death, meant to testifie that hee put vpon him the blessed and immortall life.

8 *Hee saw and beleued.* That is a colde exposition, which some men bring, that Iohn beleued that which he had heard of Mary, to wit, that the body of Christ was taken away. For you shall neuer find the word *beleue* in this sense, especially whereas it is put simplie and without any thing added vnto it. Neither is that any let that Peter and Iohn returne home againe doubting: for Iohn vsed this speech in some places before when he would note the going forward of faith.

And now Luke saith, 24. 12. that Peter marueiled when hee sawe the sepulchre lye in such sort. VWhereby he signifieth that there came some greater and higher matter into his mind, then that whiche Marie had told him. They had oftentimes heard that of Christs mouth, which they sawe then with their eyes: but they had forgotten this: but beeing now admonished with the beholding of some new thing, they begin to think diuinely of Christ: although they be yet far from the pure and euident knowledge of faith. Therefore Iohn accuseth himselfe why- lest that hee confesseth that this was vnto hym the beginning of beleeu- ing, when as hee sawe the signes of the resurrection of Christ.

Moreouer, hee amplifieth his owne and his brethrens fault: in that they had not onely forgotten Christe his wordes, but they knewe not the Scriptures. For he ascribeth the want of faith vnto this ignorance, whence we may also gather a profitable admonition, that it is to be im- puted vnto our owne sluggishnesse when wee know not those thinges, which we shoulde haue knowen concerning Christe: because we haue not profited so much in the Scriptures as became vs, whiche reueale the power of Christe to the full. That ye may not set an example any farther, the resurrection of Christe is shewed there obscurely, and darkely: but there are manyfest testimonies extant to attentiuie Rea- ders.

Paule proueth, Act. 13. 34. that Christe ought to haue risen agayne, because God saith by Iesaias 55. 3. that the mercy promised to David shall be stable vnder his kingdome. Some vnskillfull man would thinke, that that is nothing appertinent vnto the matter, which Paule bringeth: but whosoever doe holde the principles of faith, and are rightly exerci- sed in the Scripture, doe easily knowe howe fitlie he reasoneth. For to the ende Christe may continually establishe vnto vs the grace of God, hee must needes liue continually. There bee many such like places, whi- che I need not to gather now. Therefore let vs be content with three, Psalm. 16. 10. we reade, thou shalt not suffer thine holy one to see cor- ruption.

Peter and Paule expounde this prophesie of Christe: and that for

good causes, sithence there is no one of the children of Adam which is not subiect to corruption of himselfe. Therefore Christe his immortalitie is auouched there. And it is not to bee doubted but that that sentence doth belong vnto Christ: The Lorde said vnto my Lord, sitte at my right hande vntill I make thy foes thy foote stoole. Psalm. 110. 1. And death shall not be destroyed vntill the last day. Therefore the kingdome is giuen vnto Christe vntill the ende of the worlde, which cannot stand without this life. And Iesaias speaketh the plainest of all other 53. 8. VWho after that he hath fortolde the death of Christ, addeth immediately after, that this age shall be vndeclarable. In summe we must hold that the doctrine of the scripture is so full and perfect in all pointes, that whatsoeuer is wanting in our faith ought iustly to be accounted the ignorance thereof.

10 Therefore the Disciples went againe vnto their owne home.

11 But Mary stood without weeping at the sepulchre, furthermore, when shee wept she bowed her selfe downe into the sepulchre.

12 And shee saw two angels sitting in white garments, one at the head and another at the feete, where the body of Iesus was laide.

13 And they say vnto her, woman, why weepest thou? Shee saith vnto them, because they haue taken away my Lord, and I know not where they haue laid him.

14 VWhen she had saide thus, she turned backe and saw Iesus standing, and she knew not that it was Iesus.

15 Iesus saith vnto her, woman, why weepest thou? whom seekest thou? she thinking that it was the gardiner, saith vnto him, Sir, if thou hast taken him away, tell mee where thou hast laid him, and I will take him away.

10 Therefore they went. VVe may thinke that they went home as yet with doubting mindes. For although Iohn saith that hee beleeued yet that was no firme faith, but a confused feeling and perceiuing of the myracle, like to a dume or traunce, vntill they were better confirmed. And truly sound faith could not be conceiued by beholding only. Moreover, Christ did not reueale himselfe vnto them, vntill they were better awaked out of their carnall dulnesse. They shewed a laudable token of their zeale in making hast vnto the sepulchre: yet Christe was hidden from them, because they sought him too superstitiously.

11 And Mary stood. The Euangelist beginneth now to shew how Christ appeared both to the women and also to the Disciples, to make known his resurrection. And although there be but one Mary mentioned in this place, yet it seemeth to me a thing like to bee true that the other women were with her also. For whereas some thinke that they were slid away for feare, it standeth not with reason. They wil flie & eschewe contrarietie, which is none, as I said before. Now whereas the women stay still at the sepulchre after that the Disciples were returned into the cite, they are not greatly to bee prayed more then the other. For the Disciples carry with themselves consolation & ioy: but the women occupie themselves in superfluous and vaine weeping. Finally, only superstition togeather with carnall affection maketh them stay at the sepulchre.

12 She saw two angels. This is wonderfull mercy of the Lord, who forgiveth



giueth Mary and her fellowes so many assaults: for he doth vouchsafe them no small honour, in sending his Angels, and in manifesting himselfe at length: which the Disciples had not. And although the Apostles and women were sick both of one disease, yet their dulnesse was lesse excusable who hauing been so well and thoroughly taught, had profited so little. Certainly Christ did choose the women vnto whom he would reueale himselfe first, not without the Apostles shame. Furthermore, it is vncertaine whether Mary knewe the Angelles, or shee thought they were men. VVe know that white garments were a signe of the heavenly glory: So Christe had on white cloathing, when his maiestie did appeare vnto the three Disciples in the mountaine. Math. 17.7. Luke sheweth the same thing of the Angell that appeared to Cornelius. Act. 10.30. Neyther do I denie but that the men of the East countrie did vse linnen garments. But God shewed some singuler and vnwonted thing in the apparrell of the Angels, and gaue them markes whereby they might be discerned from men. Moreouer, Matthewe 28.3. compareth the countenance of the Angell vnto lightning, which spake vnto the women. Yet it may be that he made them afraide onely by reason of the admiration: for it appeareth that they stood still being astonied. But so often as we reade that Angels haue appeared in the visible shape of men, and hauing on cloathes, this was graunted vnto the rudenesse of men. Yea, I doe not doubt but that they had very bodies indeede sometimes. But because it were superfluous to enquire whether these two angels had onely shapes of bodies or no, I will leaue it indifferent. It is sufficient for mee that they had mans shape giuen them of the Lorde, that the women might see and heare them: and that they had on glorious and straunge apparrell, whiche distinguishing them from the order of men, did shewe some diuine and heavenly thing.

*One at the head and another at the feete.* VWhereas Matthew maketh mention but of one Angell, it differeth not from Iohn his narration. For they spake not both together to Marie, but the one of them vnto whom the embassage was committed. Augustine his Allegorie is not firme enough, that that placing of the Angels did shew that the gospel shuld be preached from the rising of the Sunne vnto the going downe thereof. This is therefore to bee noted that Christ began the glory of his kingdom with such maiestie. For in that the Angels do honor his sepulchre, the ignominie of the Crosse is not only thereby abolished, but the heavenly maiestie of Christ doth shine and appeare.

13 *Woman why weepest thou?* VVec may easily gather out of the other Euangelistes, that the Angell spake more then thus: but Iohn gathereth the summe briefly, because this was sufficient to testifie and declare that Christ was risen. This sentence is mixed with a chiding and a comfort. The Angell chideth Mary for her vnfortunate weeping, yet he doth therewithall mixe ioy, whilest that hee saith that shee had no cause to weepe, because Christe is risen.

14 *Shee saw Iesus standing.* A question may bee moued heere, how this thing came to passe that Mary knoweth not Iesus, whom she ought to haue knowen most familiarly. Some doe thinke that hee appeared in a straunge fourme. But I doe thinke that the faulte was rather

in the womans eyes: as it is in Luke concerning the two Disciples. 24.  
 16. Therefore we will not say that Christe did chaunge himselfe into diuers shapes like Proteus. But that it is in the will of G O D, who gaue eyes vnto men, to blinde and dull the sight thereof, (so often as hee will) that in seeing they may not see: yea we haue in Marie a common patterne of the errours of mans minde. For although Christe came into our sight, yet wee feigne that he hath diuers shapes, so that our sense and vnderstanding conceiueth euery thing sooner then true Christe. For seeing that the sight of our minde is of it selfe deceitfull, it is also bewitched by Satan and the worlde, least it discerne any true thing.

15 *Syr if thou hast taken him away.* Shee calleth him Syr, according to the common custome of her nation. For the Hebrewes salute husbandmen and other of base estate by this name, Syr. And we see that Mary smelleth as yet of nothing but of that which is earthly. Shee desireth onely to haue Christe his body that shee may keepe it buried: but she omitteth the chiefest thing, to aspire vnto the diuine power of his resurrection: wherefore it is no maruell if such a grosse affection do bring a veile ouer her eyes.

16 *Iesus saith vnto her, Mary. Shee turned back and saith vnto him, Rabboni, which is to say, Master.*

17 *Iesus saith vnto her, touch me not: for I am not yet ascended vnto my father: but go vnto my brethren and tell them, I ascend vnto my father, and your father, and my God & your God.*

18 *Mary Magdalene came and tolde his Disciples, that shee had seene the Lord, & that he had spoken these thinges vnto her.*

16 *Mary.* In that Christ suffered Mary to erre for a short time, it was profitable for vs vnto the certaintie of faith: and now hee reclaymeth her from her errour with one worde. Hee had spoken vnto her before: but that was as it were the speech of an vnknown man: hauing now taken to himselfe the person of a master, hee calleth his Disciple by name: as we had before, in the tenth Chapter, and nienth verse, that a good sheepehearde calleth vnto himselfe all the sheepe of his flocke by name. Therefore this voyce of the Pastour entreth into the minde of Marie, it openeth her eyes, it stirreth vp all her senses, and so moueth them that shee submitteth her selfe by and by vnto Christe, so that we haue an image of our calling depainted in Mary. For this is the true entrance into the knowledge of Christ, if he knowe vs first: and secondly, if he inuite vs vnto himselfe familiarly, not with that common voyce whiche soundeth confusedly in all mens eares, but by that voyce wherewith he calleth the sheepe peculiarly which are giuen him of his father. Therefore Paule saith, Galathians 4.9. After that yee knewe God, yee were knowen of him.

Furthermore, the efficacy of this worde appeareth thereby, in that Marie giueth due honor vnto Christ without delay. For þ word *Rabboni*, is not only honourable, but it containeth also a profession of obedience. Therefore Marie testifieth that she is Christes Disciple, and she submitteth

teth and addicte her selfe vnto him as vnto a master. This is a mar-  
ueilous & a secret conuersion of mans minde, whenas God maketh the  
same quicke of sight sodainely, which was before dull and altogether  
blinde. Furthermore, the example of Mary ought to serue for an exhor-  
tation that how many soeuer Christe doth inuite vnto himselfe, they  
may answer him by and by. This worde *Rabboni* is a Chaldean worde,  
although they pronounce it *Ribbeni*; but it is a common thing for words  
to bee changed, when as they are turned into another and a straunge  
tongue. And it is as much as, my Lorde, or Master. But their manner of  
speaking was such in Christes time, that the rooke *Rabbi* and *Rabboni* for  
master.

17 *Touch me not.* This seemeth to disagree with Matthew his nar-  
ration. For he writeth plainly that the woman embraced Christs feet.  
Now seeing that he would haue the Disciples to grope and feele him,  
what was the cause that he forbad Mary to touch him? VVe may easily  
answer, if so be it we know & holde that the woman were not driuen  
back fro touching Christe before that they were too busie in touching  
him. For in as much as it was necessary to take away all doubting, hee  
did forbid them to touch him: but when he saw them embrace his feete  
too busily, he did moderate and correct that rash zeale. For they did  
sticke in his corporal presence, neither did they know any other way &  
meanes to enioy him, then if he should liue togeather with them vpon  
earth. Therefore we must perswade our selues that they were not for-  
bidden to touch him, vntill such time as Christ had seeme y he was re-  
tained and kept in the worlde with their foolish and ynseasonable de-  
fire. VVe must also note the reason which he addeth, *because I am not yet*  
*ascended vnto the father.* For he commandeth the women in these words,  
to suspend their desire vntill such time as he was receiued into heauen-  
ly glory.

Finally, he sheweth the end of his resurrection, not suche an ende as  
they feigned & imagined with themselves, that being restored to life  
again, he might triumph in the world: but rather that hee might take  
possession of the kingdome promised him by ascending into heauen,  
& that he might gouerne the Church out of the fathers hande by the  
power of his spirite. Therefore this is the meaning of the wordes, that  
the estate of his resurrection should not be full and in all pointes per-  
fect, vntill he shoulde sit in heauen at his fathers right hande: and that  
therefore the womē did not wel, in that being cōtent with the one half  
of the resurrection, they desired to haue him to be present in the world.  
The prefit of this doctrine is double: the first, that those must lift vp  
their mindes who will not erre in seeking Christ: the second, that they  
must shake off the earthly desires of the flesh, who soeuer wil go toward  
him: as Paul teacheth, Col. 3. 1. 2.

*Goe vnto my breshren.* Some doe restraine this worde *breshren* vnto the  
kinsfolks of Christ, but not well in my iudgement. For why should he  
rather haue sent them vnto them then vnto the Disciples? They answer,  
because Iohn testifieth in another place that they beleueed not. But I doe  
not thinke that Christ vouchsafed to bestow so great honour vpo those  
of whom mention is made there.

And now they muste needes graunt that Mary did that obediently

which she was commanded to do by Christ. But it followeth immediately that she came to the Disciples: whereby wee gather that Christe spake of them. Moreouer, Christe knewe that the Disciples were gathered together in one place, whom these men doe separate in their opinion. And it were an absurd thing that the Disciples shoulde bee neglected, whylest that certaine odde fellowes were regarded, who being gathered into one place, dyd stande betweene hope and feare.

Furthermore, Christ seemeth to haue borrowed this speeche out of the two and twentieth Psalme 23. where it is written, I will declare thy name vnto my brethren. For it is questionlesse that the fulfilling of that Prophesie is rehearsed in this place. Therefore I thinke that Marie was sent vnto all the Disciples: and I thinke that that was done to vpbraide them, because they had been so slowe to beleue. And truly they were not only worthie to haue women to bee their teachers, but euen Oxen and Asses, who had profited so little and almost nothing vnder the sonne of God, who vsed such diligence in teaching and instructing them continually. Yet this is a milde and gentle chastisement, whylest that Christ sendeth his Disciples thus vnto the womens schoole, that he may reclaim them vnto himselfe by them.

His inestimable goodnesse appeareth also in this that hee appointeth the women to bee witnessers vnto the Apostles, of his resurrection. For the embassage, whiche is giuen them in charge, is the onely groundworke of our saluation, and it containeth the principall point of heauenly wisdome. Although we must also note that this was an extraordinary and as it were an accidentall thing. They are commaunded to tell the Apostles that which they preached vnto all the whole world afterward, according to the function which was enioyned them: but the womē do not this as Apostles. Therefore they do falsely gather a law out of this place who permit women to baptize. Let this bee sufficient for vs that Christ did shewe and vnfolde in them the infinite treasures of his grace, whylest that hee did once make them teach the Apostles: yet so that he woulde not haue that taken for an example, whiche was done by a singuler priuiledge, wee may see that chiefly in Mary Magdalene, whiche was captiue to seuen Diuels before: for this was as much as if Christ should lift her vp aboue the heauens being brought out of hell.

If any man object that there was no cause why Christ shoulde preferre the women before his Apostles which were no lesse carnall and dull: I answer, that the difference betweene the Apostles and the women, is put and placed not in our will, but in the wyll of the iudge. Againe, I say that they were more sharply to be chidden, who were not onely more taught then any other, but who being also appointed to be teachers of all the whole worlde, and being called the light of men, and the salt of the earth, Matthew the 5. chapter, 13. & 14. verses, had so filthily fallen. In the meane season it pleased the Lorde to shewe some token of his power in these weake and contemptible instruments,

*I ascende vnto my father.* By this word *ascend* he confirmeth that doctrine which I expounded of late; to wit, that he rose againe for this cause not that

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he might linger & stay vpon earth, but that hauing entred into the heauenly life, he might drawe the faithfull with him thither. In summe, he forbiddeth the Apostles by this woorde, to stay in the bare resurrection onely, and he willeth them to goe forewarde, vntill they come vnto the spirituall kingdome, the heauenly glory, vnto God himselte. Therefore there is great force in this word, *I ascende*, because Christe reacheth forth his hande vnto those that be his, that they maye not seeke felicitie anye where else, saue onely in heauen. For where our treasure is, there must our heart be also, Math. 6. 21. Christe sayeth that he ascendeth vpwrd; therefore we must ascende, vnlesse we will be separated from him. And when he addeth that he ascendeth vnto God, he doeth easily driue away what focuer sorrowe and care the Apostles might conceiue, because of his departure: for he signifieth that he will alwayes be present with his, by his diuine power. By ascending, is noted the distance of place: but although Christ be absent in body, yet because he is with God, his power which is spred abroad euery where, doeth manifestly declare and shewe his spirituall presence. For to what ende did he ascende vnto God, saue onely, that sittinge at his righte hande, hee might raigne in heauen and earth?

Finally, he meant by this speache to commend the diuine power of his kingdome, least the disciples shoulde take the absence of hys fleshe heauily. And now, the fruite and effecte of that brotherly conjunction mentioned of late, is expressed, whilest that Christe maketh God and the father common as well to vs as to himselte. I (sayeth hee) doe ascend vnto the father, who is also your father. VVe heare in an other place, that we are made partakers of all the good things of Christ: but this is the foundation, that hee imparteth and maketh common vnto vs the fountaine it selfe of good things. This is questionlesse an vnestimable good thing, that the faithfull may safely and surely perswade themselves, that he is their God, who is Christes God, that he is their father, who is Christes father. And they neede not to feare, least this hope and confidence be reprobued for rashnes, when as it is grounded in Christ: or least it be a proud bragge, whiche Christe himselte hath indited vnto vs with his owne mouth.

Furthermore, Christe calleth him his God, in asmuch as hauing taken vpon him the shape of a seruaunt, he abased himselte. Therefore this is proper to his humane nature: yet it is applyed to the whole person, in respecte of the vnitie: because the same Christ is God and man. As touching the second member, we do also differ from him: for he is the sonne of God by nature, and we by adoption onely: but such is the stabilitie of the grace which we haue by him, that it cannot be shaken with anye engines of Satan, but that we may alwaies cal him our father, who hath adopted vs in his sonne.

19. The same daye at night, which was the first of the Sabaoth, and the dores were shut where the Disciples were gathered together for feare of the Iewes, came Iesus and stood in the midst, and saide vnto them, Peace bee vnto you.

20. And when hee had saide thus, hee shewed them his handes and his side. Therefore the Disciples reioyced when they had seene the Lorde.

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21. There-

21 Therefore Iesus saith vnto them againe, Peace be vnto you: as the father hath sente me, I do also send you.

22 And when he had said that, he breathed vpon them, and saith vnto them, Receiue the holy Ghost.

23 Whose sinnes yee shall remit, they shall be remitted vnto them, and whose sinnes ye shall retaine, they shall be retained.

19 The same day at night. The Euangeliste declareth now that Christes resurrection was proued vnto the Disciples by the beholdinge and seeing of him. It happened not without the prouidence of G O D, that they were all gathered together in one place, that the matter might be the more surely and certeinly beleued. VVee muste note howe courteouslye and gentlye Christe dealeth with them, who did only suffer them to doubt vntil night.

Moreouer, hee gaue them light, bringing vnto them a pledge of a new lyfe, when as the world was darke. In that they were come together, it was a signe of fayth, or of a godly affection: in that they kepte themselves close, the doores being shutte, in this we acknowledge some infirmitie. For although the moste stronge, valyaunt, and constant menne are sometymes afraide, yet wee may easilye gather that the Apostles were so afraide then, that they bewrayed their want of fayth. An example worth the marking. For although they doe not behaue themselves valiantly, as they ought, yet they doe not flatter themselves in their infirmitie.

They seeke a secrete place, that they may escape daunger: yet they encourage themselves so, that they continue together: otherwise they shuld haue bene scattered abroad, and one should not haue bene so bolde, as to looke vpon another. Thus must we striue with the infirmitie of our fleshe, neyther must wee giue place vnto feare, whiche prouoketh vs to faynte and fall. Christ blesseth their zeale, when as hee appeareth vnto them being thus gathered together: and Thomas is iustlye deprived of the common grace of his brethren, because hee was departed from the banner of vnicie, like a wandring soldiour. Therefore let them, who are too feareful, learn to sharpen and exhort themselves to correct the feare of their fleshe. And we must especially beware, that feare doe not scatter vs abroad.

And the doores were shut. This circumstance was added, because, it containeth a token of Christes diuine power. For, whereas some thinke that some manne hadde vnlocked the doores for him, and that hee entred in after the manner of menne, it is altogether contrary to the Euangelists minde. Therefore wee muste thus thinke, that Christ entred in miraculously, that hee might shewe some token of his diuinitie, that hee mighte make his disciples more attentiu. Neuerthelesse, I do in no case graunt, that that is true, which the Papiests affirm, that the body of Christ came through the doores, when they were shutte. They holde this for this cause, that they may not onelye make his glorious bodye like to a spirite, but that that they may proue that it is vnmeasurable, and contained in no place.

But the woordes import no such thing: because the Euangelist saith not that he entered in by the doores when they were shutte, but that he stood

Stoode in the middest of his disciples, when as notwithstandinge, the doores were shutte, and he had no entraunce and way made him by the hand of man. VVe know that Peter came out of the prison when it was fast lockte: shall we therefore say that he came through the middest of the yron and planks? Therefore away with these childlike subtelties, who haue in them no soundnesse, and bring with them many toyes and dourings. Let this be sufficient for vs, that Christ meant to establishe the credite of his resurrection, amongst his disciples by an excellent myracle.

*Peace be vnto you.* This is a common forme of salutation vsed amongst the Hebrewes, who vnder this woorde *Peace*, doe comprehend all prosperitie and good things whiche are woont to be desired vnto blessed life. Therefore this saying importeth as much as if you shoulde say: Be it wel and happily vnto you. VVhich I speake for this cause, because some menne dispute Philosophically concerning peace and concorde in this place: seeing that the onely intent and purpose of Christ is, to wish wel to his disciples.

20. *He shewed them his handes.* It was meete that this confirmation should be added, that it might be made knowen vnto them by all meanes, that Christe was risen againe. If any man thinke that it is vnmeete and contrary to Christes glory, that he beareth his woundes as yet after his resurrection: Lette him first of all consider that he rose againe not for his owne, but for our sake: and secondly, that what soeuer maketh for our saluation, it is vnto him glorious. For in that he humbled himselfe for a season, his maiestie was no whit abated by that: Nowe seeing that these woundes, which are spoken of heere, doe serue to set forth the credite of the resurrection, they doe diminish no whitte of his glorie. And if any manne shal gather heereby, that Christ hath as yet his side thrust through, and his handes pearced, he shalbe ridiculous: for as muche as it is certeine that the vse of his woundes was but temporall, vntill the Apostles were fully perswaded that he was risen from death. VVhen Iohn saith, that the Apostles reioyced, when they sawe the Lord, hee giueth vs to vnderstande, that al that sorow, which the death of Christ had brought to the Apostles, was driuen away by his new life. *Hee saith againe, peace be vnto you.* This second salutiō seemeth to tend to none other end, saue only that the Lord may be so heard, as the greatnes and weightines of the things, wherof he was about to intreate, did deserue.

21. *As my father hath sent me.* By these wordes Christ doth as it were consecrate his Apostles into the office, whereunto hee had ordained and appointed them before. They were sent before through out Iudea, but onely like cryers, which commaunded the people to heare the chiefe teacher, and not as Apostles, which did take vpon them the continuall office of teaching. But now the Lord maketh them his embassadors, that they may erect his kingdom in the world. Therefore let this continue sure & certeine, that the Apostles are now first of all appointed to be ordinary ministers of the gospel. His words import as much as if he shuld say, that he hath executed the office of a teacher hitherto: and that therefore sithence that he hath fulfilled his course, he doth now comit the same charg vnto the. For he meaneth that his father had made him a teacher of the Church on this cōdition, that he might go before the rest for a time, and that he might then chuse into this place those, which might supply his place whē he was absent.

In which respect, Paule, Ephe. 4. 11. saith, that hee made some Apostles, some Euangelistes, some Pastors, to gouerne the Church vntill the ende of the world.

Therefore Christe dooth testifie of all, that although his office of teaching was but temporall, yet the preaching of the Gospell lasteth no small time, but shall be eternall. And secondly, to the end the doctrine, which proceedeth from the mouth of the Apostles maye haue neuer a whitte the lesse authoritie, he commaundeth them to enter into the same function, which hee had of his father: hee giueth them the same person, and assigneth vnto them the same authoritie. It was meete that their ministerie should be established thus: for they were obscure men, and of the common sorte. Againe, admitte they were of great renoume and dignitie, yet we know that whatsoeuer men haue, it is farre inferiour to sayth.

VVherefore it is not without cause that Christ imparteth vnto his Apostles the authoritie, which he hath receiued of the father, that he may by this meanes declare, that the preaching of the Gospell is enioined the, not by man, but by the commaundement of God. But hee did not so put other in his place, that he doth leaue the principal maistershippe, because the father would haue that to remaine in his power alone. Therefore he continueth and will continue for euer the onely teacher of the Church: but there is this onely difference, that he spake with his owne mouth so long as he was conuersant vpon earth, he speaketh now by his Apostles: Therefore this succession is such, that Christe looseth nothing thereby, but his right remaineth vntouched, and his honour perfect. For that decree cannot be broken, whereby we are commaunded to heare him, and no other.

In summe, Christ meant not in this place to adorne menne, but the doctrine of the Gospell. Furthermore, wee must note that he intreateth of the preaching of the Gospell onely. For Christ sendeth not his Apostles to make satisfaction for the finnes of the worlde, to purchase righteousness, as hee himselfe was sent of the father. Therefore he toucheth not in this place any peculier thing that he had, but he doth only appoint ministers and pastours to gouerne the Church, and that vpon this condition, that he may retaine the principall power: and that these menne may challenge to themselues nothing els but the seruice.

22. *He breathed vpon them.* Beecause no mortall manne is fitte for so harde and weightie a function, therefore Christ furnisheth his Apostles with the grace of his spirite. And truely it is a thing which passeth mans habilitie far, to gouerne Gods Church, to bringe the message of eternall saluation, to erect the kingdome of God vpon earth, and to liue vppon menne vnto the heauens. VVherefore it is no merueile that there is no meete manne founde, vnlesse he be inspired with the holy Ghost. For no manne can speake any word concerning Christ, vnlesse the spirit directe his tongue: so farre off is it, that any manne is sufficient to fulfill saythfully and hartily all the partes of such an excellent office. And this glorye belongeth to Christ alone, to fashion and forme those, whome hee appointeth to be teachers of his Church. For the fulnesse of the spirite is powred out vpon him for this cause, that hee may giue it to euery one by



by measure. Againe, seeing that he remaineth the onely pastour of the Church, he must needs shewe forth the power of his spirite in his Ministers, whose diligence he vseth. VVhich thing he did also testifie by the externall signe, when hee breathed vpon his Apostles. For this shuld not agree, vnlesse the spirite didde proceede from him. VVherefore the sacriledge of the Papiſts is so muche the more detestable, who take to themſelues the honour, whiche is proper to the Sonne of G O D. For theyr horned Byſhoppes doe boaste that they breathe out the spirite by belching, when they make their Masse Priestes. But the thinge it selfe sheweth plainely enough, how much their stincking breath dooth differ from the breathing of Christe: because they make nothinge else but Asses of horses.

Moreouer, Christe dooth not onely imparte vnto his disciples the spirite whiche hee receiued, but hee giueth it as it is his owne, seeing that it is common to his Father and him. Therefore they vsurpe to themſelues the glorye of the diuinitie, whosoener do professe that they giue the spirit by breathing.

And nowe wee muste note that CHRISTE furniseth those with necessary gyftes, whome hee calleth vnto the pastorall office, that they may be able to discharge their duetie and function, or at least that they may not come emptie and naked. VVhich thing, if it be true, the foolish bragging of the Papyſtes is easily refuted, who whylest they doe highlye extoll theyr hierarchie or holye gouernaunce, cannot shewe euen the very leaste sparke of the holy Ghoste in their Bishops. They will haue vs beleue that those are lawfull pastours of the church, and so consequentye Apostles and Christes vicars, who are as it appeareth, emptie of all the graces of the holy Ghost. But there is a certain rule prescribed vnto vs in this place to esteeme their callinge by, and to iudge thereof, who gouerne the Church of God, if we see them endued with the holy Ghost.

Notwithſtanding, Christe meant chiefly to auouche and defend the dignitye of the Apostolicall order. For it was meete that their authoritie shoulde be singular, who were chosen to bee the firste and chiefe to preache the Gospell. But and if Christe gaue them his spirite then by breathing vpon them, the sendinge of the holy Ghost which followed afterwarde, seemeth to be superfluous. I aunſweare that the spirite was giuen the Apostles in this place in ſuche fort, that they were onely sprinkled with this grace, and were not endowed wyth the perfecte power thereof. For when the holy Ghoste appeared in fiery tongues vpon them, they were thoroughly renewed. And truly he doeth not so appoynte them nowe to preache his Gospell, that hee sendeth them straightway vnto the worke: but rather (as it is else where, Actes 1.4.) he commaunded them to rest. And if we weigh all things wel, he doeth not so much furnishe them with necessary gyftes at this present time, as appoynt and make them instruments of his spirite againſte the tyme to come. VVherefore this breathing ought to be referred and extended for the moſte parte vnto that great and honourable sendinge of the spirite, which he had promised so often. Furthermore, Christe coulde haue giuen his grace vnto his apostles by ſecret inspiration, yet would he adde  
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the visible breathing to confirme them the better. Christ tooke this signe from the common custome of the scripture, which doth commonly compare the spirit vnto winde. The reason of which similitude is briefly expounded before in the third chapter. But let the readers marke that the word is also ioyned with the externall and visible signe. For euen hence doe the sacraments borrow their force. Not because the force of the spirit is included in the voice which soundeth in the eares: but because the effect of al those things, which the faithful haue, and gather, by, & of the sacramentes, dependeth vpon the testimonie of the word. Christ breatheth vpon the Apostles, they doe not only receiue the blast, but the spirit also. And why? saue onely because Christ promisseth them the holy Ghost.

In like sort we put on Christe in Baptisme, we are washed with his blood our old man is crucified, that the righteousnes of God may reigne in vs. VVe are fed spiritually in the holy supper with the flesh and blood of Christ. VVhence commeth such force, saue onely from the promise of Christ, who bringeth to passe and perfourmeth that by his spirit, which he promisseth in word? Therefore let vs knowe that whatsoeuer sacramentes men haue inuented, they are nothing else but meere toyes, or frivoulous pastimes: because the signes can haue no trueth, saue onely when the word of God is present. And because they do neuer mocke thus in holy things, without wicked blaspheming of God, and the destruction of their soules, they must take good heede of such iuglings of Satan. If any man object that that is not to be found fault with, which the popish bishops do, when they consecrate their Masse priests with breathing, because the word of Christ is there annexed to the signe: we may readilye answer, that Christ spak not to his Apostles, that hee might institute a continual sacrament in the Church: but that he would once declare and testifie that which we said of late, that the spirit commeth from him alone: and againe, that he neuer enioyneth any office, but that he doth also minister power vnto his ministers, and furnisheth them with hability. I omit that the Masse priests are made in popery to a far other, or rather a contrary end: to wit, to slea Christe daily: whereas the Apostles were created to offer vp men in sacrifice with the sword of the gospel. Neuerthelesse we must also hold that, that Christe alone dooth giue all those good things, which he figureth and promisseth. For hee doth not bid the Apostles receiue the spirit from the external breathing, but fro himselfe.

23. *VVhose finnes ye shal remit.* It is not to be doubted but that Christe doth briefly comprehend in this place the sum of the gospel. For we must not separate this power, to forgiue finnes, from the office of teaching, wherunto it is annexed in one text. Christ had said a litle before, as the liuing father hath sent me, so do I send you also: now dooth he declare to what end that embassage tendeth, and what it meaneth. Hee doth only put in that which was necessary, that he giueth them the holy Ghost, least they shuld do any thing of theselues. Therefore this is the principal end of the preaching of the Gospel, that men may be reconciled vnto God, whiche commeth to passe by the free forgiuenes of finnes, as Paul also teacheth, 2. Cor. 5. 18. VVhere he calleth the Gospell in this respect the ministry of reconciliation. The Gospel containeth many other things, but GOD doth this principally there, that he may receiue men into fauour, by not imputing

imputing vnto them their sinnes. VVherefore if we wil shew our selues faithfull ministers of the Gospel, we must endeavour this with al diligence. For the Gospell differeth from prophane philotophy moſte of all in this poynt: because it placeth mans saluation in the free forgiueſſe of sinnes. For the other benefites of God doe flowe hence, that God dooth illuminate vs, and regenerate vs by his spirit, that he reformeth and fashioneth vs after his owne image, that hee armeth vs with inuincible strength against the world and Satan. Therefore all the whole doctrine of godlines, and the spirituall blinding of the Church stayeth vpon this foundation, that God doth adopt vs vnto himſelfe freely, being purged from all our sinnes.

And Christ doth ſo enioyne vnto his Apoſtles the commaundement to forgiue sinnes, that hee dooth not tranſlate and giue vnto them that which is his own. It is proper to him to forgiue sinnes. Hee doth not reſigne vp this honour vnto the Apoſtles, inasmuch as it belongeth to him: But he biddeth them teſtifie the forgiuenesse of sinnes in his name, that he may reconcile menne vnto God by them.

Finally, he alone (to ſpeake properly) doeth forgiue sinnes by hys Apoſtles. Yet the queſtion may be, ſeeing that he doeth only make them witneſſes or preachers of this benefite, and not authours, why he doeth ſo highly extoll their power? I anſweare that this was graunted for the eſta bliſhing of our faith. There is nothinge more for our profite, then that we may ſafely perſwade our ſelues, that our sinnes are not remembered before God. Zacharias calleth this the knowledge of ſaluation, in his ſonge, Luke 1. 77. Seeing that God doeth vſe the teſtimonie of men to prooue the ſame, our conſciences ſhall neuer be quiet, vnleſſe they acknowledge that God himſelfe doeth ſpeake in their perſon. Therefore Paule ſayeth, 2. Corint. 5. 20. we exhort you that ye be reconciled vnto God, as if Christ did beſeeche you by vs. Nowe doe we ſee why Chriſte doeth ſet forth and adorne the miniſterie which he enioyneth hys Apoſtles with ſuch an excellent title: to witte, that the faithfull may be fully perſwaded that that is ſure and certain, which they heare concerning the remiſſion of sinnes: and that they may make no leſſe account of that reconciliation which is offered by the voice of men, then if God himſelfe ſhould reach forth his hand out of heauen. The church reapeth moſte plentiful full frute of this doctrine daily, whileſt that it vnderſtandeth that her paſtours are made the promiſers of eternall ſaluation: and that ſhee needeth not to ſeek for the remiſſion of sinnes which is committed vnto them. Neither ought we therefore to make ſmall accounte of this incomparable treaſure, becauſe it is put in earthen veſſels. But we are to thanke God, who hath vouchſafed to beſtowe ſo great honour vpon men, that they repreſent his perſon and the perſon of his ſonne, in teſtifying the forgiuenes of ſins. And let vs know, that whileſt braine ſicke men do deſpiſe this embassage, they tread vnder foot the bloud of Chriſt. Again the Papists are more then doltish, who wreſt this place vnto their magicall abſolutions. Vnleſſe a man confeſſe his ſins in the Priests care, we muſt hope for no remiſſion, as they ſay. For Chriſt would haue the Apoſtles to forgiue sinnes: but they cannot obſolue, vnleſſe they knowe the matter: Therefore menne muſt needs confeſſe theyr sinnes. But their error is ridiculous, whileſt that they paſſe over the principall iſſue of the matter: to witte, that this authoritye is graunted the Apoſtles;

to auouch and defend the authoritie of the Gospel, the preaching whereof was committed vnto them. For Christe dooth not appoynte in this place confessoraries, that they may sifte and know euery sinne by secret whisperinges: but lowd preachers of the Gospel, that they may seale the grace of the purging gotten by Christe, in the heartes of the faythfull. VVherefore we mult note the manner of forgiuing sinnes, that we may know what power this is, which is giuen the Apostles.

*VVhose sinnes ye shal retaine.* Christ addeth this second member, to terrifie the contemners of his Gospel, that they may know that they shal not escape scotte free for this their pryde: Therefore, as the embassage of eternal saluation and of lyfe was enioyned the Apostls, so were they armed with vengeance against al the wicked, who refuse the saluation which is offered them, as Paule teacheth, 2. Cor. 10. 6. But it is the latter in order: because the true and natural end of preaching the Gospell oughte to haue beene shewed first. In that we are reconciled vnto God, this is proper to the Gospell: and it is an accidentall thing, that the vnbeleeuers are adiudged vnto eternall death. In like sorte Paule, after that hee denounceth that vengeance vnto the vnbeleeuers, whereof I haue spoken of late, hee addeth immediately, after that your obedience shal be fulfilled. For he giueth vs to vnderstand that it is proper to the Gospell, to inuite al menne vnto saluation: and it is an accidentall thing, that it bryngeth destruction vnto some. Notwithstanding we must note, that who-soeuer heareth the voice of the Gospell, vnlesse hee embrace remission of sinnes promised vnto him therein, he is wrapt in guiltines, and tied with eternall damnation. For as it is a liuely sauor vnto the children of God so it is the sauor of death vnto death, vnto those that perish. Not that the preaching of the Gospell is necessary to condemne the reprobate, seeinge that we are all lost by nature, and euery man bringeth & getteth to himself new causes of death besides the heritable curse: but because their stubbornnes deserueth a far greater punishment, who despise the son of God willingly and wittingly.

24. *And Thomas, one of the twelve, which was called Dydimus, was not with them when Iesus came.*

25. *Therefore the other disciples said vnto him, we haue seene the Lord. But hee sayde vnto them, vnlesse I shal see the print of the nailes in his hands, and shall thruste my finger into the prynte of the nayles, and shall thrust my hande into his side, I wil not beleeue.*

26. *And eight dayes after his disciples were within againe, and Thomas was with them. Therefore Iesus came, when the doores were shut, and stood in the midst, and said vnto them, Peace be vnto you.*

27. *Then saith hee to Thomas, bringe thy finger hyther, and see my handes: and brynge in thy hande, and thruste it into my side, and bee not vsfaythfull, but faithfull.*

28. *Thomas answered and said vnto him, My Lord and my God.*

29. *Iesus saith vnto him, Thomas, because thou hast seene me, thou hast beleued. Blessed are those, which haue not seene, and yet haue beleued.*

24. *And Thomas.* The vnbelieve of Thomas is rehearsed in this place, that the faith of the godly may be the better confirmed thereby. He was not onely



only slow and hard to beleue, but also stubberne. His hardnesse caused Christ to offer himselfe to be seene, & also felt in the same shape againe. By this meanes, not only he, but we, had a new help to testify Christ his resurrection. But the stubbernes of Thomas is vnto vs an example, that this frowardnesse is ingendered almost in ail men, that they doe hinder themselves of their owne accord, when as the entrance vnto faith is set open. 25. *Vnlesse I shal see.* The fountain of the vice is noted in this place, because euery mā wil be wise according to his own sense, & doth beare too much with himselfe. These words do nothing agree with faith: but it is a sensual iudgement (that I may so call it). Therefore this befalleth all mē, who are addicted to thēselues, that they leaue no place for the word of God. It skilleth not whether you read it: the place, or figure, or print of the nailes. For it may be that the scriueners haue tourned *upon*, into *open*, or on the cōtrary, yet the sense is not altered therefore. Therefore let the readers chuse whether they had lieuer. 26. *Bring in thy finger.* We haue already spoken once of Christ his entrance, and his forme of salutation which he vsed. Furthermore, in that Christ doth so readily graunt Tho. that which he asked so wickedly, & so consequently doeth bid him feele his hands, & handle the wound of his side, we gather hereby how diligently he provided both for his & our faith. For he had not respect vnto Tho. only, but vnto vs also: least any thing should be wanting to the establishing of our faith. The dulnes of Tho. is wonderful & mostrous: being not content when he saw Christ, he wold also haue his hands to be witnesses of his resurrection. So that he was not only stubberne, but also proud & reprochful against Christ. He ought at least to haue been confounded with shame, & to haue ben afraid, so sone as he saw Christ. But he thrusteth in his hand boldly and without feare, as if he were not guilty of any fault. For we may easily gather out of the words of the Euangelist, that he came not to himselfe again before such time, as he was conuicted by the touching it self. So whilest that we giue lesse honor to the word of the Lord then is meete, there cōmeth vpon vs by litle & litle vnawares a worse stubbernes, which bringeth with it, cōtempt of it: yea it taketh from vs all reuerence of him. VVherefore we must take so much the more paines to bridle the wantonnes of our wit, and nature, least whilest that euery man doth giue himselfe greater liberty to resist, then is lawfull, he shut the gate of faith against himself, after that all feeling of godlines is as it were, extinguished. 28. *My Lord and my God.* Thomas is awaked at length out of his dreame: and he crieth out through admiration, as men are wont to do, who returne vnto themselves after that they haue beene beside themselves, My Lord and my God. For the abrupt sentence hath greater force: and it is not to be doubted but that he brake out into these words, being enforced with shame, that he might thereby condemn his sluggishnes. Furthermore, this so sodaine an outcry doth shew that faith was not quite extinguished in him, although it was choked. For he handleth not Christ his diuinity in his side or hands: but he gathereth much more by, & out of these signs, then they shew. Where commeth this, saue only because he returneth to himselfe sodainly out of forgetfulness & drousinnes? Therefore it appeareth that that is true which I said euen now, that the faith which seemed to be abolished, did lie hid in his hart, as if it had been couered. The same thing doth also befall many sometimes: for they are wanton for a time, as if they had cast away the

fear of God, so that there appeareth in them no faith: but so sone as they are chastened with some light chastisement of God, they come to themselves againe, when the fiercenesse of the flesh is brought vnder. Certainly a disease should not be sufficient of it selfe to teach godlinesse, whence we gather, that so soone as the impediments are purged, the good seede which lay hid, beginneth to appeare. VWhereof there was an excellent example in Dauid: for we see howe carelesly he triumpheth after that he hath obtained hys lust: all men would haue thought that faith had been quite abolished out of his minde at that time. But he is so sodainly called into the way by suche a short admonition of the Prophet, that we may readily gather some small fire, although it were couered, yet was in his minde, which did without delay break forth into a flame. As touching men they are guilty euen as if they had dispoiled themselves of faith & of al the graces of the holy Ghost. But it cometh to passe through the vnmeasurable goodnes of god, that the elect do not so run hedlög into alienatiō. Wherefore we must take good heed that we fall not away frō the faith. Yet we must perswade our selues that god doth kepe back his elect wyth an hidden bridle, that they fall not deadlily, & that he doth myraculously nourish alwaies in their harts, some sparckes of faith, which he setteth on fire afterward with a new blast of his spirit in due time. But this cōfession hath 2. members. Tho. confesseth that christ is his lord: then he climeth higher, & calleth him his god also. We know in what sense scripture calleth christ *Lord*: to wit, because he is made by his father the chief moderator and gouernor, who hath al things vnder his gouernment, before whō euery knee must bow. And finally, because he is his fathers vicegerent in gouerning the world: So that this name lord, belōgeth properly vnto him, in as much as he is the mediator reuealed in the flesh, and the head of the church. But so sone as Th. knew the lord, he is by & by caried vp vnto his eternal diuinity, & that for good causes: for Christ came down vnto vs for this cause, & was first of al abased, then afterward he was placed at the right hād of the father, he obtained the gouernment & lordship of heauen and earth, that he might lift vs vp vnto his diuine glory & the glory of his father. Wherefore to the end our faith may come vnto the eternall diuinity of Christ, it must begin at that knowledge, which is nigher & more easie. So it was truly said of some mā, that we are brought & led from christ, as he is mā, vnto christ, as he is god: because our faith goeth forward in such sort by degrees, that laying hold vpon christ in earth, as he was born in the stable, hanged vpon the crosse, it may passe vnto the glory of his resurrection: and frō thence at lēgh vnto his eternal life & power, wherein his diuine maiesty shineth. Neuertheles we must know this, that we can not rightly know that christ is the lord, but that the knowledge of his diuinity succedeth immediately, Neither is it to be doubted but that this ought to be the common cōfession of al the godly, which we see Christ alloweth. Doubtes, he wold not haue suffred the honor to be giuē rashly and falsly vnto himself, being taken frō his father: yet he doth flatly allow that which Th. said: wherefore this one place is sufficient to refute the madnes of Arrius sufficiently. For it is altogether vnlawfull to imagine two Gods. Moreouer the vnitie of person in Christ, is exprest in this place, whē as the same Christ is called god and lord. He calleth him his twise with great force, that he may declare that he speaketh according to a liuely & earnest feeling of faith. 29. *Thomas because Christ reprehendeth nothing in Tho. saue only that he was so slow to beleue,*

Iene, so that he had need to be draw n vnto the faith violently by the experiences of his senses, which is quite contrary to the nature of faith. If any man object, that there is nothing more vnconuenient, then that faith shuld be called a perswasion conceiued by touching & seeing: we may easily answer out of þ which I haue already said. For Th. was not simply brought by touching or seeing to beleue that christ was his god: but being awaked, he remēbred the doctrine which he had almost forgottē before. For doubtles faith cannot flow frō the bare experiments of things, but she must haue her beginning frō the word of god. Therefore christ chideth Tho. for this cause, because he did not giue such honour vnto his worde as he ought, & that he tied faith which cometh by hearing, and ought earnestly to be set vpon the worde, vnto the other senses.

¶ *Blessed are those that haue not seene, and haue beleued.* Christ commendeth faith in this place for this cause, because resting vpon the woord alone, it doeth not depend vpon the sense & reason of the flesh. Therefore he doth briefly define the force & nature of faith: to wit, that it staith not in the present sight, but pierceth vnto the heauē, that it may beleue those things which are hiddē from the sense & perceiuing of mā. And truly, we must giue god this honor, that his truth be vnto vs of sufficient credit of it self. Faith hath in deed her sight, yet such as doth not abide below in þ world & in earthly objects, in which respecte it is called the euidence of inuisible things, or of things which appeare not, Heb. 11. 1. And Paule, 2. Cor. 15. 7. setting it against sight, doeth signify that it sticketh not in considering the estate of things present, neither doth it looke hither and thither vnto those things which appear in the world, but it dependeth vpon the mouth of god, and that trusting to the word of God, it ouercōmeth the whole world, that she may fasten her anker in heauen.

The summe is, that there is no true faith but that which being grounded in the woord of God, doeth rise vnto the inuisible kingdom of God, that it may surpasse all humane apprehension. If any man object that this saying of Christ disagreeeth with that other, Math. 13. 16. where he pronounceth that the eyes are blessed, whiche see him present: I answere that Christ doeth not speake in that place of the corporall beholding and sight only, as in that place: but of the reuelation which is cōmon to all the godly, sithē that he appeared vnto the world to be the redemer therof. He cōpareth the apostles with the holy kings and prophets, who were holden vnder the dark shadowes of the law of Moses. But now he sayth that the condition of the faithful is better, because there shineth vnto them a more perfect light: yea, because the substance & truth of the figures is giuen thē. Many wicked men saw christ then with the eies of the flesh, who were neuer a whit the happier therefore: but we who neuer saw Christ with our eyes, do enioy that blessednesse which Christ commendeth. VVhereupon it followeth that the eyes are called blessed, who consider spiritually that heauenly and diuine thing, which is in him. For we do at this day behold Christ in the Gospell, as if he were present before vs. In which sense Paul sayth vnto the Galathians 3. 1. that he is crucified before our eies. VVherefore, if we couette to see that in Christe, which may make vs happye and blessed, let vs learne to beleue when we see not. That which is wrytten, 1. Pet. 1. 8. agreeth with these woordes of Christe, where the faithfull are commended, which loue Christe whome they haue not seene, and reioyce

with an vnſpeakeable ioy, although they beholde him not. And whereas the Papists doe wreſt theſe woordes to approoue their tranſubſtantiation, it is more then friuolous. They bidde vs belecue that Chriſte is in the ſhape and likenesse of breade, that we may be bleſſed. But we know that Chriſte did intende nothinge leſſe, then to make faith ſubiecte to the inuentions of menne: which if it goe but a little beyond the boundes of the woorde, it is no more faith. It wee muſt beleue all things which wee ſee not, then ſhall our faith be tied to all monſters which it pleaſeth menne to inuent, to all fables which they luſt to blunder out. Therefore, to the end this ſaying of chriſt may take place, that muſt firſt be proued out of the woord of God, which is called in queſtion. They alleage the woord in deede for their tranſubſtantiation, yet if it be wel expounded, it maketh nothing for their doting and folly.

30. Many other myracles wrought Ieſus before his diſciples, which are not writtē in this boke.

31. But theſe thinges are wrytten, that yee may beleue, that Ieſus is Chriſte the Sonne of God: and that beleuing, yee may haue life in his name.

30. Many other. Vnleſſe this preuention had been added, the readers might haue thought that Iohn had omitted none of the myracles which Ieſus did, & that he hath the perfect & full hystory of all things here. Therefore Iohn doth teſtify firſt, that he did only wryte certain thinges of many: not becauſe the other were vnworthy to be recited, but becauſe theſe were ſufficient to edify faith. And yet it doth not follow thereupon, that they were wrought in vaine, becauſe they were profitable for that age. Secondly, although we doe not knowe at this day what they were, yet we muſt not ſet light by them, becauſe we vnderſtand that the Goſpell was ſealed with great abondance of myracles. 31. And theſe thinges. By theſe wordes he ſignifieth vnto vs, that he wrote ſo much, as ought to ſatiſſie vs: becauſe it is abundantly ſufficient to confirm our faith. For he meant to preuent the vaine curioſity of men, which cannot be ſatiſſied, & beareth too much with it ſelf. Furthermore, Iohn knew wel what the other Euangelists had wrytten. And ſeeing that he intēded nothing leſſe then to abolish their wrytings, without doubt he doth not ſeparate their narration from his. Yet it ſeemeth to be an abſurd thing, that faith is founded and grounded in myracles, which ought wholly to leane vnto the promiſes of God & his word. I anſwear that myracles haue none other uſe giuē them in this place, ſaue only that they may be helps & ſhoares vnto faith. For they ſerue to prepare the minds of men, that they may more reuerently heare & receiue the word of god. For we know how cold & ſlowe our attentiueneſſe is, vnleſſe it be pricked forward by ſome other thing. And again, there is no ſmal authority added vnto the doctrine receiued, then, when the Lord reacheth out his mighty hād out of heauen to vnderprop the ſame, as Marke ſayeth, 16. 20. that the apoſtles taught the Lord working together, & confirming the word with ſignes following. Therefore although faith doth leane properly vnto the word of god, and doth looke vnto the word, as vnto the only marke: yet myracles are not in vaine, ſo that they be referred vnto the word alſo, and directe our faith thither. VVe haue ſayd elſe where, why myracles are called ſignes: to witte, becauſe the Lord ſtirreth vs vp by them to conſider hys power, whileſt that hee ſheweth ſome newe and ſtraunge thinge.

That Ieſus is Chriſte. He vnderſtandeth Chriſte, as he was promiſed in the lawe and the Prophets; to witte, the mediatur betweene GOD and men.



men, the chiefe Embassadour of the father, the onely restorer of the worlde, and the authour of perfecte felicitie. For Iohn did not take the bare title, that he might therewithall adorne the sonne of God: but hee comprehended vnder the name of Christe all those offices which the Prophets doe assigne vnto him. Therefore we must consider him as hee is described vnto vs in that place. VVhereby that doeth more plainlye appeare which we sayde of late, that faith doeth not sticke in myracles, but is brought straightway vnto the worlde. For it is all one as if Iohn should haue sayd that that was proued by myracles, which the Prophets taught sometimes by woord of mouth. And we see that the Euangelists themselues doe not stande simply in reckening vp myracles, but are rather occupied in doctrine, because myracles shoulde of themselues procure nothing but a confused woondering. VVherefore this is the meaning of the wordes, that these things are wrytten that we may beleuee, in as much as faith may be holpen by myracles. He addeth *the sonne of Gods*, because no fitte man coulde haue beene founde amongst the common sort of men, to doe so great things: to witte, to reconcile the father vnto vs, to purge the sinnes of the worlde, to abolish death, to pull downe the kingdome of sathan, to bring vnto vs true righteousnesse, and saluation. But seeing that this worde (*Sonne*) belongeth vnto Christ only, it followeth that hee is not the sonne of G O D by adoption, but by nature: wherefore the eternall diuinitie of Christe is contained in this worde. And certainly, he that knoweth not Christ to be God by suche manifest testimonies which are extant in the Gospell, because he is blinde in perfecte light, he is not woorthy to see the sunne and the earth.

That beleueing, yee may haue eternall life. This effecte of faith is added also to bridle mennes lust, and desire, that they maye not couette to knowe more things then are sufficient to obtaine life. For what wickednesse were this, not to be content with eternal saluation, and to desire to passe the bounds of the kingdom of heauen. And in this place Iohn repeateth the principal poynt of his doctrine, that we obtaine eternal life by faith: because being dead without Christe, we are restored to life by his grace alone. Concerning which thing we haue spoken inough before in the third and fift chapters. In that he sayde rather *the name of Christ*, then *Christ*, we haue shewed the reason of this speech before in the first chapter 12. Let the reader repaire thither, if he thinke good, least I become tedious by repeating the same things oftentimes.

## Chap. 21.

1. **A**fterwards Iesus shewed himselfe againe to his disciples at the sea of Tyberias, and he shewed himselfe thus.
2. Symon Peter, and Thomas which is called Dydymus, were gathered together, and Nathaniel which was of Cana of Galilee, and the sonnes of Zebedeus, and two other of his disciples.
3. Symon Peter sayeth vnto them, I goe to fishe, they saye vnto him, and wee come also with thee: They went out and entred straightway into a shippe, and that night they caught nothing.
4. But when the morning was now come, Iesus stood vpon the shcare: neuerthelesse,

the disciples knewe not that it was Iesus.

5. Iesus sayeth vnto them: Children haue ye any meat? They answered him no.

6. But hee sayde vnto them: Cast out the nette on the right side of the shippe, and yee shall finde. So they cast it out, and nowe they were not able to drawe it for the multitude of fishes.

7. Therefore that disciple whome Iesus loved, sayde vnto Peter: It is the Lorde. VVhen Simon Peter hearde that it was the Lorde, he girded his coate to him, (for he was naked) and did cast himselfe into the sea.

8. But the other disciples came by shippe (for they were not farre from lande, but about two hundreth cubites,) they drew the nette of fishes.

9. Therefore so soone as they came on lande, they sawe coales layed there, and fishe layed vpon them, and breade.

10. Iesus sayeth vnto them: Bring of the fishes which yee caught nowe.

11. Simon Peter went uppe, and drew the nette vnto the lande, full of great fishes, an hundreth and three and fiftie, and although they were so many, the net was not broken.

12. Iesus sayeth vnto them, come, dine. And none of the disciples durst aske him, who art thou? Seeing they knewe that it was the Lorde.

13. Therefore Iesus came, and tooke bread, and giueth them, and fishe likewise.

14. This is nowe the thirde time that Iesus shewed himselfe to his disciples, after that he was risen from the dead.

1. Afterwarde he shewed himselfe. The Euangelist standeth yet vpon the proouing of the resurrection of Christe, and he telleth that he appeared vnto seuen disciples: amongst whom he reckeneth Thomas, not so much for honours sake, as that his testimonie is so muche the sooner to be beleueed, the more obstinate his vnbeliefe was. The Euangelist is long inough, because he gathereth all the circumstances whiche make to the certainty of the hy story. VVe haue sayd elsẽ where that the lake of Tiberias, is called the see after the maner of the Hebrewes.

3. I goe to fishe. VVhereas Peter giueth himselfe to fishing, it ought not to be thought to be contrary to his office. He was ordained an Apostle by breathing, as we sayd of late: but he stayed vntill such time as he was indued with newe power. For he was not yet commaunded to exercise the office of teaching, but he was onely admonished of the calling to come, that he and the rest might vnderstand that they were not chosen in vaine from the beginning. In the meane while they doe as they were woont, and as became priuate men, Paule did get his liuing wyth his handes, in the middest of the course of his preaching: but that was in another maner of respecte. For the time was so deuided, that his manuell labour coulde not drawe him away from teaching: but Peter and his companions, doe giue themselues whollye to fishing, because they were free from all maner of publike function.

They tooke nothing that night. Christe suffered them to take paynes in vaine all night, to make knowen and to sette foorth the credite of the myracle. For if they had caught any thing, Christes power shoulde not haue bene so manifestly knowen in the continuall successe: but whilst that labouring in vain all night, they do sodainly enioy a great draught, they haue iust occasion giuen them to acknowledge the grace of the Lorde. God doeth also oftentimes exercise the faithfull in lyke sorte, that

that he may commend vnto them his blessing. If we shoulde alwayes haue good successe, so often as we set our hād to worke, no man almost would thanke the blessing of God for this, that hee hath some rewardes and recompence of his worke: all men would make boast of their owne industrie, and kisse their owne handes: but whereas they weareye themselves sometime in vaine, when they reape better frute afterwarde, they are enforced to acknowledge some extraordinarie thing. So it commeth to passe that they begin to giue the praise of the prosperous successe vnto the grace of God.

6. *Cast out the net on the right side.* Christ doth not commaund them according to the right and authority of a Lord and maister: but he counselleth them as some one of the cōmon people. And þ̄ disciples hauing nede of counsel, do readily obey him, though they know him not. If they had heard any such thing before the first casting, they woulde not haue obeyed so readily: whiche I speake for this cause, least any man shoulde maruel that they were so ductifull, seeing they were already tamed with long and vaine wearisomnesse. Although this was no small testimony of patience, that they labour after the day was light, though they had had bad successe all the night. And surely, we must constantly waite for the blessing of God, that we may giue place to the same. For nothing is more preposterous, then to pluck back the hand frō the worke straightway, vnlesse it appeare to be frutefull. Peter his nakednesse doth testifie that they laboured seriously. But they refuse not to make triall of a new castinge, least they neglecte anye opportunitie. And in that they obey Christe his commandement, it cannot be ascribed vnto faith, for they heare him as a manne whome they knowe not. Nowe, if our calling be vnto vs troublesome, because our labour which we take, seemeth to vs to be barren: yet when the Lorde exhorteth vs to goe forwarde constantly, we must be of good courage, we shall haue at length happy successe, yet in due time.

7. *Therefore that disciple.* The Euangelist teacheth by his owne example, that so often as thinges fall out better then we looked for, we must lift vp our mindes vnto God, because we must straightway remember that this benefite came from his grace, who is the authour of all goodnesse. This godly acknowledging of Gods grace, which was engrafted in the minde of Iohn, brought him vnto the knowledge of Christ also. For he knoweth not Christe by sight: but because he is perswaded that the abundance of fish was offered them by God, he gathereth that it is Christ by whome their hands were directed. But like as faith is first in Iohn, so by and by Peter passeth him in zeale, when as he throweth himselfe into the lake, setting a part all respecte of daunger, the rest doe followe him by shippe. They come all vnto Christe at length: but Peter is caryed with singuler zeale aboue all the rest. But it is to be doubted whether he came to the banke walking or swimming. Lette it bee sufficient for vs to knowe this, that in that he tooke his iourney, hauinge left the shippe, it was no headlong force of rashnesse: but he went before the rest according to the measure of his zeale. *They were not able to drawe it.* First of all, Christe shewed one token of hys power in suche a plentifull draught of fish: and he shewed another, in þ̄ he kept the net whole by his

hidden power, which must needs haue burst otherwise. Now heereunto are added other circumstaunces, that the disciples finde hotte coales vpon the banke, that there are fishes, that there is also breade laied ready there. As touching the number of the fishes, we must not seeke any high mysterie, in that *Augustine* doth subtilly make and forge the law and the Gospel of the numbers recited; but if a manne doe well and throughly examine it, he shall finde that it is but a childish toye.

10. *Bring of the fishes.* Although the net was filled in a moment, without any great labour of theirs, yet Christe assigneth the draughte vnto them. So we call bread ours, yet whilest we craue to haue it giuen vs, we confesse that it proceedeth from Gods blessing.

12. *None of the disciples durst.* The question may be, what letted them, whether shame proceeding from reuerence, or some other thing. But & if Christ sawe them doubt, he ought to haue preuented their doubting, as he doeth oftentimes else where. I answear that there was none other cause of shame, saue onely because it was euident inoughe that it was Christ. For we are woont to aske concerning doubtful and darke matters. Therefore the Euangelist giueth vs to vnderstande, that they aske not Christ, because they were afraide to doe him iniurie, he had so manifestly reuealed himselfe.

14. *This is nowe the thirde time.* The number of three is referred vnto the distance of time. Christe hadde already appeared more then seuen times: but what soeuer was done in one day, it is comprehended vnder one manifestation. Therefore he signifieth that Christe appeared vnto the disciples at diuers times, that he might make his resurrection to be beleueed.

23. *Therefore when dinner was done, Iesus sayeth vnto Simon Peter: Simon the sonne of Iohn, louest thou me more than these? He sayeth vnto him: yea Lord, thou knowest that I loue thee. He sayeth vnto him: Feede my lambes.*

16. *He sayeth vnto him againe the seconde time: Simon the sonne of Iohn, louest thou me? He sayeth vnto him, yea Lord: Thou knowest that I loue thee. He sayeth vnto him: Feede my sheepe.*

17. *He sayeth vnto him the thirde time, Simon the sonne of Iohn, louest thou mee? Peter was sorie because he sayde to him the thirde time, louest thou me? and he sayd vnto him, Lorde thou knowest all things: Thou knowest that I loue thee. Iesus sayeth vnto him: Feede my sheepe.*

18. *Verely, verely, I say vnto thee: VVhen thou wast yonger, thou girdedst thy selfe, and walkedst whether thou wouldest: but when thou shalt waxe olde, thou shalt stretche out thine hands, and an other shall girde thee, and shall leade thee whither thou wilt not.*

19. *And this sayd he: signifying with what death he should glorifie God. And when he had thus spoken, he sayeth vnto him: Followe me.*

15. *Therefore when they had dined.* The Euangelist declareth nowe how Peter was restored vnto that degree of honour from whiche hee fell. That vnfaithfull deniall whereof we haue hearde, had made hym vnwoorthy of the Apostleshippe. For howe coulde he be a fitte teacher of faith, who had fallen away from the same filthily? Hee was made an apostle: to witte, with Iudas.

But so soone as he forsoke his place, he was also deprived of the honor  
of



of the Apostleship. Therefore the libertie of teaching, and his autoritie also are restored vnto him now, both which he had lost through his own fault. And least the infamy of his fall shuld any whit hinder him, Christe wipeth away and blotteth out the remembrance thereof. Such a kind of restoring againe was necessary both for Peter, and also for his hearers: for him, to the end he might the more stoutly do his dutie, being certein of the calling, which was enioyned him againe: for the, least the blot sticking in his name, might be an occasion of despising the Gospell. It is also very profitable for vs at this day, that Peter shuld come forth vnto vs, as a newe man, whose shame was abolished, which might hinder his dignitie..

*Simon, the sonne of Iohn, louest thou me?* Christ signifieth by these words, that no man can serue the Church faithfully, and take paines in feedinge the flocke, vnlesse he looke higher then vnto men. For first the office of feeding is of it selfe painefull and troublesome, seeing that there is nothing more hard, then to keepe menne vnder Gods yoke, whereof many are weake, many light and froward, some slow & sluggish, some hard, churlish & vnapt to be taught. Now Satan layeth in their way all the stumbling blocks he can, that he may thereby discourag a good pastor. Herevnto is added the vnthankfulnes of many: and other causes of wearisomes. Therefore no man shal euer go forward constantly in this office, saue he, in whose heart the loue of Christ shal so reigne, that forgetting himself, and addicting himself wholly vnto him, he may ouercome al impediments. Paul declareth that he was so affected, 2. Cor. 5. 14. whē he saith, the loue of Christ bindeth vs, considering this, that if one died for al, the were al dead. And although he meaneth that loue, wherewith Christ loued vs, and wherof he shewed a token in his death: yet he adioineth the mutual affection, which ariseth by the feeling of so great a benefit. And againe, he marketh the wicked & false teachers, which trouble þ church with this mark, that they loue not the Lord Iesus, 1. Cor. 16. 22. Therefore let those which are called to gouerne the Church remember, that if they couet to execute their office wel and rightly, they must begin at the loue of Christ. In the meane season Christ doth testifie plentifully what account he maketh of our saluation, whilst that he comendeth the same vnto the pastors so singularly: and hee affirmeth that this is vnto him a token and testimonie, how dearly they loue him, as if they care for the same carefully. There could no more effectual thing be spoken, to encourage the ministers of the Gospel, the when they heare þ no office is more acceptable to Christ, then that which is employed in feeding his flock. Al the godly may draw no small comforte thence, when they heare that they are so deare and precious to the sonne of God, that he putteth them as it were in his rourne. And the same doctrine ought to make the false teachers not a litle afraid, who ouerturne the gouernment of the church: because they shall suffer no small punishment at Christes handes, whose pronounceth that he is violated by them.

*Feede my Lambes.* The scripture applyeth this word *feede* vnto al manner of gouernment, metaphorically: but because the spiritual gouernment of the Church is handeled in this place, it is profitable to note, vpon what partes the office of a pastour consisteth. For doubtlesse there is not anye idle dignitie depaynted out vnto vs in this place: neither dooth Christe

giue vnto mortall man anye gouernment, which hee may exercise at his pleasure confusedly. VVe haue seene before, chap. 10, that Christ is properly, the only pastor of the church. VVe haue also seene, why he taketh this name to himself: to wit, because he gouerneth his sheepe with the doctrine of saluatiō, and so consequently doth feede them, because that it is the true foode of the soule. And now, because he vseth the help of men to preach his doctrine, he doth also giue them his name, or at least make them partakers of the same. Therefore those are accoited lawfull pastors before God, who gouerne the Church vnder Christe their head, by the ministerie of the word: whēce we may easily gather, what burdē Christ laith vpon Peters shoulders, and vpon what condition hee setteth him ouer his flock. VVherby the wickednes of the Romanistes is sufficiently and plainly refuted, who wrest this place to establish the tyrannye of their popedom. It was said (say they) vnto Peter before al other, feede my sheepe. VVe haue already declared, why it was rather spoken to him, thē to the rest: to wit, that being free from al sinister note & mark, he might be free to preach the gospel: and therfore Christ maketh him a pastour thrife: that the three denials, wherby Peter had purchased to himself eternal infamy being abolished, they may no whit hinder his Apostleship: as Augustine Chriso. Ciril, & many other do prudently note. But there is nothing giuen Peter in these words, which is not in like sort common to al the ministers of the gospel. Therefore the Papistes doe in vaine hold that he is the chief for this cause, because he alone is called especially. But admit we graunt that he had some honour giuen him priuatelye, I pray you how wil they proue that he was placed in the primacy? Admitte he were the chief amongst the Apostles, shal it therfore follow streightway there vpon, that he was the vniuersal byshoppe of al the whole worlde? Moreouer, whatsoeuer Peter receiued, it dooth no more appertaine vnto the Pope, then vnto Mahomet. For by what right doth he boast & brag that hee is Peters heire? Againe, what manne of sound iudgement wyll graunt vnto him, that there is any heritable right giuen or set downe by Christ in this place? Yet wil he be accounted his successour, woulde to God he were. None of vs is contrary to him, but that he may both loue Christe, and haue a great care to feede his flocke: but when the loue of Christ is neglected, & the office of feeding is reiectēd, it is too vnmeetē and too foolish a thing to boast of succession. And like as when Christe commaundēd Peter to feede, he meant not to erect a throane for an idol or for an hangman of soules, out of which he might miserablye torment the Church: so hee did brieflye teach what manner gouernment of his Church he allowed. So that the visor is plucked from the faces of al the horned Byshoppes, who being onely contentēd with stagelye pomp, and the vaine title, doe challenge to themselues byshoplyke right and autoritie.

16 *Feede my sheepe.* Christ doth not commit al generally aswel to Peter as to others to be fed: but only his lambs or sheepe. And he defineth in an other place, who those be, which he accounteth to be of his flock. My sheepe, saith he, heare my voce, and follow mee, the voice of a straunger do they not hear: Good teachers must do their diligēce to gather al vnto Christ: and because they cannot discerne betweene the sheepe and wild beasts

beasts, we must all of vs trie, whether they can be tamed who are more like wolues then sheepe, or no. Yet when they haue don al they can, theyr labour shall profite none but the elect sheepe. For easines to bee taught, and faith, proceede thence, because the heauenly father deliuereth those to his sonne to obey him, whom he hath chosen before the creation of the worlde. But this place teacheth that none can bee fed to saluation with the doctrine of the Gospel, saue those which are meek and apt to be taught, for Christ doth not in vaine compare his disciples vnto lambs and sheepe. But we must also note that they are tamed by the spirite of God, who were Beares and Lions by nature.

17 *Peter was sory.* Without doubt Peter did not perceiue Christes drift in asking him so often. Therefore he thinketh that he is accused by the way, as if he answered not from his hearte. But we haue alreadie shewed that it was no superfluous repetition. Againe Peter had not yet tried sufficiently, how deeply the loue of Christ must be rooted in their mindes, who must overcome innumerable straites: he learned afterward by long vse that it was not in vaine that he was so thoroughly examined. Furthermore, those are taught in his person who are about to take vpon them the charge and gouerning of the Church, not to sift themselves lightly, but that they must examine themselves thoroughly with what zeale they are endowed, least they recoyle or faint in the midst of the course. We are al likewise taught that we must take it paciētly, if at any time the Lorde doe examine vs more roughly: because hee hath iust causes to doe the same which we know not.

18 *Verily, verily I say vnto thee.* After that Christe hath exhorted Peter to feede his sheepe, he doth also arme him, to enter that warfare which was at hand. So that he doth not only require faith & diligence at his handes, but an inuincible minde and courage in dangers, and constancie in bearing the crosse: finally, he commaundeth him to be readie to suffer death when need shall require. And although the condution of all pastours be not alike, yet this admonition agreeth & belongeth vnto the al in some respect. The Lord spareth many, and abstaineth from theyr blood, being content with this one thing, that whilst they liue they consecrate themselves faithfully & wholly to him. But because Satā doth euer now & the stir vp new & manifold cōbates, they must needs be prepared to die, whosoener doe take vpon them the office of feeding: for as much as they haue to deale not onely with sheepe but also with wolues. As concerning Peter Christ would haue him foretold of his end, that he might alwayes thinke vpon this, that hee should establish that doctrine with his blood, whereof he was made a minister. Although Christ seemeth in this place not only to haue respected him, but also that he adorned him with the title of a Martyr, in presence of the other Disciples, as if he should haue said, that he should be another manner of champion, then he had shewed himselfe.

*When thou wast younger.* Age seemeth to be appointed to rest & be idle: wherfore old men are set free frō publike burdens, & they are made discharged souldiers. Therefore Peter might haue promised himself a quiet estate of life in that age: but on the contrary Christ saith, that the order of nature shall bee changed, so that hee who liued after his owne will whē he was young, shall be gouerned by another mans wil whē he is old and.

and that he shall suffer violent gouernment. But we haue in Peter an excellent glasse of our common estate. Many men liue pleasantly and commodiously before they be called by Christ: so soone as they haue giuen him their name and are receiued to bee his Disciples, or at least shortly after are drawn vnto great and greuous combats, vnto a troublesome life, vnto great perils, and sometimes vnto death it selfe. Although this be an hard estate, yet must we painfully suffer the same. Neuerthelesse § Lord doth so temper the crosse wherewith he will haue his seruants tryed, that hee beareth with them so long vntill their power waxe rype, for he doth well know their infirmities, beyonde the meane and measure whereof he vrgeth them not. So did hee pardon Peter, so long as he sawe that he was tender & weake. Therefore let vs learne to offer our selues vnto him euen vntill the last breath, so that hee giue vs strength: wherein the filthy vnthankfulnes of many appeareth. For the more meekely the Lorde dealeth with vs, so much the more doe we accustom our selues to liue delicately. So that there is scarce one founde amongst an hundred, which doth not murmur and repine, if he be handled more roughly after that he hath been long borne with. But wee ought rather to haue considered the gentlenesse of God in that hee spareth vs for a time. So Christ saith that so long as he was conuersant vpon earth, his Disciples liued merily, as if they had been present at a marriage, for whom fastinges and teares were afterwarde prepared. Math. 9. 15.

*Another shall girde thee.* Many do thinke that the manner of his death is signified hereby, because he was hanged with his armes spread abroad but I doe thinke that vnder this woorde *girde* all externall actions are simply comprehended, wherewith a man ordereth himselfe and his life. *Thou gyrdedst thy selfe,* that is, thou clothedst thy selfe as it pleased thee, but this libertie of fashioning and framing thy apparrell shall be taken from thee. Furthermore, it is better not to know what maner of death Peter suffered, then to beleue doubtfull fables.

*Shall leade thee whither thou wilt not.* The sense is, that Peter shoulde not die in his bed, but by violence and the swoord. But this seemeth to be an absurd thing that Christ saith, that his death shall not be voluntarie. For as there is no constancie in that Martyr, whiche is carryed to death against his will, so is he worthie of no prayse. But this ought to be referred vnto the disagreement that is betweene the flesh and the spirite. For we doe neuer obey God with so free an affection, but that the world & flesh doe drawe vs as it were with cordes vnto the contrary: wherefore Paule complaineth thus, Rom. 7. 19. That good which I would, I doe not. Again, we must note that the feare of death is naturally engrafted in all men: because it is contrarie to nature to be willing to bee dissolved. And therefore although Christe himselfe was framed wholly to obey God with his whole heart, yet he craueth to be pardoned that hee myght not die. Furthermore, Peter feared the torments which shoulde proceede from the crueltie of men: therefore it is no maruell if he were somewhat afraid of death. But he did more plainly declare thereby, the obedience which he had performed to god, in that he suffered death willingly, which he would gladly haue escaped of himselfe: because he knew that he pleased God by this meanes. Neither should there haue  
beene



beene any patience without the suffering of the mind. And this doctrine is very profitable to be knowne: for it styrreth vs vp to pray; because we could neuer overcome the feare of death without the singular ayde of God. And therefore there remaineth nothing, but that we humbly offer our selues to be gouerned by him. Again, it serueth to stay vp our minds, least they fall and fainte quite, if at any time it so fall out, that we quake and tremble in persecutions. I hose which feigne that the Martyrs were touched with no feare, they take to themselves matter of dispaire by their owne feare. But there is no cause why our infirmitie should terrifie vs from following their example, the like wherof they haue tried, so that they could not triumph ouer the enemies of the trueth, without fighting with themselves.

19. *Signifying with what death.* This Periphrasis is of great weight. For although al the godly ought to ayme at this marke, that they may glorifie God aswell in their life, as in their death, yet Iohn meant to adorne their death with a peculier title, who seale the Gospel of Christe with their blood, and glorifie his name: as Paule teacheth, Philip. 1. 20. Now it is our duetie to gather what fruit the death of Peter brought forth. For it is to be imputed to our sluggishnes, if our faith be not confirmed thereby, and vnlesse we go towarde the same marke, that God may be glorified by vs. If the Papistes hadde considered this end in the death of the Martyres, that sacrilegious and detestable inuention shoulde neuer haue come into their minde, that it serueth to pacifie Gods wrath, and that it must be paid price for sinnes.

*And when he had said.* In this place Christ expoundeth to what end that foretelling of his violent death did tend: to witte, that Peter might prepare himselfe vnto patience. VVhen, saith he, thou must suffer death as I did, follow thy captaine. And to the ende Peter may the more wyl-lingly obey God, when he calleth him vnto the crosse, Christ setteth him selfe before him as his captaine. Neyther is it a generall exhortation, wherewith he inuiteth and biddeth Peter follow him, but he doth only intreate of the maner of his death. And this one thing doth mittigate all the bitternes that is in death, when as the sonne of God setteth himselfe before our eyes with his blessed resurrection, which is our triumphe against death.

20. *And as Peter looked backe, he sawe the disciple, whom Iesus loued, following, who leamed also at supper vpon his breast, and said, Lorde, who is he that betraieih thee?*

21. *Therefore, when Peter hadde seene him, hee saide vnto Iesus, Lord, what shal he doe?*

22. *Iesus saith vnto him, If I will that he stay till I come, what is that to thee?*

23. *Now this word went abroad among the brethren, that that disciple shoulde not die: and Iesus said not vnto him, that he should not die: but if I wil that he tarry till I come, what is that to thee?*

24. *This is that disciple that beareth witness of these things, and wrote these things: and we know that this testimony is true.*

25. *There are also many other thinges, which Iesus did, which if they shoulde bee all written, I think that the world should not bee able to contein the bookes that shoulde bee written.*

20. *Peter turned backe.* VVee haue in Peter an example not onelye of our superfluous, but also of our hurtful curiositie, that we are drawne away from our own duetie with beholding of other men. For this is almost a thing bred in vs, that by requiring an account rather of an others life, then of our owne, we doe thereby get vaine starting hoales. For we do of our own accord deceiue our selues with this colour of excuse, that others are not better: as if their sluggishnes did discharge vs. And there is scarce one amongst an hundreth, that dooth consider of what force that saying of Paule is, Galat. 6. 5. Let euery man beare his owne burden. VVherefore there is a common reprehension of all men in the person of one man, who looke hither and thither, how menne be-haue themselves: but they regard not what is inioyned them by GOD. Therein are they chiefly deceiued, whilest that they carelesly passe ouer this, what the priuate and perticuler calling of euery man doth require. God will chule one of tenne, whom hee may either exercise with great troubles or with huge labors: he wil suffer the other nine to be quiet, or at least he wil exercise them but lightly. Againe, he handleth not all men after one sorte, but he trieth euery one, as seemeth best to himselfe. Therefore seeing there be diuerse sortes of christian warfare, let euery manne learne to keepe his owne order, neither let vs aske after this or that, like idle persons, when as the heauenlye captaine calleth euery one of vs: whose commaundement we must so obey, that we must forget all other things.

*VVhom Iesus loued.* This Periphrasis was put in for this cause, that we maye know for what cause Peter was enforced to moue the question, which is here recited. For he thought that it was an absurd thing, that he alone is called, Iohn being omitted, whom Iesus had loued so intirelye. Therefore this question of Peter wanted not some colour, whye there was no mention made of Iohn, as if Christes minde toward him hadde beene chaunged. Yet Christe cutteth off the cause of his curiositie, when he answereth that it is nothing to him what other shall do, whilest that he must obey the calling of God.

21. *If I will haue him to tarry.* VVhere as this sentence was commonly cut off, and they read the former member affirmatiuely, I will haue him to tarry so till I come: it came to passe through the faulte of the Scriueners and not through the errour of the interpreter. For doubtlesse hee could not bee deceiued in the Greeke word: but one letter might easily creepe in amongst the Latinistes, which might alter the whole sense. Therefore the whole sentence is an interrogation, and ought to be read in one text. For Christ meant to lay hold vpon the Apostle, that he might keepe him within the boundes of his calling. It is nothing to thee, neither oughtest thou to enquire concerning thy fellow in office, what shall beecome of him: let me alone with that: aske onely of thy selfe, and make thy selfe ready to follow whither thou art called: Not that all care for our brethren is superfluous: but that it ought to haue a measure, that it bee care, and not curiositie, which hindereth vs. Therefore let euery manne haue respect vnto his neighbours, if by any meanes he bee able to draw them vnto Christ with him, and not that hee maye bee stayed with theyr stumblingly blockes.

23 Therefore this worde went abroad. The Euangelist sheweth that there did spring an error amongst the Disciples from the wordes of christ being euill vnderstood, that Iohn should neuer die. Furthermore, hee meaneth those that were present when the wordes were spoken, that is, the Apostles: not that this worde *brethren* appertaineth vnto them alone, but because they were as it were the first fruites of the holy vnitie. And it may bee he speaketh of other beside the eleuen who were then with them.

By this worde *went out*, hee signifieth that the error was spread heere and there: which notwithstanding as it seemeth, continued not long amongst them: but did remaine only vntill such time as beeing illuminated with the spirite they did thinke more rightly and purely of the kingdome of Christ, all grosse surmises beeing abolished. But that happeneth dayly which Iohn reporteth of the Apostles: neither is it any marueile: for if the inward and household Disciples of Christe were so deceived, how much more shall they bee readie to fall, who were not so familiarly taught in Christes schoole? But let vs also note whence this vice proceedeth. Christ teacheth vs profitable to edifying, and that plainely, but we turne light into darkenes by our wicked inuentions, which we set from our owne reason. Christ would affirme no certaine thing of Iohn, but doth onely challenge to him selfe full power ouer him, of life and deathe. So that the doctrine was of it selfe plaine and profitable, but the Disciples doe forge and imagine more then was spoken.

VVherefore to the end we may bee free from the like daunger, let vs learne to be wise soberly. But such is the wantonnesse of mans nature, that it runneth headlong into vanitie with mayne force. VVhereby it came to passe, that euen this error whereof the Euangelist warned in plaine wordes to beware, did neuerthelesse reigne in the world. For they babled that when he had commaunded them to dig him a sepulchre, and had gone into the same, it was founde emptie the next day. Wherefore we see that there is none end of erring vnlesse we do simple imbrace that which the Lord taught, & refuse all other strange inuentions.

24 This is that disciple. Because Iohn had hytherto spoken of himselfe in the third person, he expresseth now that he was the partie: to the end that a witnesse which sawe it with his eyes may haue greater weight and who did well know all those things whereof he speaketh. But least any man shoulde suspect his speech, as if it were framed fauourably because he was beloued of Christ, he preuenteth this obiection, saying, that he had passed ouer moe things then were written: and yet hee speaketh not of all manner actions of Christe, but only of such as appertained vnto his publike office. Neither ought this hyperbole to seeme absurd: seeing those are borne with, which are commonly vsed in profane writers, we must not onely consider the number of the works of Christ, but also the weight and greatnesse thereof is to bee weighed. The diuine maiestie of Christ, which swalloweth vp not onely the senses of men with the infirmities thereof, but also the heauen and earth, that I may so speake, did shewe forth his brightnesse wonderfully there.

If the Euangelist beholding the same doe crie out beeing astonied, that the whole world cannot comprehend the iust narration, who can marueile? Againe, hee is not to be reprehended if he vse a common olde figure to set forth the excellencie of Christes works. For we know how God applieth himselfe vnto the common maner of speech for our ignorances sake, yea how he doth sometimes as it were, stammer. In the mean while wee must remember that which we had before, that the summe which the Euangelistes haue set downe in writing is sufficient both to the institution of faith, and also to giue saluation. Therefore he shall be wise enough whosoever shall rightly profite vnder these masters. And surely forasmuch as they were ordained by God to be vnto vs witnesses, as they did their duties faithfully, so it is our part to depend wholly vpon their testimonies on the other side: and to desire no more then they haue set downe. Especially forasmuch as their pennes were guided by the certaine and sure prouidence of God, least they shoulde leade vs with an huge heape of thinges, and yet that making choyse, they mighte deliuer so much as he knewe was expedient, who is God, only wise, and the only fountaine of wisdom, to whome bee prayse and glory for euer and euer. Amen.

*The loue of God ouercometh all thinges.*



# A Table of those thinges, which are contained in this

Gospell, according to Iohn, or which are expounded.

The former number signifieth the Chapter,  
the latter, the Verse.

## A

**A** *Braham.* Abraham the father of al  
the whole woorld. 8. 15.

VVhye Abraham is called the  
Father of many nations. 10. 16.

Abraham, the father of the Iewes.  
8. 39.

Abrahams children before GOD.  
8. 39.

Abrahams seede. 8. 33.

Abraham his sonne. 8. 37. & 39.

Abraham sawe Christe his daye. 8.

56.  
Abraham reioyced to see Christes  
day. 8. 8. 56.

*Above.* To be from aboue, and not  
of the world. 8. 23.

To be or come from aboue. 3. 31. &  
32.

*Adam.* In Adam al mankind is cor-  
rupt. 3. 6.

*Adultery.* Adultery ought to be pu-  
nished with death. 8. 11.

Adultery bringeth with it much e-  
uill. 8. 11.

*Affection.* The true affection of god-  
lines. 10. 24.

Affections are meant by this word  
fecte. 13. 9.

Affections were voluntary in christ.  
12. 27.

How Christ tooke vpon him mans  
affections. 11. 33.

Affections which are to bee bride-  
led. 12. 27.

*Afflictions.* Afflictions are compared  
in the Scripture to porions. 18. 3.

Afflictions for Christ. 15. 28. & 16  
1. 2. 20.

*Anabapt.* Anabapt. do feigne a strange  
Christ. 1. 14.

*Angels.* Why Angels appeare cloa-  
thed in white garments. 20. 12.

How the Angels are said to ascend  
and disend vpon Christ. 1. 51.

VVhy Aungelles are called po-  
wers & vertues. 5. 4.

*Antiquitie.* VVhat account we  
ought to mak of antiquitie. 10. 8.

*Apollinaris.* Apollinaris his er-  
rour. 1. 14.

*Aposle.* The godlines of the  
Apostles. 20. 22.

The Apostle is no greater the  
he that sent him. 13. 16.

the Apostles had houses & fa-  
milies. 19. 27.

The sorow of the Apostles is  
turned into ioy. 16. 20.

*Arrius.* Arrius his wickednes. 1. 1

*Ascend.* To ascende into hea-  
uen. 3. 13.

*Bapt.* Bapt. is not to bee esteem-  
ed according to the person of  
the minister. 4. 2

How rightly women are ap-  
pointed to baptise. 20. 17

The disciples of Christe bap-  
tise. 3. 22. 42.

*Barabbas.* Barabbas is required  
of the Iewes. 18. 40.

*Beginning.* Christ is the begin-  
ning, without beginning. 1. 1

The beeginning, which speak  
vnto you. 8. 25

*Beleeue.* How it is said that the  
Iewes could not beleeue. 12. 39.

How we are saide to beleeue in  
Christ. 7. 38

The Euāgelist putteth the word  
beleeue, for to acknoledg. 17. 21

To beleeue in Christ, or in the  
son of God, or in his name. 3. 18

6. 69. 9. 36. 11. 42. 12. 44. 17. 8.

to beleeue in Christe is the  
work of God. 6. 29.

Why the Iewes could not be-  
leeue. 10. 25. 12. 39.

He that beleeueth in God, pe-  
risheth not. 3. 15; but hath eter-  
nall life, 3. 37, & 6. 47, & 20. 41

he shall not die for euer, 11. 26.

he shal do the works of Christ,  
and greater. 14. 12.

## The Table.

**Benefites.** How fraile the memory of man is, considering the benefits of God, 14. 12.

How dangerous a thing it is to abuse Gods benefits, 13. 27.

**Bethleem.** Bethleem the citie of David, 7. 42.

**Bethesda.** For what cause the pole was called Bethesda, 5. 2.

**Betray.** One of you shall betray me, 13. 21.

**Blasphemie.** Two kindes of blasphemie, 10. 33.

**Blessing.** The blessing of God is to be looked for in the woorkes of the handes, 21. 6.

**Bloud.** Bloud of Christ is drinke in deede, 6. 55.

Bloud and water out of the side of christ, 19. 34. 6.

Borne of bloud, 1. 13.

**Blindnesse.** Blindnesse wherewith the reprobate are smitten, cometh not so much from Christ, as from mans fault, 9. 39.

The cause of the blindnesse which hath befallen the worlde in many ages, 12. 35.

**Blind.** The blind man which was blinde from his mothers wombe, hath his eyes opened on the sabbath day, 6. 14. & 9. 1.

How God is sayd to make blind the hearts of men, 12. 40.

**Blindnesse.** Blindnesse is wherewith God striketh the wicked, 18. 7.

**Borne.** To be borne againe, 3. 3. 5.

**Burying.** Why the burying of christ was to be adorned by an externall rite, 12. 7.

Why God would haue the buriall of his sonne to be so honourable, 19. 49.

The maner of the burying: was vnto the Iewes one of the ceremonies of the law. In the same place. The Gentiles receiued the care & religion of buryinge from the fathers. In the same place.

Ioseph buried the body of Christ, in the same place.

C.

**Caiphas.** Caiphas the high priest prophesieth, 11. 49.

**Calling.** The calling of God is vnto vs in stead of day light, 11. 9.

Euery mans calling must be considered, 21. 20.

If we follow our calling, all things shall fall out happilye, in the same place. The calling of God is profitable only in the electe, 17. 6.

There was an image of our calling exprest in Christ, 15. 10.

Calling is necessarye in the teachers of the church, 1. 6.

VVe muste not leape ouer the boundes of our calling, 2. 17.

An image of our callinge was painted out in Mary, 20. 16.

**Care.** Care for our brethren is not alway superfluous, 11. 22.

**Cephas.** Cephas, who was also called Simon, 14. 2.

**Ceremonies.** Ceremonies are dead without the word of God, 19. 40.

**Chosen.** I haue chosen you out of the world, 15. 19.

I haue chosen you, that you may bring frute, 15. 19.

God did chuse of his ennemies to loue him, 14. 28.

**Christ.** Howe Christ is said to be lifted vp, 3. 14. & 8. 28. & 12. 32.

Christ gaue vs an exāple, 13. 15.

VVe must account the example of christ a lawe, 2. 11.

Christ came out from his father, 16. 28. & 17. 8. christ his brethré do not belecue, 7. 3. and 4. christ teacheth in the treasury, 8. 20.

Mankinde restored by christ, 1. 1.

Christ breathed vpon his Apostles, 20. 22. christ was weary of his iourney, 4. 6. christe washeth the disciples feete, 13. 5. Howe christ is sayd to wash vs, 13. 8.

Christ raiseth Lazarus, 11. 44. christ suppeth with Lazarus, being raised from the dead, 12. 1.

Christ his linnen clothes, 20. 7.

Christ prepared vs a place, 14. 2.

christ

## *The Table.*

Christ speaketh as he hearde of the Father. 8. 26. 28. and 12. 50. & 14. 10.

Christ putteth clay vpon the eies 9. 6. & 11.

Christ is a light shining of it self

1. 9.

Christ hydeth himself. 8. 9. & 12

37.

Christ hath vineger giuen him.

19. 29.

Christ the Lambe of God. 7. 29.

& 31.

Christ is called a Lamb, & why

1. 29.

Christ his father is an husbände man. 15. 1.

Christ walketh vpon the sea. 6.

19.

Christe his friends. 15. 14. & 15

Christe giueth his lyfe for his sheepe. 10. 15. & 17. for his friends in the same chap. 15. 13. of himself, in the same place.

Christ imparteth vnto the Apostles the autoritie, which he receiued of his father. 20. 21.

Hôw Christ compareth the Apostles with the holy kings and prophets. 20. 29.

Christe promisseth the Apostles prosperous successe. 15. 16.

VVhy the Euangelist doth beate this in so diligently, that water flowed out of the side of christ. 19. 34

Through Christe wee are made partakers of all the good thinges which Christ hath. 16. 15.

Christe annointeth with ointmentes. 19. 41.

Why Christ hath the aboundâce of al good thinges giuen him. 6. 11

The difference of good thinges, which we haue by Christ. 14. 17.

What good thinges, we haue by Christ. 12. 14.

Christ isled vnto him. 18. 19, & 24.

VVhy Christ adioined the cuppe in the supper. 6. 55.

In what sence it is saide þ Christe speaketh earthly things. 3. 29.

The principal office of christ. 1. 29

Christ abideth euer. 12. 34.

Christ came of the seede of Dauid. 7. 41.

The maner of receiuing Christ. 1. 12.

Christ suppeth with Lazarus. 12

2. Christ is buffered. 18. 22. & 19

The fruit and effect of the coniunctiō, which we haue with christ 20. 17.

VVhat reward Christ vouchsafeth to bestow vpon the constancy of those which are his. 8. 32.

Christe foretelleth his disciples that they shalbe sorrowful. 16. 20.

Christ his body, is wrapped in a linnen cloth. 19. 40.

Christ loueth vs. 15. 4.

VVho those bee, whome Christe calleth to obtaine the riches of the spirit. 7. 37

Christ taught in the synagogue and in the temple. 18. 20.

Christ teacheth sitting. 8. 2.

Christ is our Lord and maister. 13. 12

Christ prescribeth a lawe to the Church by his own example. 8. 26

Christ did chuse twelue, wherof one was a Deuil. 6. 70.

Christ giueth to the poore. 13. 18

VVhat it is to come vnto Christ. 6. 44. & 7. 38.

Christ is the onely begotten son. 1. 18.

Christ is our maister. 3. 2. 13. 12. Christe praieth to haue those that be his kept from euill. 17. 15.

Christe sitteth in the mountaine with his disciples. 6. 3. Christ is laid in a new graue. 19. 42.

Christe throweth the buiers and sellers out of the temple. 2. 15.

Christ spake nothing in secret. 18

20. Christ put clay vpon the eies of the blind man. 9. 6. 11. 15.

Christ is the dore. 19. 1. & 7.

## The Table.

Christ spake openly, 18.20  
The name comforter apperteineth  
aswell to Christ, as to the spirit, 14.  
16

The comforter should not haue  
come, vnlesse Christe had gone a-  
way, 16.7. hee should teach the A-  
postles al things, 14.26

Christ his godlines towardes his  
mother was strange, 19.25

Christe is the onely meanes to  
please God, 1.29

How wee receiue of Christe his  
fulnes, 1.16.

Christ sitteth vppon a colte, 12.  
14. & 15

Christe praieth for his Apostles,  
and not for the world, 17.9

Christ is the king of Israel, 1.46  
and 12.13

Christ his coat, 19.23

The multitude wil make Christe  
a king, 6.16

They seeke Christ, that they may  
be filled, 6.16

They beare witnesse of Christe.  
12.17

*Church.* How the Church can be  
restored, 6.45

What we must chiefly respecte in  
the gouernment of the church. 10.

The church hath no more dead-  
ly enemies, than household enemies,  
13.18

*Circumcision.* Circum. is of the Fa-  
thers, 7.22

*Commandement.* The commande-  
ments of Christ are loue, 15.12

Those which keepe Christ his cō-  
mandementes are beloued of him.  
15.10

*Confession.* Confess. must not bee  
separated from faith. 12.24

*Confidence.* Confid. in our know-  
ledge is the worst plague of all o-  
ther, 7.28

The hope and confidence which  
leaneth vnto Christ ouercommeth  
al feare, 12.14

The certieintie of confidence is  
necessary, 3.18

*Conscience.* whence peace of con-  
science ariseth, 15.11.

A notable example of a fearfull  
conscience in Pilate, 19.11.

*Counsel.* Counsel taken according  
to the reason of the flesh, 11.45.

*Crosse.* the humilitie of the crosse  
offendeth many, 1.46.

If the feare of the crosse doe ter-  
rifie vs from followinge christe,  
it is a great shame, 19.25.

*Crowne.* the crowne of thornes, 19.2

*Cuppe.* those men do not refuse the  
cuppe giuen them of God, who  
seeke remedy for diseases, 18.11.

*Curiositie.* An example of hurtfull  
curiosity in Peter, 2.20.

D.

*Darkenesse.* To walke in darke-  
nesse, 8.12. & 25. not to abide in  
the same place, 46.

*David.* David did beare Christe  
his person, 16.28.

*Dead.* the dead shall heare the  
voice of the sonne of God, 5.25.

Christ raiseth the dead. As the  
father, 5.21.

*Death.* VVhy christ his death is  
a sacrifice for our sinnes, 10.18.

Christe his deathe is likened to  
sowing: 12.23.

why it was requisite that christe  
his death shuld be volitary, 12.12

Christe his death was the per-  
fect restoring of the world, 12.31

In the death of christe we haue  
sure hope of life, 19.30.

what we oughte chiefly to con-  
sider in the deathe of Christe,  
12.27.

In the death of christe we must  
loke vnto the eternall counsell of  
God, 16.32.

there was nothinge done in the  
death of christ, but that which was  
decreed by the hande and counsell  
of God, 19.17.

the whole accomplishing of our  
saluation and all the partes there-  
of, are contained in the deathe of  
christ, 19.30.

The



## The Table.

The death of faithfull, is a passage vnto God. 3. 1.

Howe the bitternesse of deathe waxeth pleasant vnto vs. 12. 26.

The houre of euery man. Death is appoynted. 7. 30.

All men are naturally afraide of death. 21. 18.

VVe cannot ouercome the fear of death without gods helpe. 21. 18.

God is glorified by the death of the martyrs: in þ same place. How that those that beleue, are sayd to passe from death to life. 5. 24.

None of the faithfull shall see death. 8. 51.

*Deedes.* All the deedes of Christ, are not to be imitated. 13. 14.

*Dee.* VVithout me yee can doe nothing. 15. 5.

*Degrees.* Degrees to be considered in the wordes of Christ. 12. 27.

*Deliberation.* Deliberation which is godly. 11. 48.

*Deceit.* Deceit what it signifieth in Iohn. 1. 47.

*Disciples.* By what marke Christ distinguished his disciples from the world. 14. 22. & 17. 22.

True disciples of Christe. 8. 31.

The disciple is not greater then his master. 19. 26.

The disciples of Christe goinge backward. 6. 66.

The disciples beleuee Christe. 2. 11.

Iesus standeth in the midst of them. 20. 19.

The disciples are sent. 17. 18. & 20. 21.

The disciples are cleane. 13. 11. because of the woordes of Christe.

15. 3.

*Dissention.* Dissention about christ. 7. 43. 10. 19.

*Deuill.* The deuill is the father of lying. 8. 44.

VVhether the deuill be a lier by nature, or no. 8. 44.

*Diuinitie.* Diuinitie of Christe

sheweth forth it selfe more mightily after his ascention. 14. 12.

The diuinitie of Christe is eternal. 11.

*Doctrine.* What is the chiefest thing in doctrine. 1. 45.

How Christ calleth his doctrine, the fathers doctrine. 7. 16.

Christe is asked by Cayphas of his doctrine. 18. 19.

The end of Christ his doctrine. 16. 25.

Those which loue Christes doctrine, do profit dayly. 14. 21.

Christ his doctrine is a stone of stumbling to the vnbeleeuers. 6. 66

They blaspheme the spirit, who thinke that any thing ought to be added vnto the doctrine of the Apostles. 16. 13.

We must stay our selues vpon the doctrine of the Apostles: in the same place.

It is a peculier giste of God, to embrace doctrine. 6. 44.

Whence we must fet the authority of the spiritual doctrine. 7. 16.

The way to examine doctrine. 7. 18

The contempt of doctrine troubleth the godly. 15. 20.

The doctrine of Christ shall be a death to the vnbeleeuers. 6. 60.

Wee must distinguish diligently betweene general doctrine & suppositions. 19. 7.

*Drawn.* How men are said to bee drawn of God. 6. 44.

*Draweth.* The father draweth vnto Christ. 6. 44.

*Dye.* It is expedient that one dye for the people. 11. 51. & 18. 14.

*Dyeth.* Christ dieth. 16. 19. & 30

*Duty.* VVhat is our duetie in entering into daungers. 7. 1.

E

*Elect.* Howe the elect are distinguished from the reprobate. 17. 6.

Why god careth for the elect. 17. 3

Gods spirit worketh in the elect after an hidden manner. 17. 10.

## The Table.

By what marke the Elect are distinguished from the reprobate. 5. 29. and 6. 37.

God keepeth backe the Elect by an hidden bridle. 20. 28.

Christ giueth life to the Elect alone. 17. 3.

How sure the Electe are of their saluation. 10. 29.

*Election.* Election is lame without faith. 6. 40.

The knowledge of Election ought to procure in vs the desire to praise. 17. 9.

Two kinds of Election. 15. 16.

*Elias.* Elias, called Iohn. 1. 21.

*Empires.* Empires did not arise rashely, nor through the error of men. 10. 35.

*Errour.* Errour arose amongst the disciples by mistaking the wordes of Christ. 21. 23.

*Erring.* No end of erring, vnlesse we cleaue to the worde of GOD. 22. 23.

*Eutiches.* Eutich. & heretike. 21. 23

*Euangelist.* Those things are sufficient to saluation, whiche the Euangelistes haue comprehended in writings. 21. 24.

*Euils.* The Euils which we suffer are to be imputed to our liues. 5. 14

*Excommunication.* The ryte of Excommunication did springe from the moste auncient custome of the Church. 9. 22.

Excommunication must be restored to his lawfull vse. 15. 2.

Excommunication is the sinowe of Ecclesiasticall discipline. 12. 42.

*Excuse.* The Iewes haue no excuse. 15. 22.

*Easter.* Preparation of Easter. 19. 34. & 3. 41.

### F

*Felicitye.* VVhy Christe setteth downe the scope of our felicitie in *Vaite.* 17. 21.

*Faith.* Faith is the life of the soule. 5. 27.

Faith separateth God from the inuentions of man. 17. 3.

Faith is the eye of the mind. 6. 69

It is onely known by experience whether our faith be perfect or no. 16. 31.

Faith is a witnesse of predestination. 6. 40.

Fayth was not quite extinguished; but onely choaked in Thomas. 20. 28.

Faith cannot flow from the bare experiments of things. 20. 29.

VVhye faith is called a demonstration of inuisible thinges, in the same place.

Faith hath many wants, euen in the very best. 11. 39.

The experiment or triall of true faith. 9. 6.

VVherin the firmnes of our faith consisteth. 14. 24.

The fruit of faith is vncomparable. 10. 28.

Against whom the gate of faith is shut. 5. 44.

The nature of faith. 4. 28.

What manner order of fayth CHRISTE prescribeth. 17. 25.

The lawfull profession of faith. 8. 54.

Christe is the scope, and obiecte of faith. 1. 1.

The seale of faith is in the heart. 5. 25.

The true stabilitie of our fayth. 8. 26.

Acknowledging is annexed to faith. 17. 3.

Why Christe putteth faith after knowledge. 10. 33.

VVhat a shameful thing it is with God to dissemble faith through the feare of enuy. 12. 43.

No worshppe is more acceptable to GOD, then fayth. 3. 33.

## The Table.

Two things are principallie required in faith. 4. 42.

What are the principall things in faith. 9. 37. & 17. 7.

Faith that is dead. 2. 23.

VVhence faith hath her certaintie. 15. 27

Faith commeth not of vs. 1. 13.

Faith imbraceth Christ, that hee may be made ours. 6. 35.

Faith ought properly to look vnto Christ. 5. 16. & 17. 18.

Faith is not common to al men 3. 16.

Why faith is called the onely worke of God, in the same place. 6. 29.

Here faith is called a worke: in the same place.

Faith bringeth nothing vnto god, in the same place.

The effect of faith, what it is, in the same place. 5. 25.

Faith in Christ is the onely rule of liueing. 6. 29.

Faith must not onely stick in the essence of Christ. 1. 49

Howe our faith commeth vnto the diuinity of CHRISTE. 20. 28.

Faith is the only way and meanes to escape death. 3. 18.

Faithful. Whye the faithfull are sometimes more roughlye intreated by God. 9. 2.

The faithfull and the vnbeleeuers. 2. 27.

To what ende Christe reconciled the faithfull vnto GOD. 15. 10.

Howe this muste bee vnderstood, that the faithful are al clean. 13. 9.

Howe this muste bee vnderstood, that the faithfull do neuer dye. 11. 29.

By what marke the faithfull are distinguished from the reprobate. 8. 31.

Christe dooth no lesse saue the faithfull at this day, then in times past. 17. 12.

The faithfull doe feelee in them selues the disagreement of the flesh and the spirit. 21. 18.

VVhat accounte, wee oughte to make of carnal kinred. 7. 5.

Father. The father loueth the son 3. 36. & 10. 11. & 17. 24.

That which is giuen of the father, commeth vnto Christ.

God is our father. 20. 17.

VVho is the father of the Iewes. 8. 42.

Christe ioyneth the glory of the father with his owne. 8. 49.

How Christ said that the father was greater then he. 14. 28.

How we must vnderstand this, that the father is in Christe, and Christ in the father. 14. 11.

How this must be vnderstoode, that the father hath sealed Christ. 6. 27.

To haue the father with christ. 13. 8.

Fathers. VVhether the Fathers worshipped God spiritually vnder the law or no. 4. 23.

The example of the fathers is pretended for the feigned worship of God. 4. 20.

By how many meanes the examples of the fathers are hurtful, who the woord of God is neglected: in the same place.

VVhoe are to be rekoned in the number of the fathers, in the same place.

The fathers had respect alwayes vnto Christ being promised. 1. 18.

Fear. VVhen feare is corrupte in the faithfull. 19. 38.

The disciples were gathered together for feare of the Iewes. 20. 19.

Feeding. The office of feedinge is of it self troublesome. 21. 15.

Flesh. Flesh is nothing. 6. 63

## The Table.

**Christ** was not borne of the wil of the flesh, and of the wil of man.

1. 13.

**That** is fleshe, which is borne of flesh. 3. 6.

Flesh is taken for the outwarde shape of man. 8. 15.

In what sense the flesh of Christ is called lyuelye. 6. 51. and 63.

*Fishes.* A multitude of fishes taken. 7. 1. 7. & 11.

*Freewil.* True free men. 8. 35.

The refutation of Free wyll. 6.

45.

*Freedome.* VVhat freedom Christ promyseth. 8. 32.

How foolishly the Iewes bragged of their freedom. 8. 35

*Fountaine.* A Fountaine of water leaping out into eternall lyfe. 4.

14.

*Fruit.* To gather fruit into eternal life. 4. 36.

That the Apostles beeing sente, might bring much fruit. 15. 16.

He bringeth forth fruit, whiche abideth in Christ. 15. 4. & 5.

*Flocke.* The waye to gather the flock of God together. 10. 16.

*Function.* VVhat function Christ had. 4. 34.

## G

*Galile.* Out of Galyle commeth no Prophet. 7. 52.

*Galileans.* The Galileans receiue Christ. 14. 45.

*Garizim.* Garizim was builded by Manasses. 4. 20.

*Garments.* The soldiours deuide Christ his Garments. 19. 23.

*Gentiles.* The Gentiles desire to see Iesus. 12. 20.

Howe the Gentiles are gathered vnto the Iewes. 10. 16.

*Glory.* Gorye of Christ. 1. 14. 2.

11.

**VVe** must seeke glorye at Gods

handes alone. 5. 44.

Christ seeketh not his own glorye. 8. 15. but his that sent him. 7. 18.

Esaïas saw the glory of God. 12.

41.

Giue the glory to God, a forme of an oath. 9. 24.

To see the glory of God. 11. 40

Infirmities for the glory of God.

11. 4.

To receiue glory of men. 5. 41.

To loue the glory of men more then the glory of God. 12. 45.

And to seek the praise one of another. 5. 44.

To seeke his glory that sent him.

7. 18.

Iesus glorified. 12. 10.

God is glorified. 15. 8.

*Gird.* VVhat Christe meaneth by this word gird. 21. 18.

*God.* God is to be heard, by whose soeuer he spake. 9. 34. & 19. 11.

VVhat a preposterous thing it is to worship God with our own inventions. 19. 39.

The knowledge of God. 1. 17.

In what sense Christ calleth God true. 7. 28.

God is inuisible. 1. 13. the father of Iesus Christ. 5. 17.

How we muste vnderstand this, that God testified of his Sonne. 5.

37.

VVhat knowledge of God wee haue before regeneration. 3. 6.

Knowledge of GOD without Christ. 6. 46.

Wee must vnderstand this, that God is a spirit. 4. 24.

How God loued the worlde. 3. 16.

Gift of God. 4. 10.

God is true. 3. 34. Christ. 7. 18.

How we must be godly towards God and men. 19. 25.

The meditation of the godlye, when they are oppressed with miseries. 2. 23.

How



## The Table.

How the godly ought to go forward in the course of godlinesse.

15.2.

*Godlinesse.* The true rule of godlinesse. 9.28.

*Goe.* I goe and come vnto you.

14.28.

VVhyther I go, yee cannot come 8.21. and 13.73. &c. 36.

*Gospel.* VVhy the Gospels were written. 23.30.

VVherein the Gospel doth most of all differ from profane Philosophie: in the same place.

VVhat fruite commeth of the Gospell. 8.32.

VVhy the Gospell is called an haruest. 4.26.

How men are framed to receiue the doctrine of the Gospel, 5.44.

The Ministers of the Gospel are not only euil entreated of the professed enemies of the Gospell. 6.2.

To what ende the Ministers of the Gospell, haue power giuen thē to binde. 3.36.

VVhy the Gospel is contemned of most men. 3.12.

VVhy there bee so few that beleeue the Gospel, 6.65. and 7.17.

The preaching of the Gospel is neuer vnprofitable. 7.30.

The preaching of the Gospel is called the coming down of Christ vnto vs. 7.33.

The ende of those which refuse the gospell. 8.2.

The profit of the Gospel is three fold. 10.9.

The doctrine of the Gospell is darke to none saue onely to the reprobate. 6.18.

The end of the preaching of the Gospel. 23.

VVhat is proper and what is accedent all to the Gospel, 20.23.

Christ is said, to be lifted vp by the preaching of the gospell. 3.14

*Grace.* Grace and trueth by Christ. 1.14.17.

The end of the Grace of Christ. 8.11.

The greatnesse of the Grace & goodnes of god towards vs. 19.17

Christe full of Grace. 1.17.

*Graves.* Those which are in the graues, doe heare the voyce of the tonne of God. 5.28.

H

*Hand.* VVee muste beholde the hand of God which smiteth vs. 5.44.

*Handes.* Christ escaped out of the handes of the Iewes. 10.39.

Christ shewed his Handes and his side to the Disciples. 20.20.

*Heart.* The heart of man is called deceitfull for good causes. 19.10.

The Diuell put into the heart of Iudas. 13.2.

*Hateth.* Hee hateth the father which hateth the sonne. 15.23. & 24.

*Haruest.* VVhy Christe bringeth in the similitude of the haruest. 4.35.

Greate Harueste. in the same place.

*Healing.* VVhat Iesaias meaneth by this word *healing*. 12.40.

*Hate.* It is no marueile if the world hate vs. 15.18.

*Heare.* To heare the father, and to learne. 6.45.

To heare Gods woorde, and to beleeue. 5.24.

VVhat this meaneth, that the dead doe heare the voyce of the sonne of god. 5.25.

How we must vnderstand this, that water flowed out of the belly of the beleeuers. 7.38.

*Heauent.* Heauens open. 1.51.

*Heauen.* No man ascendeth into heauen but the sonne of man. 3.13

No man can receiue anything, but that which is giuen him from heauen.

## The Table.

**Hyreling.** Who those bee whome christe calleth hyrelings. 10. 11.

**Holy day.** Holy day at Ierusalem. 4. 45. and 5. 1.

**Honour.** The honour which god commaundeth in the law to be giuen to parents. 19. 25.

**Honoureth.** Christ honoureth the father. 8. 49.

**Honoured.** The sonne is to be honoured. 5. 23.

**Hosanna.** (Hosanna. 12. 13.

**House.** House of prayer. 10. 16.

**Hunger.** Not to hunger, and thirst for euer. 6. 35.

**Hour.** Christe his houre. 2. 4. & 7. 30. & 8. 20.

The houre of christ wherein hee should goe to the father. 13. 1.

**Hours.** Twelue houres of the day. 11. 9.

**Humilitie.** The true and only rule of humilitie. 13. 6.

**Hyperbole.** An Hyperbole, nor altogether absurd in the Scriptures. 21. 24.

**Hypocrites.** Hypocrites doe make themselves drunken with vain inventions in the same place.

The maner of hypocrites. 6. 71.

How the hypocrits do giue therein consent to the gospel. 2. 23.

**Hypocrisie.** A notable example of hypocrisie in the Iewes. 18. 8. and 19. 31.

Nothing more dangerous then hypocrisie. 2. 24.

Pride doth alwayes follow hypocrisie. 9. 40.

Hypocrisie doth alwayes follow yngodlinesse. 11. 48.

### I

**Jacob.** Jacob his wil. 4. 6. & 11. 12

**Iesus.** Iesus entring into Ierusalem, sitteth vpon a she Ass. 12. 12 : the Place of Iesaias expounded. 1. 23. & 12. 38.

Iesus the sonne of God. 20. 31.

Iesus groned in the spirite, in the same place.

Iesus washeth the disciples feet. 13. 4. 5.

Iesus wept. 11. 35.

**Iewes.** The Iewes wil stone christ 8. 59. & 10. 31.

The Iewes call Christe an euill doer. 18. 30.

The Iewes seeke to take christ. 7. 30. 32. & 10. 39. & 11. 31.

Iewes adopted into gods family. 1. 11.

VVhether god promisseth repentance vnto saluation vnto Iewes. 19. 37.

VVhy the Iewes are said to seek signes. 4. 47.

VVhence the disagreement betweene the Iewes and the Samaritanes came. 4. 9.

VVherein the Iewes did agree with vs, & wherin they did disagree. 4. 23.

The Iewes will make Christe a king. 6. 15.

**Ignorance.** Ignorance of God a greuous euill. 16. 3.

**Infirmities.** Infirmities for sinnes. 5. 14. & 9. 23

VVhy Christ should take vppon him our infirmities. 4. 6.

Infirmities vnto the glory of God 11. 4.

**Image.** Christe is the Image of God. 1. 18. 5. 22. & 14. 10.

**Innocent.** To slay an innocent vnder colour of iudgement, is more detestable then any murder. 19. 11.

**Iohn.** Iohn his baptisme. 1. 26.

VVhy Iohn was so called. 1. 6.

Iohn baptizeth in Aenon. 3. 23.

beareth witnes of the light. 1. 7.

teacheth that he is not Christe. 3.

28. did no myracle. 10. 41.

Iohn was a burning light. 5. 35.

It was meet that Iohn should be diminished, & that Christ should encrease. 3. 30.

Iohn leaned vppon Christe his brest. 13. 13. and 21. 20.

## The Table.

**Judas.** Judas had the bags. 12. 6. & 13. 29. Judas. a Diuel. 6. 70. & 71. a theefe: in the same place. 12. 6. vn-cleane. in the same place. 13. 11. he is declared to be about to be a traitor: in the same place. 21. 26.

**Iudge.** VVhy the Iudge doth so often auouch Christs innocēcy. 19. 1

Christ came not to iudge. 12. 47

VVe must not iudge according to the face. 4. 27. according to the flesh. 8. 15.

**Iudgeth.** how this must be vnderstood that christ iudgeth the world 3. 17.

**Iudgement.** Iudgement of the spirite, beginneth with the declarati-on of sinnes. 16. 9.

Iudgement of christ is iust. 5. 30. How farre the iudgement of God differeth from ours. 2. 24. VVhat Christ meaneth by the word *iudgement*. 16. 11. How Christ is said to come into iudgement. 9. 39.

VVe muste giue iudgement of those things which appertain vnto Christ according to the scriptures: 12. 16. Iudgement taken for rule and power. 5. 22. & 27. Christ giueth the power of iudgemēt to the gospell. 12. 48. VVe muste flie rash iudgement. 5. 10. How the faithfull are saide not to come into iudgement. 5. 24. Christ commeth into iudgement. 9. 39.

The holy spirit shall accuse the world of iudgement. 16. 8. & 11.

Nowe is the iudgement of this world. 22. 31. Iudgement giuen to the sonne. 5. 12. & 27.

### K

**King.** They will make Christe a King. 6. 15. The fewes will haue no other king but Caesar. 19. 15.

**Kingdome.** The kingdom of christ bringeth life & saluation. 17. 3.

The nature of the kingdome of Christ. 18. 36. VVho do appertain vnto the kingdom of Christ in the same place. VVhether men may

defende the kingdome of Christe with weapons. in the same place.

The kingdome of Christe bringeth saluation to none saue onely the elect. 17. 2. The faithfull ought to wish the prosperity of the kingdome of Christ with all their heart. 12. 14. To what end it was requisite that the kingdome should be established with Dauid and his posteritie. 12. 14. The kingdom of God is to bee preferred before all the commodities of the body. 4. 47

VVho are fit for the kingdome of God. 6. 2. To see the kingdome of God. 3. 3. & 5.

### L

**Lambe.** The paschal Lambe was a signe of Christs sacrifice. 19. 36.

**Last day.** Last day. 6. 39. 40. 44. 11. 24. & 12. 48.

**Law.** The law was giuen by Moses. 1. 17. & 7. 9. The law iudgeth no man, except &c. 7. 51. VVhy christ meaneth the Psalmes by the law 15. 25. The agreemēt betwene the law & the gospell. 10. 8. Christ is the soule of the law. 1. 17. & 5. 46. To what end the ceremonies of the lawe were giuen the Iewes in charge. 11. 28.

The worship of the law is partly spiritual, partly carnal. 4. 23.

The doctrine of the lawe is vnperfect. 4. 25.

The proper office of the lawe. 16. 10.

**Learne.** To learne of the father. 6. 45.

**Light.** Light of life. 8. 12.

Two partes of the light, whiche remaineth in the corrupt nature of man. 1. 5.

John testifieth of the light. 1. 17.

This woorde *light* is proper to Christ. in the same place.

All the godly are light in the Lorde. 1. 7.

No light without christe. in the same place.

Christ.

## The Table.

Christ is the light of men 1.4.  
and 9. hee came into the worlde. 3.  
19.  
The Pharises reioyced in the  
light of Iohn. 5. 35.  
Christ is the light of the world.  
8. 12. and 9. 5. & 12. 46.  
VWhilest we haue light we must  
walke. 12. 15.  
*Loanes.* Of the five loanes, & the  
two fishes, 6. 6. and 10.  
*Loue.* Loue is the commaundement  
of Christ. 15. 17.  
A newe commaundement. 13.  
34.  
Loue is put in steede of faith  
by Christ. 16. 27.  
The loue of god is spred abroad  
into the members of the Church.  
15. 9.  
VWhether the loue wherewith  
wee embrace Christe, doe goe be-  
fore the loue of God. 14. 21.  
The signe and pledge of Gods  
loue towards vs. 7. 23.  
The loue of God is to bee esteem-  
ed according to the perfect estate  
of thinges. 11. 5.  
Loue of our selues causeth con-  
tempt of our bretheren. 7. 49.  
Loue is called a new commaun-  
dement, and why. 13. 34.  
VWhence the contempt of loue  
proceedeth. 13. 12.  
VWhat manner rule of loue  
Christ prescriberh. 13. 12.  
To loue Christ, and to keep his  
commaundements. 14. 15.  
To loue the neighbour one ano-  
ther. 13. 34.  
Loue is necessary amongst the  
ministers of the worde. 15. 17.  
By mutuall loue Christ his dis-  
ciples are knownen. 13. 35.  
Loue is the commaundement of  
Christ. 15. 12. and 17.  
VWhich is the greatest loue. 15.  
13.  
Loue wherewith God loueth  
vs, is the same wherewith he loueth

his sonne Christe. 17. 26.  
*Liuing.* Liuing water. 4. 10. lea-  
pyng out into eternall life. 4. 14.  
*Life.* How Christe is called life  
11. 26. & 14. 6.  
VVe must seeke no life without  
God. 1. 1.  
Howe Christe giueth vs life. 5.  
21.  
VWhat Iohn meaneth by this  
worde *life*. 1. 4.  
VVe must seeke matters of life  
in the flesh of Christ. 6. 51.  
What it is to loue life and to hate  
it. 12. 25.  
To loue life is of it selfe not e-  
uill, in the same place.  
In what sense it is said, that God  
hath life in himself. 5. 26.  
Three degrees of life. 6. 57  
The sonne hath life in himselfe.  
5. 26.  
Life in Christe. 7. 3.  
Eternall life through. 10. 28. is  
giuen them that beleue. 6. 46.  
It is life eternal to know the fa-  
ther and the sonne. 17. 3.  
The commandements of the fa-  
ther is eternall life. 12. 50.  
To haue life in the name of  
Christ. 20. 31.  
*Liue.* To liue because of christ.  
5. 37.

## M

*Mahomet.* Mahomet & the Pope  
haue a common principle of religi-  
on. 14. 25. and 16. 14.  
*Man.* Christ knew what is in mā.  
2. 25.  
*Mans.* Mans rashnesse in diuine  
matters. 7. 12.  
Mans vnthankfulnesse in esteem-  
ing the workes of God. 7. 15.  
How great mans frowardnes is  
5. 24.  
*Maniches.* Maniches doting. 8.  
44.  
*Manna.* Manna and christ are set  
the one against the other. 6. 32.



*Martha.* Martha beleeueth that Christ is come, 11. 27.

*Mary.* Mary the sister of Lazarus 11. 2. annoynteth the feet of Iesus, 1. 2. 3.

*Mary Magdalen* goeth to see the graue, 20. 1. 15.

*Marriage.* How greatly Christ esteemed marriage, 2. 11.

*Mediator.* How Christe doth execute the office of a mediator, 16. 27.

The grace of the mediator, was common to all ages, 8. 58.

The fathers vnder the law, prayed not without a mediator, 16. 23.

When Christ declared openly that he was the mediator in the same place

*Meat.* Meat abiding for euer, 5. 27.

*Meat of Christ,* 4. 32. & 24.

*Men.* To what end men were created, 1. 4.

How farre men are to be honored, 4. 11.

A common disease of men in Pilat, 18. 38.

The condition of menne after the fall of Adam, 1. 5.

*Messias.* Messias was an ordinary title for kings, 1. 41.

The Messias is come, 4. 25.

Christe confesseth that hee is the Messias, 4. 26.

*Ministers.* Christ exhorteth the ministers of the worde by his owne example vnto patience, 15. 18.

The office of the ministers: in the same place.

The dignitie of the ministers of the church, 3. 29.

The true felicitie of the ministers, 15. 19.

*Ministerie.* Why christ setteth forth the ministerie of the Apostles by such an excellent title, 20. 23.

*Ministred.* ministred at supper, 12. 2

*Myrrhe.* Myrrhe, 19. 40.

*Myracle.* A fained myracle inuen-

ted by the papists, 20. 5.

*Myrales.* Myrales were testimonies of christ his diuinitie, 2. 11. & 6. 11.

the end of myrales in the same place.

Myrales are seales of doctrine, 3. 2.

A double fruite of myrales: in the same place,

A double vse of myrales, 11. 45.

Why the enemies of the gospel require myrales in the same place.

Why Christ did adorne his myrales, with externall signes, 9. 7

It skilleth much what we respect in the myrales of Christ, 6. 26.

There is a certaine meane prescribed for myrales, by the counsell of God, 11. 42.

*Moses.* Moses his ministerie, 1. 17.

He that beleueth Moses, doth also beleue christ, 5. 45.

God spake vnto Moses, 9. 29.

*Murmuring.* Murmuring in the multitude, because of christ, 7. 12.

*Murmure.* Christ his disciples doe murmur, 6. 63. the Iewes: in the same place.

## N

*Name.* Christ shewed the name of God vnto men, 17. 6. 26.

The lawfull meanes to sanctifie the name of God, 14. 13.

Hatred and afflictions for the name of christ, 15. 21. & 16. 1. & 20. 2.

To aske in the name of christe, 14. 11. & 14.

To haue life in the name of christ, 20. 11.

*Nathaniel.* Nathaniel, 1. 45. & 48.

*Nature.* The myrales of nature wax vile through vse, 6. 11.

the conditiō of our nature is liuely depainted in the blind man, 9. 7

*Nestorius.* Nestorius a heretike, 1. 24.

*Nicodemus.* Nicodemus a maister in Israel, 3. 10.

Nico-

Nicodemus commeth vnto christe by night, 3. 1. taketh christ's part in the same place, 7. 50. he burieth the body of christ with Ioseph, 20. 40. How falsly many doe pretend the example of Nicodemus, 7. 50. To what ende the example of Nicodemus ought to be applyed, in the same place, wherein many doe imitate Nicodemus at this day, in the same place.

The example of Nicodemus and Ioseph prescribeth vnto vs what we owe vnto christ, 19. 38.

**O**  
*Obedience.* Obedience is the foundation of right worship, 8. 15.

An excellent example of obedience in the blid man, 9. 6.

The fruite of obedience, 5. 29.

A toke of obedience in the mother of christ, 2. 5. Christ offered his obedience for the price of our redemption 14. 31. Obedience is better with god the almaner of worship & honor, 13. 6. Obey. christ instructeth & teacheth vs to obey by his own example, 19. 28.

To obey God, 16. 2.

*Offence.* Ye shal suffer offence in me 16. 32.

*Offences.* If offences be wanting men doe saigne them to themselves, 7. 27.

Why many doe faint at this day, by reason of offences, 17. 13.

*One.* How this must be vnderstood that christ & the father are one, 17. 12

*Overcome.* christ hath overcome the worlde, 16. 33.

P

*Patience.* What is required in christian patience, 18. 23.

*Peace.* Where true peace is found & the meane to make the same, 16. 33.

What christ meaneth by the word Peace, 14. 27.

To haue peace in christ, 16. 33.

*Pastours.* Where Pastours must

begin, if so be it, they will doe their dutie well, in the same place, 10. 2.

Vpon what partes the office of a pastour consisteth, in the same place,

The authority of pastours, 7. 47.

The labour of pastours doth profite the elect onely, 21. 16.

By what meane true Pastours are knowne from the reprobate, 10. 7 & 4. Who are to be accounted lawfull pastors of the church, christ the onely shepheard, 10. 10 20. 22. How this name pastor is imparted vnto men in the same place. Howe pastours are saide to giue their soules for their sheepe, 10. 12. Whether shepheards may sic sometimes, in the same place. What maner of rule christ prescribed by his owne example to pastors, 18. 8.

*Perish.* to perish for euer, 3. 1. 16 & 10. 28.

*Persecution.* Persecution is a touchstone to try faith, 16. 7. 1.

If they haue persecuted mee, they will persecute you also, 15. 20.

*Perseuerance.* Election is the cause of the perseuerance of the faithful, 13. 18. Peter. Peter wil not haue his feete washed, 13. 6. It is foretold that he shuld deny christ, 13. 38. he followeth christ a far off, 18. 26 he denieth christ, 18. 17. & 25. 27. christ foretelleth Peters death, 21. 28. Why Peter was thrise ordayned a Pastor by christ, 21. 15.

*Petitions.* Our petitions must bee subiect to God, 13. 36.

*Phariseses.* Why they were called pharisees, 3. 1. The Pharisees enter not in to the comon hall, 18. 28. The Pharisees strine about purification, with the disciples of Iohn, 3. 25. 16.

*Philip.* Whence Philip was, & his calling, 1. 43. 1. 2. 2. 1.

*Pilate.* Pilate was made a preacher of the gospel vnawares, 19. 19. & 21

How

How Christ correcteth the foolish  
arrogancie of Pilate. 19. 11.

The example of Pilate putteth vs  
in minde of our dutie. 19. 21.

We see the image of a proude man  
in Pilate. 19. 10.

The worlde hath many Pilates at  
at this day. 19. 1.

Place, the place out of the psalme  
expounded. 22. 19. 37.

to what end the Euangelist citeth  
the place out of Zacharias. 19. 37.

Pollution Pollution. 18. 28.

Porter. Porter 10. 2.

Poole Poole in Ierusalem. 5. 2.

Power. Power of all flesh. 11. 2.

Prayer. Prayer must be adioyned  
to doctrine that it may be made ef-  
fectuall 17. 3.

What the lifting vp of the eyes sig-  
nifieth in praier. in § same place.

A rule of praying aright. 11. 3.

the lawe of praying aright. 15. 7.

Prayers which are made for all  
are retained only to the elect. 17. 9.

We must begin with prayer so of-  
ten as we take meate. 6. 11.

Pray. to pray the father in the name  
of Christ 14. 13. & 15. 16 & 16. 23.

Priest. the horrible furie of Priestes  
19. 15.

the Priestes deprive themselues of  
all good things in abandoning christ  
in the same place.

Princes. Why princes doe not so  
obey christ as they ought. 12. 43.

the prince of the world commeth  
14. 30. he shalbe cast out. 12. 32. hee  
is alreadye iudged 16. 11.

Profitable. Profitable must not bee  
separated from that which is lawfull.  
11. 49.

the will of the father. 6. 39. and  
40.

Promises. the vse of promises. 17. 1.

Prophet. Christe is a Prophet. 4.

19. and 6. 14. and 7. 40. It was spoken  
in the Prophets. 6. 45.

the euent of things ought not to  
bee ascribed to prophetes. 17. 12.

Proverbs to speake in prouerbs. 16.  
25 and 29.

A Prouerbe. 15. 6.

Purification. they strue about Pu-  
rification, with the Disciples of Iohn  
3. 15. 26.

the Iewes beeleue untill this day  
the sitting of the soules out of one  
body into another. 9. 2.

Purpose. Christ doth it and he came  
for this purpose. 5. 30. & 6. 38.

Quickeneth. the sonne quickeneth  
the dead, as doth the father. 5. 27.

R

Regeneration. Regeneration. 1. 13  
& 3. 3. Regeneration is the first en-  
trance, in the kingdome of God.

Religion. Pilate teacheth vs, that  
there is some feeling of religion bread  
in men by nature. 19. 8.

Remission. Remission of sins belong-  
eth to Christ alone. 20. 23.

Remission of sins is called the know-  
ledge of saluation, in the same place

Remit Whose sinnes yee shall remi-  
&c. 20. 23.

Reapers, the Apostles Reapers. 4. 37  
He that reapeth, and he § soweth,  
4. 36.

Repent. God teacheth vs to repent  
by certaine light punishments, in the  
same place.

Reprobates Reprobates are some-  
times adorned by GOD with the  
giftes of the spirit. 13. 18. How god  
doeth punish the contempte of his grace  
in the Reprobates 7. 34.

Reprobation. A more sure token of  
reprobation 8. 47.

Resurrectiō. the resurrectiō of christ  
is the principall point of our faith.

20. 1.

Why

## The Table.

Why Christ would haue the women to be witness of his resurrection in the same place.

The agreement of the Euangelists in shewing the resurrection of Christ in the same place.

The ende of the resurrection of Christ. 20. 17.

The resurrection of Christe is our triumph against death. 21. 18.

Why Christ is called the resurrection. 11. 25.

Why faith is the resurrection of the soule in the same place.

The resurrection of life and iudge. ment. 5. 19.

Testimonies of Christe his resurrection. 20. 17.

*Retaine.* To retaine sins. 20. 13.

*Reward.* To what end the scripture maketh mention of rewarde. 4. 36.

*Righteousnes.* Righteousnesse placed in Christ his ascension vnto the father. 16. 10.

We must seeke righteousness fro the satisfactiō made by Christ. 19. 16.

*Rest.* Whence our mindes haue rest and quiernesse. 12. 14.

Men doe not come vnto God, by the leading of their reason. 1. 5.

*Riuers.* Riuer of running water shall flow out of his belly. 7. 38.

*Rulers.* Hath any of the Rulers beleued in him? 7. 48.

Manye Rulers beleueing are afraid of excommunication. 12. 48.

The Ruler his sonne is healed. 4. 47

### S

*Sabbath.* The Sabbath of God. 5. 17.

*Sabellinis.* Sabellinis his error. 1. 1.

Sacraments inuēted by men, are nothing els but mocking stockes. 20. 22.

Whence the Sacraments doe borrow their force. 20. 22.

In the Sacraments we must respect the proportion of the signes with the truth. 1. 32.

The scripture speaketh two maner of wayes of the Sacraments. 1. 26

It is not in mans will to institute Sacraments. 1. 31.

God sheweth himselfe vnto vs in the Sacraments. 5. 37.

*Sacrifice.* Almes is an acceptable Sacrifice of God. 12. 8.

*Sacrifices.* To what the Popishe Sacrifices are made. 20. 22.

*Safetie.* Wherein our safetie consisteth. 17. 14.

Our safetie is ioyned with the safeties of the Apostles. 17. 20.

*Saluation.* What our saluation did cost the sonne of God. 12. 27.

The cause fountaine of our saluation. 3. 19.

How carefull God is for our saluation. 15. 13.

How this must be vnderstood that saluation is of the Iewes. 4. 22.

Wherein the summe of our saluation consisteth. 11. 51.

Saluation of the Iewes. 4. 22.

*Samaritans.* Christ asketh drinke of the Samaritane. 4. 7.

Christ is called a Samaritane. 8. 48.

The Samaritans haue no fellowship with the Iewes. 4. 9.

*Sanctifie.* Christ prayeth the father to sanctifie the Apostles. 17. 7.

How the father is saide to haue sanctified the sonne. 10. 36.

To be sanctified in the truth. 17. 19

To sanctifie themselves after the maner of the Iewes. 11. 55.

*Sanctification.* Out of what fountaine the sanctificatiō floweth which commeth by the doctrine of the gospel. 7. 9.

Sanctification is not finished the first day in the elect. 17. 17.

What



What the sanctification which christ wisheth to the disciples doth comprehend, in the same place.

*Sathan.* How Sathan is said to haue entred into Iudas, 13. 27.

Who they be that are subiect to the lies of Sathan. 15. 43.

Satan entred into Iudas. 13. 27.

*Sane.* Christ came to saue. 7. 2. 4. *Sauour.* the sauour of the world. 4. 42.

*Scattered.* to be scattered vnto their owne. 16. 22.

the scattering abroad of the Gentiles, Scattered abroad. 11. 52.

*Scripture.* the scripture cannot be broken. 10. 35.

the scripture fulfilled. 17. 12. & 19 28. & 36.

the Apostles beleue the scripture. 3. 22.

Wee must set the knowledge of Christ from the scripture. 5. 39.

With what mind we must read the scripture, in the same place.

What Iohn meaneth by the worde scripture, in the same place.

Wee must not boaste of the scriptures in vaine. 5. 45.

How dangerous a thing it is to pull in peeces the scriptures. 7. 27.

the scriptures do testifie of Christe 5. 39.

*Sealed.* Hath sealed that God is true 3. 34.

*Seene.* How christ is said to be seene whilest that he dwelleth by his spirit in the disciples. 16. 16. 22.

what it is to see the kingdom of god 3. 3.

How this must be vnderstood that no man hath seene God at any time. 18. How the fathers are saide to haue seene God. 1. 18.

He that seeth Christ, seeth the father, 14. 9. to see the sonne and to beleue in him, 6. 40.

they are blessed, who haue not seen and haue beleueed. 20. 9.

that those that see may be made blinde. 9. 39.

*Seeke.* Ye shall seeke me, and shall not finde me. 7. 34 & 13. 35.

Iewes seeke signes and wonders, otherwise they doe not beleue. 4. 48. & 6. 30.

*Sepulchre.* why God would haue his son laid in a new sepulchre. 19. 41.

*Serpent.* whether the brasen serpent was vnto the Iewes a sacrament 3. 14.

*Seruetus.* Seruetus his wicked opinion. 1. 1, and 14.

*Seruant.* the seruant is not greater then his master. 33. 16, and 15. 20.

A seruant and a sonne, 8. 35

the Apostle were not the seruants but the friendes of Christ 15. 15. In what sense Christ saith that they are the seruants of sinne who commit sin 8. 34.

*sheepe.* In what sense they are called. sheepe, which not beleue as yet. 10. 61.

the word sheepe is taken two maner of wayes. 10. 8.

Christ his sheepe, 10. 25.

*Shape.* the shape of God is not seen 5. 7.

*Sheepfold.* the sheepefolde of the sheepe. 10. 1. & 16.

*Signes.* to doe signes 7. 31.

the first signe of christ 2. 11.

the second 4. 54.

All the signes of christ are not writ ten. 20. 30 & 21. 25.

the multitude follow christ because of his signes 6. 2.

*Sichar.* Sichar. 4. 5 *Sleepe.* Sleep. 11. 13. to sleepe, for, to be dead. 11.

12. 13. 14. *Siloe.* Siloe. 7. 7.

*Siloe.* a poole. 9. 7.

why christ commanded the blinde, to be washed in Siloa in the same place

*Sitting.* christ teacheth sitting. 8. 2. 60.

*Similitude.* How the similitude of a woman labouring with childe ought to be applied vnto vs. 16. 21.

*Simon.* Christe sat at meat in the house of Simon the Pharisee. 12. 3.

*Sin.* Sin no more. 5. 14. & 8. 11.

They are to be wounded with the feeling of sinne, who are too carelesse 4. 16.

To die in sinne 8. 21. & 24.

The comforter shall reprove the world of sinne. 16. 8.

Infirmities for sinne. 9. 2.

How this must be vnderstood that sinners are not heard of God. 9. 31.

*Son.* Christ is the Son of God. 1. 49.

Why Christe is called the sonne of man. 3. 33.

The name Sonne appertaineth to Christ alone. 20. 31.

God will be knowne in the person of the sonne. 11. 4.

There are two distincte vertues in the sonne of God. 1. 5.

How this ought to be vnderstoode, that the Son doth nothing of himself 5. 16. & 30.

The Sonne of God did not ascend into heauen for himselfe alone. 14. 2.

Why we are accounted the Sons of God. 1. 13.

How we are called the sons of god, and the sons of the diuell. 8. 44. Sons of God by faith. 1. 12.

Sons of god dispersed among the Gentiles. 11. 52.

The difference of the dying of the Sonnes of God, and the reprobate. 19. 30.

The sonne of perdition. 17.

Sonnes of Abraham. 8. 37.

*Soppe.* A soppe. 13. 27.

*Sorrow.* Sorrowe hath filled your heartes. 16. 6.

Sorrow must be turned to ioy. 16. 20.

*speech.* speech which is heard. 6.

*Spirit.* This word spirit is take two maner of wayes in Iohn. 3. 6.

That the spirit and water are taken both for one thing. 3. 15.

God is a spirit. 4. 14.

The holy spirit came downe vppon christ in the likenes of a doue. 1. 32.

Proceedeth from the father. 15. 26. 6. is giuen to the apostles: in the same place, 20. 22.

That is spirit which is borne of the spirit. 3. 6.

the holy spirit is the only fountaine of sound vnderstanding. 14. 17.

Why the spirit is signified by water in the scripture. 4. 10. & 7. 38.

The spirit is the perfect master of trueth. 16. 12.

Christe receiued the spirit not so much for himselfe, as for his. 1. 32. 6.

What it is to worship in spirit and truth. 4. 23.

How this must be vnderstood, that Christ was troubled in the spirit. 13. 21.

The testimony of the spirit is our onely aid against the inuasion of the world. 15. 16.

How the spirit is saide to testifie of Christ, in the same place.

Christe is present with vs, by the truth and grace of his spirit. 12. 6.

To what end the faithfull do receiue the spirit, in the same place.

How this must be vnderstood, that the spirit speaketh not of himselfe. 16. 13.

The duty of the holy spirit. 16. 14.

How this must be vnderstood, that the spirit was not giuen christ by measure. 3. 34.

The spirit reproveeth men two maner of wayes. 16. 8.

Why christ added the visible breathing, in giuing the spirit to the Apostles. 10. 22.

What

## The Table.

What men are able to doe beeing  
deprived of the aid of the holy spirite.

14. 18.

Iesus gaue vp the ghost. 19. 3.

How the worship of God is said to  
consist in the spirite. 4. 23.

The spirite of giddines wherewith  
Sathan driueth the wicked. 12. 10.

The spirite of truth shall declare  
things to come. 16. 13.

*Spittle.* Iesus made clay of spittle. 9. 6

*Sicke.* The sicke man who had layd  
sicke thirtie and eight yeeres is made  
whole by Christ. 5. 9.

To whome God hath sent, speake  
the wordes of God. 3. 35.

*Sinagogues.* Christ preacheth in the  
Sinagogues. 6. 59.

To be cast out of the Sinagogues.  
9. 22. & 12. 42. & 16. 2.

### T

*Taught.* Taught of God 6. 45.

*Teachers.* It becometh to Christe  
alone to frame the teachers of the  
Church. 20. 22.

Christe the onely teacher of the  
Church. 20. 21.

With what stoutnesse of minde the  
teachers of the Church must bee en-  
dowed. 2. 28. & 8. 29. & 16. 3.

Whereupon the authoritie of tea-  
chers dependeth. 3. 2.

*Teaching.* God hath a double ma-  
ner of teaching. 14. 25.

*Temple.* The temple of Ierusalem  
was builded by Herod. 2. 20.

To what end the temple was build-  
ed. 2. 16.

The temple was a figure of the church  
in the same place.

Why the temple was called the  
house of God. 2. 19.

Christ teacheth in the temple. 7. 14  
28. & 8. 12. 1. & 18. 20.

The temple of the body of Christe

must be destroyed by the Iewes. 2. 19.  
21.

*Temples.* Why our bodies are called  
Temples. 2. 19.

*Tempted.* god will not suffer vs to be  
tempted aboue our strength. 18. 9.

*Testimonie.* All men receiue not the  
testimonie of Christ. 3. 11.

Christ giueth testimonie of himself  
8. 13. and 14. 18.

The testimonie of the father, of the  
sonne. 5. 32. & 36. & 88.

The testimonie of Christe, of Iohn  
Baptist. 1. 26.

*Theefe.* A theefe and a murtherer.  
10. 12 & 8.

*Theeues.* Theeues are crucified with  
Christ. 19. 18.

*Thernades.* Fastning of the thernads  
an holy day of the Iewes. 7. 2.

*Thankes.* To giue thankes, 11. 2. 3.

*Thomas.* Thomas Dydimus, 11. 16.  
hee is reprehended for his vnbeliefe.

*Thirst.* Let him that is a thirst, goe  
vnto Christ. 7. 37.

To be a thirst for euer, and not to  
be a thirst.

*Title* the title of christ's cause, 19. 19

*Troubled.* Let not your hearts bee  
troubled, 14. 1. 27.

*Truth.* Christ is the truth, 14. 6. the  
truth of God must be defended, al-  
though all the whole world say nay,  
5. 18.

It is knowne to Christ, how much  
the truth differeth from figures, 19.  
10.

Truth is taken for perfection of  
faith, 14. 6.

The truth shall make you free faith  
Christ. 8. 32.

God is the fountaine of faith, 16.  
13.

Christ full of truth, 1. 17.

It is a common thing among men,  
to corrupt the truth of God. 6. 14.

H h 2. Who

who are said to be of the truth 18.

37. What it is to doe the truth. 3. 12.

Christ came to beare witnes of the truth. 18. 37. The diuell stood not in the truth.

Christ speaketh the truth. 8. 45. which he hath heard of the father, the spirit of truth shall teach all truth. 16.

13.

Twelve. twelve chosen by christ 6. 7.

Time. Christe saith that his time is not yet come. 7. 6. & 8.

## V

Vnitie. Vnity of the church is grounded no w<sup>o</sup>erels, saue only in the faith of the scripture. 19. 23.

Vnbeliefe. How vnbeliefe is called the fountaine, & cause of all euills. 8. 24 & 15 22.

Vnbeliefe doth stop the way before vs, that wee cannot come vnto God. 11 34.

He that beleueth not the son, shall not haue life. 3 38. Vnrighteousnes. Vnrighteousnes is not in God. 7. 23.

Vnion. The meanes to know the v<sup>n</sup>ion which is betweene vs and christ 14. 20.

Voyce. the voyce of one crying in the wildernes. 12 3. How horrible the voyce of christ shall be to the wicked in the last iudgement. 8. 4.

The sheepe shall heare the voyce of Christ 10. 16.

Vine. Wee must note three things chiefly in the similitude of v<sup>n</sup>e vine. 15. 1

Christ is the true vine. 15. 1.

## W

Way. How christ is called the way, the truth, and the life. 14 6.

Christe is the way to the father, in the same place.

Water pots. Water pots of stone. 2.

6.

Weepe. Mary and the Iewes do weep for Lazarus his death. 11. 33.

Ye shall mourne and weepe. 16. 20.

Iesus speaketh vnto Magdalene as shee wept. 20. 15.

whole. christ made a man euery whit whole. 7. 22.

thou art made whole, sin no more, 5. 14.

Whippes. the sinnes of men are not alwayes to be measured by the whips of God. 9. 34.

Pilate deliuereth Iesus into the wil of the Iewes being whipped. 19. 1.

Weakenes. christ his weaknes oughte to vnderprop faith. 14. 1.

Wicked. the wicked are not straight- way to be discouraged. 13. 22. & 26.

Wicked men must bee called vnto Gods iudgement seate. 8. 28.

Worship. the rule of worship which God requireth at our hands. 5. 24.

Whence wee must fet the lawe of Gods worship. 18. 39.

Worshippers. Who be true worship- pers. 4. 23. & 24.

Woman. the comparison of a womā with childe. 16. 21.

Word. Why the sonne of God is cal- led the word 11.

In what sense the word of christ is called life. 6. 63.

the word of Christ shall iudge him that reiecteth his words 12. 42.

to abide in the worde of Christ. 8. 31.

to keepe the worde of christe. 8. 51. and 14. 23. 24 and 15. 20 & 17 6.

Why the worde of God is darke vnto vs 16. 25.

the worde of God is truth. 17. 17.

the word was in the beginning. 1 1 was made flesh, in the same place. 14.

the worde of God is the onely marke of faith. 20. 31.

the word of life. 6. 68,

What.



What knowledge we can conceiue  
of christ without the word 6. 19.

It is a dangerous thing to inuent  
any thing in diuine matters without  
the worde, 6. 15.

We must alwayes holde a mutuall  
consent betweene the word and faith  
11. 21.

With what remedy wee must cure  
the content of the word of God. 4.  
16.

We are blinde, where the worde  
of God goeth not before 12. 16.

The outward preaching of the  
word is of it selfe vnfruitfull, 1. 45. &  
14. 25. & 15. 3.

The words of christ are spirite and  
life 6. 63.

World. Whye the worlde hateth  
christ, 7. 7.

they are called the world, who are  
regenerate by the spirit of god, in the  
same place, & 15. 19.

Why the deuill is called the prince  
of this world, 14. 30.

the world shall reioyce, 16. 20.

Why christ came into the world  
christ by this word worlde meaneth  
all mankind, in the same place.

to passe out of this world, 13. 1.

the world hath not knowne God,  
1. 10. & 17. 24. yea, it hateth him, 7.  
7.

Christ hath overcome the worlde,  
16. 33.

the princes of this world, 14. 30.

In the world ye shall haue oppressi-  
on, 16. 33.

christ praieith not for this worlde,  
17. 9.

christ is not the world, 17. 11;  
as his disciples are not of the worlde,  
15. 19. & 17. 14. 16.

*Worketh.* As the father worketh so  
the sonne worketh also 5. 17.

*Workes.* the works of God are not iud-  
icd to the iudgements of men, 5. 4.

the worke of the father, 4. 34. is to  
beleue christ, 6. 29.

We must weigh the workes of god  
7. 25.

the fruit of the works of God doth  
not by and by appeare, 12. 16.

the workes of God haue not the  
like fruit in all men, 2. 23.

How slacke menne are in conside-  
ring the works of God, 7. 4.

there is nothing better then mode-  
sty, in weighing the workes of God,  
9. 2.

How Moses saide that God hadde  
made an end of his workes, 5. 17

What workes are done in God, 3.  
21.

the works do testifie christ, 5. 36.  
to beleue because of the works, 10

38. & 14. 11.

*Wrath.* the wrath of GOD abi-  
deth oftentimes long in one house, 9.  
2.

the greatnesse of Gods wrath a-  
gainst sinne, 19. 17.

*Wind.* the disciples are tossed with  
wind vpon the sea, 6. 18.

**Z**

*Zeale.* Holy zeale, 5. 41.

the zeale of the house of GOD 24.  
17.

An excellent example of rash zeale  
in Peter, 18. 10.

Pretence of zeale helpeth nothing;  
6. 15.

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